

THE TRUE

LATTER DAY SAINTS' HERALD,

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# THE TRUE LATTER DAY SAINTS' HERALD.

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

"When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn."—*Prov. 29:2*.

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No 1.

## What Shall I do to be Saved?

I wish to offer a few thoughts suggested by the question asked by the convicted believers in apostolic times, "What shall I do to be saved? It seems a very natural question for the degenerate sons and daughters of Adam to ask, after being convinced that they, by their actions, have transgressed the law of God: which transgression made them sinners, as saith the Apostle. It is very reasonable to expect that they would have something to do; some law of God to obey in order to come into favor with, and become a child of God.

Our common progenitors, by their own actions, fell from their position in the presence of God, died a spiritual death and were liable to die a temporal death also, in that day of their transgression, had not a ransom been found in the person of the Savior, who was, as a lamb slain from the foundation of the world. God, in his infinite mercy, through the promised ransom, prolonged or commuted the time of the temporal death, that Adam and his posterity might have a space for repentance, a day of probation, wherein they might be redeemed from the spiritual fall, and prepared again to enter the presence of God, no more to go out; and this plan of preparation is the gospel of the "Son of Peace," which shows that man has something to do in order to be prepared. Hence the question at the head of this article is a reasonable one to ask under the circumstances. We find that the same question was asked at three separate times, as recorded in the New Tes-

tament, by parties interested in their soul's salvation.

By the three thousand on that memorable day of Pentecost, when they enquired, "Men and brethren, what shall we do?" [to be saved]? By Paul on his way to Damascus, when he accosted the Savior, "Lord, what wilt thou have me to do?" (Acts 9: 6). And by the Philippian jailor, "Sirs, what must I do to be saved?" Acts 16: 30.

It may be worthy of remark here, that in reading the New Testament, one thing ought to be borne in mind, viz., That the epistles of the Elders were addressed to the Saints, the people of God, who had obeyed the law of adoption; had been baptized into Christ; and had put on Christ; therefore, as a general thing, the language addressed to them would not be applicable to those out of Christ; but the law of adoption, that which they must do to get into Christ, is applicable to their case. The book entitled the Acts of the Apostles, gives an account, among other things, of the preaching of the word by the servants of God, to those who were not identified with the people of God; hence those in that situation, desiring to know what to do that they might be saved; or become adopted into the family of God, would do well to note particularly, the preaching of the Elders to those in the same situation as themselves. Peter, in answer to those three thousand on that momentous occasion, did not say to them, as many would in our day, O you are deceived as to having anything to do yourselves towards your salvation—you must trust in Christ. He it is who has to do all the

work to bring about that desirable consummation.

O no! Peter, seeing they believed his preaching concerning Jesus, whom they had given their voice to crucify, being both Lord and Christ, told them they had something to do.

"Repent and be baptized, *every one of you*, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost," &c.

We perceive by the account given concerning these three thousand, that *faith* was the moving cause in them, the basis of this plan of salvation, for had they not believed Peter's preaching concerning Christ, they never would have been "pricked in the heart," and asked the question, "Men and brethren, what shall we do?" But Peter's words would have seemed to them an idle tale. They were in the same situation that Paul speaks of in the 11th of Hebrews.

"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

They believed in God, and in his Son Jesus Christ, and were diligently seeking him, seeking to have their sins remitted, and to become adopted into the family of God. Peter told them how they could accomplish this desired object. They complied with the conditions, repented of all their sins, were baptized in the name of Jesus Christ for the remission of the same, (in the name of Jesus signifies by the authority of Jesus, for if they had been baptized by any not having authority to act in Jesus' name, he would not have been bound to remit their sins), and then were entitled to receive the Holy Ghost according to promise, which is called by Paul, in Ephesians, the "seal of adoption." They were, therefore, adopted into the family of God; they were added to the Church the same day; they had not received the spirit of bondage again to fear, but they had received the Spirit of adoption, whereby they could cry Abba Father; they were the children of God, heirs of God and joint heirs with Jesus Christ; and, consequently, in a saved condition, and would remain so, as long as they kept all the commandments, and lived

by every word that proceeded out of the mouth of their Father.

The process by which this large number received the Holy Ghost, the historian does not inform us in this chapter, but in his after history, in the same book, he informs us how other candidates for the kingdom of God did receive it, viz., by the imposition of the hands of the stewards of God, who were clothed with authority to administer in this holy ordinance of God's house. (Read 8th and 19th chapters.

Saul, the next party who asked the question, was saved in exactly the same manner as that large number on the day before mentioned. This Saul was a character who manifested great zeal for the cause he had espoused. He was, according to his own saying, of the "straitest sect, a Pharisee." He was a great persecutor of the Church of Christ; very energetic in the same, believing, no doubt, he was doing God's service. He was a young man at the time of Stephen's death, holding the clothes of those who stoned that first martyr of the Church in those days. He no doubt heard Stephen declare that he saw the heavens opened, and saw Jesus standing at the right hand of God. Saul's future conduct in haling men and women to prison who belonged to the Church, shows that he did not believe Stephen's testimony concerning what he saw; but still believed that Jesus was an impostor, and consequently his followers were no better.

He was journeying to Damascus to drag those poor, deluded beings, (as he then thought them) to jail, and the history says that a light from heaven appeared, and he fell down, and a voice said, "Saul! Saul! why persecutest thou me?" And the answer was, "I am Jesus, whom thou persecutest," &c.

Then Saul, becoming satisfied that Jesus was no impostor, but truly the Lord and Savior, cried, "Lord, what wilt thou have me to do?"

If, as many tell us in this day, that a mere belief or assent of the mind, that Jesus is the Savior of the world, is all that is necessary to be saved, then surely Saul was in a saved condition, for he

not only believed, but had a knowledge communicated by the voice of Jesus himself, that he was the veritable Jesus whom that despised people that Saul was about to cast into prison taught was the Savior of the world. But Saul did not think he was in a saved condition. He realized that he had something to do before that desired object was accomplished; hence his question, "Lord, what wilt thou have me to do?" The Savior likewise knew that Saul had something to do before he arrived at that condition, for, in answer to Saul's question, he said, "Go into the city, and it shall be told thee what thou *must do*."

The query might arise in the minds of some, "Why did not the Savior himself tell Saul what he must do?"

We answer, because he had appointed servants and clothed them with authority to declare this message, and to administer in all the ordinances of his house; and Jesus had declared concerning his stewards, (Matt. 10 : 40), "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." We read that Jesus goeth straightway to his servant, Annanias, and told him to go to Saul, "For behold he prayeth, and hath seen in a vision a man named Annanias coming in, and putting his hand on him that he might receive his sight." The Savior did not tell Annanias what to tell Saul to do, that he might be saved, but simply told him that Saul was praying. This was, no doubt, to show Annanias that Saul was changed from a persecutor to a penitent seeker after truth. Annanias went, after some little demurring on account of Saul's previous character, to the house where Saul was, "and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way that thou camest, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost." The historian, in this chapter, says that Saul received his eye-sight and arose and was baptized; and when giving Paul's vision, in the twenty-second chapter, says that Annanias said unto Saul, "And now, why tarriest thou? arise and be baptized and wash away thy sins, calling

on the name of the Lord."

Annanias did not need to tell Saul to believe in God and his Son Jesus Christ, and to repent of his sins, because he knew that he was a believing penitent at that time. The testimony of the Savior that he was praying, and besides learning that he had been fasting and praying for three days, was abundant evidence of his penitence, and therefore, as a wise servant of God, told him the next condition, which was to be baptized and wash away his sins.

If some of our good sectarian brethren had been there at that time, they would have been apt to tell Annanias that he was mistaken. That Saul, after receiving such a manifestation from the Lord, and his great wrestling in prayer to God, was under no necessity to be baptized for the remission of his sins—there was no virtue in the water—baptism was not a saving ordinance—it was evident that Saul had his sins forgiven him, and was accepted of God, because he had received his eye-sight. But, beloved brother, do you realize that the Savior told Saul that in the city it should be told him what he *MUST DO*, [no may be's, no nonessentials], and do you realize that he sent Annanias to tell him what he *must do*, and Annanias, seeing his penitent condition, knew he was a fit subject for baptism, and commanded him to be baptized, that his sins might be washed away? If you do, you realize that Saul could not refuse to obey the word of the servant, for if he had not received the servant he would not have received his Master, and consequently could not become a child of God, an heir of the kingdom of heaven.

We perceive that Annanias was sent to Saul for another purpose, and that was the crowning purpose of the whole. He was not only sent to tell the believing penitent to be baptized for the remission of his sins, but he was also sent that he *might be filled with the Holy Ghost*.

As faith and repentance are prerequisites for baptism for the remission of sins; so are faith, repentance, and baptism for the remission of sins, prerequisites for the baptism of the Holy Ghost; as we learn

from Peter's declaration on the day of Pentecost, to those believing, convicted sinners:

"Repent and be baptized, *every one of you*, in the name of Jesus Christ, for the remission of sins, and *ye shall receive the gift of the Holy Ghost*, for the promise is *unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*" [And it is written, "God calleth on all men, everywhere to repent."]

We see from this language that there was no exception to any, but every one of them had to fulfill these conditions before they could receive the Holy Ghost. And Peter also declared that the promise of receiving the Holy Spirit, made not only to them, but to their children, and all who were afar off, even as many as the Lord should call, was based upon obeying these conditions. The birth of the water without the birth of the Spirit, would be like the birth of a child brought forth dead, whose spirit had winged its way back to its Creator. "The Spirit is the life of the "new creature in Christ Jesus," and without it all who profess the name of Christ are dead, (spiritually), as well as those who do not profess. John, in his first Epistle, 5: 11, says, "And this is the record, that God hath given us eternal life, and this life is in his Son." We here discover that the Apostle says that God "hath given" us eternal life, signifying that they were then in possession of it.

Do not start, gentle reader, if it comes in contact with your former education. It is the revealed word of God, the record that God gave of his Son, that in him we should have eternal life. "If any man is in Christ Jesus, he is a new creature." We do not say that a man receives the fulness of eternal life when he becomes a new creature in Christ Jesus, but that he receives a portion of that life, which is the "earnest of our inheritance," and a child of God will grow in that life until the perfect day when he receives a fulness of that life or glory, which the Lord will give to all the faithful in that day.

Then we are warranted in saying that where a man is born again of the Spirit, he is in a saved condition, he has eternal life in the Son of God.

We, then, see the necessity of Paul receiving the Holy Ghost as well as any one else. Annanias was sent that he might be filled with it, so says the word. But what part did Annanias perform in Paul, or Saul, being filled with the Holy Spirit? We always thought it the prerogative of Christ only to give the Holy Ghost. So it is, gentle reader, but Jesus had established an ordinance in his church for that purpose, and, to be consistent with himself, sent Annanias to perform that ordinance by which he could give Paul the Holy Ghost. The historian has not given us an account of how or whether Paul received this heavenly Messenger, this Comforter. We presume he thought it not necessary to give "Theophilus" a minute account, in the 9th chapter, of how or whether Paul received the Holy Ghost, for he had told him that Annanias was sent for that purpose, and realizing he had given that person a minute account in the preceding chapter, (the 8th), of how those Samaritans baptized by Philip received the Holy Ghost, in all probability thought it not necessary to recapitulate so soon. Luke says in this (8th) chapter, before mentioned, that Peter and John were sent from Jerusalem to Samaria, that those baptized by Philip might receive the Holy Ghost for as yet, the word says, "he had fallen upon none of them, only they were baptized in the name of the Lord Jesus." We read that Peter and John "prayed for them, that they might receive the Holy Ghost," and that, "Then laid they their hands on them, and they received the Holy Ghost" It is worthy of note here that Simon, who had been baptized by Philip, seeing that the Holy Ghost was given through the laying on of the Apostles' hands, desired to purchase this same power, that on whomsoever he laid his hands they might receive the Holy Ghost. But Peter, perceiving the state of his heart, rebuked him for thinking that the gift of God could be purchased with money. It was the gift of God, the authority and power by which they administered in this holy ordinance. Man could not give the power—man could not purchase it with money. God chooses his own ministers and clothes

them with power to officiate in his name, and is bound by his word to acknowledge their legal official acts; and here, in this case he gave, through the observance of this ordinance, the Holy Spirit unto these baptized, believing penitents. Now, as God is no respecter of persons, if it was necessary that this ordinance should be observed in the case of these Samaritans, it was also necessary to be observed in the case of Paul, before he could receive the Holy Spirit; and as Peter and John were sent, by the authority of Jesus Christ vested in his servants at Jerusalem, to officiate in the ordinance of laying on of hands on these Samaritans for the aforementioned purpose; so also was Annanias sent to officiate in the same ordinance, that Saul might be filled with the Holy Ghost. It is recorded by this same historian, in Acts, 19th chapter, that Paul himself officiated in this same ordinance for this same purpose, and that God honored the same, in giving the Holy Ghost to those administered to. (Read the account.) We ask, in all candor, if Paul would be likely to think that others had need of an ordinance to be performed on them, if he had received the Holy Spirit without the ordinance? It does not look reasonable; neither is it Scriptural. We then discover that Saul, as well as those three thousand spoken of, were saved by obeying exactly the same conditions, which conditions are the principles of the gospel of Christ, established by him for Salvation in his kingdom.

We shall next notice the account of the Philipian jailor. (Acts 16.) "Sirs, what must I do to be saved?" "And they said, "Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house."

"Ah!" says one, "there it is plain that we can be saved without baptism; only belief on the Lord Jesus is necessary for salvation. Said we not right, that baptism is not a saving ordinance?"

I would ask you, dear reader, to notice more closely the word. It says that the jailor and his household went out of the house that same night and were baptized. If baptism was not a saving ordinance—was non-essential—why be so

particular to put themselves to such inconvenience, to go out of the house at night to be baptized? And why did Paul and Silas, in teaching *the word of the Lord*, among other things teach them the essentiality of baptism, as is evidenced in their being so eager to attend to it the same night? What did Paul and Silas mean by a belief in the Lord Jesus? They could not mean that a mere assent of the mind that Jesus was the Savior of the world, was all that was requisite to be saved. It is evident, from the reading of the word, that they meant that the jailor and his house should not only believe this, but that they should believe all that Jesus had said should be done to obtain salvation; for, after telling him to believe on the Lord Jesus Christ, it is said that "they spake unto him the word of the Lord, and to all that were in his house."

Now we have seen what the word of the Lord, which Paul had obeyed for salvation, was; and we think that Paul, to be consistent, must preach the same word to the jailor and his house that was preached to him for his salvation. And we know that Paul was commanded to be baptized; and so were the three thousand on the day of Pentecost; and they asked the same question that the jailor asked, consequently, we opine, that they had the same answer, and had to obey the same conditions to obtain the same end.

We then see that Paul and Silas meant that to believe on the Lord was not a mere nominal faith, but a living faith in all the commandments of God for life and salvation, which produces obedience to the same; for, says the word, "Faith without works is dead, being alone;" "as the body without the spirit is dead, so faith without works is dead." A dead faith will benefit no one!

The Savior declared, "He that believeth and is baptized shall be saved."

It is possible a man might believe all the words of Jesus given for our salvation, and yet something would hinder him from obeying the same, either pride, fear of losing his good name with the world, fear of persecution, &c. If this be the case, his faith will be dead, and

benefit him nothing towards salvation.

"But, my dear sir, do you mean to say that, if we obey all these commands in sincerity of heart, we are saved now in this world?" I answer in the language of Paul, "Now is the accepted time, now is the day of salvation." Paul further says, "The preaching of the cross is to them that perish, foolishness; but to us which are saved, it is the power of God." 1 Cor. 1:18. He says "to us which are saved," not shall be saved at some future period. The same writer says, (1 Cor. 15:1, 2), speaking of the gospel, which the Corinthian brethren had received, "By which also ye are saved, if ye keep in memory what I preached unto you." This is an evidence in favor of what we have been trying to show, that it is by obedience to the gospel we are saved, and we remain saved if we keep in remembrance this preaching, and live by all the commands of God, given for the observance of all his children.

Paul says to Titus, (3:5), "Not by works of righteousness which we have done, but according to his mercy he saved us, [past tense], by the washing of regeneration, and the renewing of the Holy Ghost." Here Paul agrees with the Savior, "Except a man be born of water and the Spirit he cannot enter into the kingdom of heaven." Entering into the kingdom and being saved are synonymous terms. Baptism of water and the Spirit is the mode of entering, faith and repentance preparatory conditions to entering. If a person should believe and repent, and then should refuse to be baptized in water he could not have his sins remitted, and could not be baptized with the Spirit, and consequently could not enter the kingdom, or be saved. The historian does not inform us of Paul's administering in the ordinance of laying on of hands, to the jailor and his house, but does inform us, in the 19th chapter of Acts, that Paul did administer to others in that same ordinance for the same purpose, and the Holy Ghost was given, and we conclude that Paul, being a consistent preacher of the gospel, both preached and practiced to one the same as the other. Paul says, (1 Cor. 12), "By one Spirit are we all baptized into one body, wheth-

er we be Jews or Gentiles; whether we be bond or free, and have been all made to drink into one Spirit." We here learn the universality of the baptism of the Spirit. All were baptized by it, both bond and free, Jew and Gentile, Paul and the Philipian jailor and his household included.

So now, dear reader, having endeavored to show by the revealed word of God, how the ancients received an answer to the question, "What must we do to be saved?" and having seen that they yielded obedience to the answer, and became identified with the people of God, saved in the kingdom of God; we now say that, should you be in the same condition as these enquirers, Go thou and do likewise, and the great and good Being, who "gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," will accept of you, and speak peace to your troubled soul.

Breathing a prayer for your welfare, dear reader, I bid you adieu. E.

### "Who are Called of God?"

*Editor Herald:*—I have read and re-read the article in a late number of your paper, under the caption of "Ministerial Qualifications," with deep interest, and fully and freely endorse the sentiments contained therein. The writer undoubtedly refers to those who are regularly ordained, according to the order of the Church, having received license, and so far as the Church is concerned, fully authorized to act in all the duties of that office. In the able article above alluded to, "X. A." plainly sets forth the duties of the minister, showing the good resulting from faithfully discharging the same; also the evils resulting from a neglect of duty, showing conclusively that the minister will either be the means of building up the great work of the last days, by magnifying his calling, and thus assisting in rolling on the kingdom of Christ, or he will on the other hand be a hindrance to the progress of the cause of truth. He cannot stand still, he must go forward or backward, his authority and influence will be wielded for good or evil.

"Who, again I ask, are the called of God?" Can it be possible that the men who are always set to annoy the Saints, instead of encouraging them; always speaking of their faults, instead of their virtues, wading out into deep water; springing new and strange, not to say silly, doctrines; always getting into trouble with their brethren, are called of God? Is it reasonable to suppose that every man who has gone through the form of ordination, must of necessity have received the holy priesthood from God? Are we to understand that God is under obligations to confer authority upon every one on whom the hands of the Presbytery is laid? It cannot be. The written word of God and past experience teach us that, in every dispensation, there were those who were called of God, and those who called themselves. "But," says one, "Do we not always ordain men by the dictation of the Spirit?" I answer, No. Why, I supposed that every man who desired to thrust in his sickle, must be ordained, and fully equipped and sent into the harvest. But suppose he has no sickle, and no knowledge of its use, if he had one; and suppose he desires to be wrapped in a little brief authority, for the sake of vain glory and self-aggrandizement; or suppose that he is known to possess no one qualification for that position, but is actuated through zeal and ignorance. Then it may be asked why do we ordain such men. Ah! there's the rub. Why indeed. The question is easily answered. A brother comes before the Branch or Conference, as the case may be, and expresses a desire to be ordained, some good brother makes a motion to that effect, it finds a second. The question is called, a vote is taken, three or four lay members vote aye. Negative called, no one votes against it. He is duly ordained and the foundation for mischief is laid. Are such men called of God? Immediately our newly fledged Elder commences his great work by going into the Branches, and finds fault with the president, who perhaps is an old time Saint, who has passed through the fiery ordeal of persecution, well posted in doctrine, well versed in church

government and law, tells him that he is ignorant of the law, and not fit for the position. He then goes for the Priest and Teacher, then the members are all out of the way, have not the Spirit. The Saints become discouraged, neglect of duty follows, as a consequence, and the influence of the Branch for good is destroyed, the work stops. We find them at the District Conference ready to oppose every measure that may be introduced, except those introduced by themselves, (which are invariably voted down.) Contentions arise, bitter feelings are engendered, angry words indulged in, the peace of the Conference destroyed, the baneful effect spreads abroad, and the progress of the work is ended. These are the legitimate fruits of the labors of those ministers who call themselves, and I argue that the works of the minister clearly shows who called him. If it is shown that his official acts are according to law and order, and that he brings forth good fruit, it will be safe to conclude that he is called of God. But if the fruit is bad, if he is a lover of contention and strife, puffed up, claiming to be more wise and holy than his brethren, crying "Law, law," at the top of his voice, rest assured, he is not called of God.

"Lay hands suddenly on no man," says Paul. And well would it be if this admonition of the great Apostle to the Gentiles was heeded and complied with. How long will the Church of Jesus Christ of Latter Day Saints continue to place within the hands of zealots and bigots the weapons of warfare to be turned against the cause they love more than life? When will the time come that the Saints will have the moral courage to do right? When will they dare stand fast, and battle for the right? When will they dare raise their voice against the ordination of a self called minister, nor sit idle, dumb, for fear of offending? Do we not know that when we fail to do our duty, that we offend our heavenly Father? Which of the two shall we offend, if a choice is to be made? That God may abundantly bless the Saints with wisdom, to enable them to act understandingly in all things

while in this probation, that it may be apparent to all that we are striving to be found approved workmen in the great harvest of life, is the sincere desire and prayer of your fellow laborer in Christ,  
B. V. SPRINGER.

[From Plano Mirror.]

### The Laboring Classes.

*To the Editor.*—There are many ideas of the past that we are outgrowing. One of these is that of attaching any disrespect to the fact that one is a laborer to maintain himself and those depending upon him. The boast, "I do not work for my living," nowadays evokes anything but a feeling of great awe and veneration. "Do you steal then?" was the quiet question of a steadfast worker to a boasting idler, who gloried in being, what even the grass and stones of the field might stoutly deny for themselves, a useless object in nature.

The proper spirited laborer feels no degradation, but on the contrary an ever increasing sense of power and self-respect, as his skill, and consequent ability to earn augments.

Their occupations are various; their numbers countless. Hewing and carving; sowing and reaping; spinning and weaving; planning and directing; buying and selling; designing and painting; writing and printing. Their toil is the force that renovates the world, and the noise of their labor is a song of praise to a God who is also a worker and creator.

But suppose one is elevated above the need of labor by reason of riches? Can he not consider himself entitled to more respect and consideration than those who serve him? Oh, yes; he may so consider himself, and there may be many who are thoughtless enough to really tender him the deference he imagines he deserves, and very likely he will despise such a soul as heartily as it deserves for so doing. But this respect is, the major part of it, far from genuine, paid him by those seeking employment or favor at his hands, and why? By reason of any peculiarity of the man? Oh, yes; the money that he possesses; and should

that money take its flight, he will find as many a man has before him, that the respect will follow after the money, wherever it has gone; so then it was the money and not himself after all, that was revered. And why the money? Because it is the price of labor, or the produce of its results.

But a rich man can hardly help being a laborer. If he is good of heart and noble of soul, then he will set on foot grand enterprises that will furnish work and pay for hundreds of workers. Enterprises that will clothe, or feed, or shelter, or convey from place to place thousands of other laborers. Such a man is really deserving of great respect. Not that he has money merely, but that he is a laborer on a grand scale, and that he is a benefactor to countless laborers.

Laborers may be of three classes in these our times. Those who are producers and receive pay for their produce; those who are employed by others in greater enterprises of production or modification of produce, and those who by instituting these undertakings, the glass-works, the woolen mills, the railroads, the shipping, the any other great work deserving the name. But aside from these last mentioned, a rich man can hardly help being a worker. He must have fine clothes; he must have a great house; he likes beautiful furniture, horses, carriages, rich viands, rare service, plate, musical instruments, beautiful gardens; he must be instructed, entertained, amused, and not one of these wishes can be realized without setting to work one or a dozen laborers. And strange, not one in a thousand will he ever find willing to work for him out of great reverence for his riches. And oft times these expensive tastes of the rich are the sole dependence of many workers, upon which they thrive and eventually become rich themselves.

The mistaken philosopher may often denounce the fine clothes of the rich, the costly head-dresses, the extravagant tables, the rich and beautiful surroundings of the wealthy; but the gardener, the carpenter, the architect, the silk-weaver, the artist, and the milliner do not. No,

indeed; not they—they know better.—The rich lady who may take on airs, may be overbearing, exacting; may think she is creating a sensation, but the milliner coolly pockets the high price (for the rich hat her cunning fingers and delicate taste has designed) to feed her little ones, aid her husband and furnish her home—and looks out for another customer. The object is not to despise either, but to show that the laws covering the relationship of both are wisely laid. A miserly curmudgeon is not much loved, however rich, and neither can an ungrateful, discontented, cheating laborer expect to be. It is not likely that the rich lady would *give* the bonnet maker the fifteen dollars; indeed she could not do it. The worker's cheeks would crimson at the insult; her skillful hands scorn at the insinuation at their inability, but she can receive it for her honest labor. The gift were degradation—the work exaltation, freedom, independence.

How various the fields presented for the lover of enterprise. He also who will work, may work. True there are times in certain places, in the thickly populated cities in the East, for instance, when there are many who are thrown out of employment, and a deep cup of suffering is presented to the laborers' lips. But this is often the result of the strange unwillingness of humanity to leave a place to which they are accustomed. While there will be lands lying idle within a few days' or weeks' travel, mines of riches, forests of trees, plains of grasses, rivers and seas to traverse, humanity will huddle together in hordes and starve.

There are two evils the laborer ought steadily to avoid. One is the spending of all his earnings to keep an appearance equal to those who have more money than himself. Instead of doing this he should live neatly and plainly, dress neatly and plainly, and clip every extra extravagance and put the garnered clippings in some enterprise that will lend his brain power to his hands, so that he may rise to greater works than these he now does. Let him use his brains to advance his interests as did those he sometimes envies. If there is any ex-

travagance he may indulge in it, it is the purchase of good printed matter, the buying of sound food for his mind; and, if he considers his best interests, he will select that which, like his daily food, is nutritious and substantial. The standard poets, the best magazines, the best works on the sciences and philosophies, and he will avoid the light, frothy, fictitious, sensational literature of the day, as he will avoid all the cheap clap-trap amusements gotten up expressly to beguile him of his earnings. The skill of his hands came by constant exercise, the skill of his head in the detection of designs aimed at his earnings, and in the engineering of them, so that he may augment in power and usefulness, will also increase with the using.

The other evil is a slothful willingness to ever remain on one level, a lack of all desire save to grub along from day to day in a dreadfully slack and discontented way, or to sink into the degradation of the saloons and low haunts of the earth. Let him remember his right is to rise, from step to step, not by any way, however, but by honest toil of hand or brain.

The conduct of an employee should evince that he realizes that the success of the enterprise in which he is employed is his best interest, and thus discharge every duty faithfully, perfectly, cheerfully and willingly, it will secure to him the respect and esteem of his employer, and in hard times he will be retained when the grumbling, cheating, unfaithful hand is discharged. A fair and square agreement should first be had, and then the laborer should be a diligent, faithful and reliable hand, and it is to his own interest to be so, it will pave his way to success and acquirement. So also should the employer remember, that adequate wages and fair treatment will almost always secure to him a heartier acquiescence and unity between himself and workmen in pushing forward his design than a bitter denunciatory spirit in dealing with them. The most faithful men are men of considerable principle, and men of principle necessarily have delicacy of feeling and perception, and such men require gentle-

manly treatment, and such men are by far the most profitable hands with which to be surrounded. It may be urged that many men require a different treatment, but it seems to me that a set of rebellious unruly men who required driving, with all the hateful, bitter, degrading abuse that a corresponding number of mules might require, would be ready to take every advantage that they possibly could of an employer, and would not be the most profitable set of laborers on whom to depend. S.

PLANO, November, 1873.

### Musings by the Way.

*Dear Herald:*—Permit a few stray thoughts, as they present themselves to the mind, respecting what constitutes the primary development of the kingdom of God on earth.

In a former treatise, I said that the kingdom of God was a glorious theme for contemplation. Meditating on the saying of our Savior, "The kingdom is within you." The light of truth, while viewing a field of wheat, presented the nature of the kingdom in a pleasing aspect; as I compared the field to the world, and the wheat to the children of the kingdom.

Seeing the little tender sprouts springing up in the midst of a host of bitter weeds, I thought of the semblance between them and the children of the kingdom; the one, by nature calculated to produce the staff of life for man; the other, life eternal. The wheat was surrounded by numerous obstacles to retard its growth, yet it was within itself a field of wheat, and so considered by the kind husbandman. He sowed the seed in faith, and left it to the genial influence of the rain and dew of heaven, and the warming rays of the sun, to bring from the germ the full grain in the ear.

Moralizing on the effect it would have on the weeds, should the wheat produce a full harvest, I walked on, still meditating, "The kingdom is within you," when the force of the words presented themselves, in this wise:

The husbandman, as soon as he hath sown the seed in the field, considereth it a field of wheat, and it continues a field

of wheat, throughout all its various stages of growth, even until fully ripe, ready to be gathered in one body, for the owner's disposal.

Likewise the kingdom of God on earth. As soon as the Holy Spirit entereth the heart of man he is "born of the Spirit."

Then the germ of the kingdom is within you; although small as a grain of mustard seed; nevertheless, it is the embryo of the kingdom, placed in the heart of man to write the law of God therein. To enlarge his understanding, to enable him to comprehend the nature of the law of the kingdom, until, like the wheat in the field, it brings forth its own peculiar fruit; thereby making an outward development, ready to be gathered in one body.

The Ancient of days will organize, agreeably to the heavenly pattern, preparatory to the coming of the King, and the grand harvest home!

Truly, the kingdom of God is a glorious theme for contemplation; especially when we take into consideration the object and design of God in establishing his kingdom on the earth, and the certainty of the foundation on which the Lord designed to build up his kingdom; leaving no room open for injustice; neither just cause for doubts to arise in the hearts of the new born sons of Christ.

The gospel of the kingdom is to all the world. The Holy Ghost, the second Comforter, being the foundation and fundamental principle, on which the kingdom is established; hence it is peculiar in its characteristics from all other kingdoms under heaven. The Almighty rightfully retains the right to bestow that precious gift on man, agreeably to his own law, and their obedience thereunto; also requiring the recipient to make it manifest through the heart unto good works, that they continue recipients of that Holy Spirit, before being accounted worthy to enter into his rest.

O the wisdom and goodness of God! No place left open for man to defraud his fellow man, unless he chooses to walk in darkness, instead of coming to the light.

Jesus saith, "If any man will do the will of the Father, he shall know of the doctrine." Likewise every man knoweth

by his works, whether or not he has received the gift of the Holy Ghost. It cometh through the ordinances instituted in the house of God, which consist of "Faith in the Lord Jesus Christ, repentance, baptism for remission of sins, laying on of hands for the gift of the Holy Ghost." And like the wheat in the field, it is known by its fruit. Notwithstanding the way to the kingdom is a straight and narrow path, "and few there be that find it;" yet there are precious souls, east and west, north and south, bringing forth its fruit to the honor and glory of God; and to such it is written, "The kingdom of God shall not be taken from you, nor given to another people."

The Holy Spirit, the Spirit of revelation, was made manifest in the Jewish nation from time immemorial, but at the coming of Jesus he found that they, as a nation, had so neglected its divine precepts, that instead of presenting unto him the pure fruit of the kingdom, they presented all manner of wild fruit; hence Jesus said unto them, "The kingdom shall be taken from you, and given to a nation bringing forth the fruits thereof." (The house of Joseph.)

But the kingdom having been likened to leaven hid in three measures of meal, must of necessity abide its time, until the whole of the three measures of meal are leavened, before appearing in its full outward development, agreeably to Daniel's prophecy.

But we call to mind the condition the Jewish nation were left in, after losing the kingdom, as it serves as a warning to other nations. The cementing power which held them together as a nation, was broken, and the power to communicate with the heavens closed, and in that condition they must (by the decree of Jehovah) remain, until legally organized according to the law of the kingdom of God.

Then the natural fruit will appear to the opening of the heavens in their behalf, and the fulfilling of the covenant made to the children of men, that they should become one nation, and one king should "be king to them all;" and the "will of the Father done on earth, as in heaven."

Therefore having received the first,

or primary principles belonging to the kingdom of God on earth, which consists in the gift of the Holy Ghost, and become legal heirs thereunto, through the law of adoption; then the next, or second principle, the Lord requireth of his adopted children, (to the fulfilling of the law), is that they establish the righteousness of the kingdom on earth; and thereby redeem themselves and the earth, from the evil consequences of transgression; and, by so doing, are prepared to enter into the marriage supper of the Lamb, and partake of that glorious feast.

Then how needful that the Saints awake to their high calling before God, lest, at the coming of the King, there should be any found, as the unwise virgins, without oil in their lamps.

"Know ye not, ye are the temples of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy, for the temple of God is holy, which temple ye are."

The divine admonition to the saints is watch! as well as pray. For the kingdom of God cometh not by observation, and in like manner it taketh its departure from the heart.

"Then that wicked one saith, I will return to my house whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he and taketh seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first."

SR. ELIZA ELLS.

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#### Branch Officers.

In the *Herald* for March 15th, vol. 20, page 176, there is an editorial on the duties of Elders, Priests, &c., in connection with Branch Organization; which, to me, appears illegal, and conflicting with the laws of the Church, literally. I must admit that the above article had made considerable impression on my mind, before I concluded to write my views in regard to it. For convenience, I will review the article under separate heads, and those in their order.

First: What is the duty of an Elder,

as laid down in the Doctrine and Covenants? See sec. 17, par. 8. "The duty of the Elders, Priests," &c, after which it goes on, "An apostle is an *elder*, and it is his calling to baptize, and to ordain other elders," &c.

I fail to discern, within this paragraph, that the duty of an Apostle differs one particle from that of an Elder; because every item of the duty prescribed in the paragraph is the general duty of Elders. Why is there no distinction made?

The opening sentence answers the question; that is, that both are one and the same, an Apostle is an Elder; and *vice versa*, an Elder is an Apostle.

The duty of the Twelve, exceeding in so much, that they are made the special witnesses, to regulate the affairs of the Church, "under the direction of the Presidency of the Church," throughout the world. So is the Quorum of Seventy (Apostles) to labor under the direction of the Twelve.

I will now proceed to the duty of an Elder. The closing sentence of paragraph eight reads as follows: "And he shall take the lead of (at) all meetings;" "and conduct the meetings (same) as they are led by the Holy Ghost." Par. 9.

And again, sec. 46: par. 1:

"It always has been given to the Elders of my Church, from the beginning, and ever shall be, to conduct all meetings as they are led by the Holy Spirit."

I will now ask, Do the above laws require any private interpretation? The literal being so clear, I hold that its meaning is clear also.

Also: It is claimed that the office of an Elder is general, not local. I will agree to that, in so far as it relates to Elders having received general commissions from the General Conference, and no further. Elders not laboring under such commissions are local officers, and subject to the Branch wherein they hold membership.

Is not the President of a District a local officer, confined to his District? Also, Is not the president of a Branch local in his Branch? And does not every Branch keep a record, wherein is re-

corded the names of all its members, Elders not excepted?

If they are enrolled on the records of the Branch, they are parties to that Branch, until withdrawn, and subject to her dictates.

Again it is claimed, that, in the absence of the Presiding Elder, the Priest Teacher, and Deacon have the right of presidency. This was new to me again, having, for twenty-two years past, been taught that a Priest, or Teacher can only take the lead of meetings when there is *no* Elder present. See the law, B. of C., sec. 17. par. 10. And mark *well* the word *no*.

I believe that Branches having efficient Elders could find them plenty to do, by seeking out places to preach, and reporting the same to the Branch; where one or two, as the case may be, should be selected to attend to the same. I believe that such a course would create more unity and a better feeling.

LEWIS D. MORGAN.

[From New York World.]

### Discovery of a Remarkable Graveyard in Colorado.

The barren, treeless plains of the Far West are at this time invested with a singular and profound interest to the man of science. Within a few years numerous cemeteries of the extinct inhabitants that roamed over these now arid plains thousands of years ago have been brought to light by the various exploring expeditions. We regard with a sort of reverential awe the ancient remains dug up from the ruins of Rome and the Holy Land, and view with a sort of vague wonder the remarkable cities among the luxuriant forests of Central America, yet these wonderful old inhabitants of Colorado, Wyoming, and Dakota, were dead and buried untold ages before the people who conceived these ruins had an existence. We bestow the highest honors of literature on the historian of our own time, as Motley, Bancroft, and others, and yet the period of human history is but a day compared with the innumerable ages of the past with which the geological historian has to deal.

It is the province of the geologist to reconstruct past worlds and to repeople them with the ancient inhabitants; to cover the surface with the original seas, lakes, mountains and forests. This is what Lyell so aptly calls the charm of discovery, and with a true enthusiasm he quotes the beautiful sentiment of the historian Neibuhr: "He who calls what has vanished back again into being enjoys a bliss like that of creating."

One of the most remarkable results of the United States Geological Survey, under my charge during the past season, was the discovery by Prof. Cope, in the "Bad Lands" of Colorado, of one of these wonderful graveyards of a long-past period, distinct from that of Wyoming, and containing the osseous remains of a great population of beasts of totally different species and even orders from those of the latter age and region. They resemble more nearly those of the White River, of Nebraska, but many have been obtained by Prof. Cope not known here or elsewhere. So far he has proven the existence of more than 100 species, some represented by thousands of individuals. Of these at least seventy species are new to science. They range from the size of a mole to nearly that of the elephant; sixteen species only are reptiles.

Many forms of insectivorous animals related to the mole, and of very small size, have been procured. The delicacy and minuteness of these fossils is surprising.

Gnawing animals, or rodents, left numerous remains of eighteen species, some not larger than the domestic mouse. Some were the predecessors of the rabbits, others of squirrels, and others of mice.

Of the cloven-footed quadrupeds, a great many specimens have been found. Some were nearly intermediate between the deer and the hog in structure. Like the latter, they had no horns. They were about as large as sheep. Others were about the size of gray squirrels, being the smallest of this class of animals ever discovered. Several species of horses were living during the same period, as is proven by the bones and teeth which have been discovered. Their

relative, the rhinoceros, abounded in Colorado in former days, no less than seven species having been procured by Prof. Cope. One of the specimens is a perfect skull, with teeth complete, and covered with the moss-like crystalization seen in the moss agate. But the most remarkable monsters of the past whose existence has been disclosed by the present survey are a series of horned species related to the rhinoceros, but possessing some features in which, according to Prof. Cope, they resemble the elephant. They stood high on the legs and had short feet, but possessed osseous horns in pairs on different parts of the head. One of the largest species had a huge horn over each eye, while another had one on each side of the nose, and more than a foot in length, resembling on the back part of the head the ox, etc. A third one of larger size than the last had rudimentary horns on the nose. Still another was about as large as the elephant. Its cheek bones were enormously expanded, and its horns were flat. A fifth species had triangular horns that turned outward. The first-mentioned species has been named by Prof. Cope *miobasilæus ophryas*, and the others have been placed in a new genus. It is claimed by Prof. Cope that their structure disproves entirely the statement of a recent writer, that the presence of horns in pairs is an indication of relationship to the ruminating animals, (oxen &c.), for these beasts are quite near the rhinoceros.

Carnivorous species were not rare in this ancient family, and served as now to check the too rapid increase. Of the fourteen species known there were tiger-cats, dogs, hyænodons, and the tomarcots, a new genus found by Prof. Cope. This resembles a dog, and was as large as the black bear, and was much more carnivorous in its propensities; hyænodons were as large and had many flesh teeth; while some of the cats had remarkably long canine or eye teeth. In a new species, the size of the panther, whose teeth greatly resemble those of a shark. The reptiles embrace turtles, lizards, and snakes, the last two orders being discovered for the first time in this formation in America.

All these curious, extinct forms of life will be carefully described for the seventh annual report of the geological survey of the Territories, under the department of the Interior, and in the quarto series full illustrations will be made of all the new species. Prof. Cope has already obtained from the ancient sea and lake deposits of Kansas, Colorado, Wyoming, and Idaho about 300 species of vertebrate animals, of which he has made known to science about 200. The history of the succession of life on this continent, as well as that of other regions of the earth, will be made much clearer by these important discoveries, and the vast number of missing links in the mysterious chain of life which are thus supplied throws a flood of light on the theory of evolution which is now attracting the favorable attention of the best scientific minds in all parts of the world. These discoveries have a special interest also with reference to the history of the origin of the human species.

The above account presents to the reader only a mere glimpse of the valuable results of the past season's labors, and we hope to recur to them again very soon.

J. V. HAYDEN.

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### Tobacco's Work.

According to the statements of Dr. Rubio the number of lunatics is much greater in northern countries, where the consumption of spirituous liquors and tobacco is much greater than in southern countries, where the people are very sober and small smokers. According to M. Moreau, not a single case of general paralysis is seen in Asia Minor, where there is no abuse of alcoholic liquor, and where they smoke a kind of tobacco which is almost free from nicotine, or the peculiar poison in tobacco. On the other hand, insanity is frightfully increasing in Europe, just in proportion to the increase in the use of tobacco. It appears that from 1830 to 1832 the revenues from the impost on tobacco in France rose from £1,250,000 to £8,333,333,—a tremendous figure certainly to have disappeared from the pockets of the people into smoke. But hand in hand with this in-

crease in the consumption of tobacco there appears to have been during the same period an augmentation of the number of lunatics in France from 8,000 to 44,000, or rather 60,000, if we take into account other lunatics.

If one tenth of the alleged evils of tobacco smoking be facts, the entire human race must be seriously injured by the "Indian weed;" for it appears that the average annual consumption by the whole human race of 1,000,000,000 is at least 70 ounces (four pounds six ounces) per head, and the total quantity annually consumed is 2,000,000 tons, or 4,480,000,000 pounds weight.

It is, however, to the young, that the evil of smoking is likely to be the most disastrous. Whatever benefit may be derived from smoking in maturity and old age, it is obvious that the young can not need the fictitious aid of a narcotic. Parents should look to this, and prevent the most deplorable physical or moral consequences of the habit to their children. Many a young man dates the ruin of his health back to the first whiff of tobacco, which by dint of nauseous practice, he was at length able to smoke, in the foolish imitation of manhood. That smoking must impair the digestion and impair the nervous system of the young seems certain, and that it may lead to drunkenness or excess in drink is more than probable, from the thirst which it necessarily occasions.

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### Try The Spirits.

"Beloved, believe not every spirit; but try the spirits, whether they are of God; because many false prophets are gone out into the world."

"Hereby know ye the Spirit of God: every spirit that confesseth that Jesus 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; and this is that spirit of anti-christ, whereof ye have heard that it should come, and even now it is already in the world."

To see how they had heard of this anti-christ, see 2 Timothy 3:1-7, with 4:3, 4. The above passage is generally believed to allude the gifts of the Spirit; but I think it alludes to the doctrine, for history informs us, that even in the

Apostles' days many believed that Christ did not actually suffer; but feignedly, which is the doctrine of the orthodox sects. I read a sermon preached by a Methodist minister that was published in the *Northwestern Christian Advocate*, published in Chicago; text, "Satan cometh, but has nothing in me." He endeavored to show that there was nothing in him that could be tempted, being God himself, he could neither be tempted nor suffer pain; but all his apparent suffering was an example to his people, so that they might see that he who could overcome all trials and sufferings would be with them in suffering; but the whole seemed that he wanted to prove that he could not actually suffer, so of course he could not come in the flesh. Such doctrine, no doubt, arose from pagans who joined the church. And it increased after the christians joined themselves to Bel Dagan and set Constantine at the head, when he was the president of the Council of Nice. The orthodox creed was received by the pagan christian bishops; for they cut off all the Asiatic bishops, so they had the Bel at their own foot.

In 2 John, verse 7, he says.—"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ."

These are the characters of whom he says, "Not to receive them into their houses, or bid them God speed."—Verse 10. There are many sects of this anti-christian doctrine, as Spiritualists, &c. Now as the above passage cannot be applicable to the gifts of the Spirit, because devils and evil spirits can and have confessed him to be the Son of God. The Irvingites, a sect who arose in Scotland in the year 1829, having their apostles, prophets, and elders, organized as the Latter Day Saints are. I was well acquainted with Miss Campbell, the founder; they had the gift of tongues and of prophecy. That question was put to them, "Did Jesus Christ come in the flesh?" Their spirit answered, "Jesus Christ came in the flesh, Jesus Christ came in the flesh;" so by this it was found to be of God, and many joined

them after that test; and had they attended to baptizing believers by immersion, I think I would have been with them; for it was some years before I even heard of the Latter Day Saints; but being converted from Methodism to a sect of Baptists, who believed in all the doctrine of the Latter Day Saints, except the power, and often did our minister wish for the authority given to the Apostles. So you see I was quite ready to receive the Latter Day Saints. Like Paul, I conferred not with flesh and blood. After the Latter Day Saint Elders came out in 1840, the Irvingites melted away as snow under a hot sun; their spirit told them to go to Babylon, there they would be redeemed. Now there was some sects God gave much favor to, but not members of the true Church, because of the want of the priesthood; for instance, the Pharisees kept up a little of the true light until Christ entered on his mission, then they came under sin for not receiving and obeying. Likewise we find that God raised up the king of Babylon, Nebuchadnezzar, to be his servant, and Cyrus to be his anointed; but not his spiritual servant or anointed; but to prepare the way for the fulfilling of his word. The Book of Mormon tells us, there is some churches of men and some of the devil. From the time the Christians joined Bel Dagan until the Reformation, it was Satan's own church, and was not owned by God, no more than was Israel when they joined Baal-peor. Israel went to Baal-peor, and the Christians went to Bel Dagan; for neither Balaam or Constantine went to them. After the Reformation, in the days of Luther, when Popery was shaken, and the people began to read and think for themselves, then was raised up churches of men. God raised their good men, as he raised up Nebuchadnezzar and Cyrus to prepare the way for Israel's return to their land. So has he raised up these Reformers, Luther and his party, Wesley and his party. He raised up this government to free the people from temporal power. All, all, to prepare the way for all spiritual Israel's return from spiritual Babylon, of which the first was

a type. Kings and queens were their nursing fathers and mothers, after their seventy years' captivity, to bring them home to their inheritance. So the antetype from spiritual Babylon, kings and queens are to be in the last days nursing fathers and nursing mothers. And may it speedily be fulfilled, is my daily prayer,

JOHN MACAULEY.

## The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., January 1, 1874.

### A G A I N.

It is with pleasure that we bid the patrons, readers, subscribers and contributors of the HERALD a glad New Year.

We have been climbing the "hills of difficulty" so long—they have risen so grandly one above another as successively we have surmounted their steps—that we, if we do not enjoy climbing, have become somewhat reconciled to that mode of progression, and do not now mind the sudden elevation we see before us in the putting down the HERALD price. Indeed we feel rather invigorated; as, pausing in the steady, onward march, we lift our bowed head and look upward to the clearly defined outlines of the mountain tops as they stand out in the blue expanse above, and see the brightness and the glory into which they who gain the heights will be permitted to enter; and feel the quickening impulses of the spiritual life the victors will enjoy after the long struggle is over. And those who are engaged with us in the arduous labors of the Latter Day Work, are not less interested in the success of that work, because the care of publication does not fall on them, than are we who are so burdened. The one cannot possibly succeed without aiding in the success of the other; nor can the general work well go on without the success of the publishing interest.

To those who have stood by us in our special labor of providing matter for the HERALD, we hereby tender a New Year's Greeting, with renewed kindness of feel-

ing, for the oft-repeated wishes for our success; and for the cheering words they have so frequently offered us from their distant dwelling places. Will they continue to "stand like the brave, with their face to the foe?"

To those who have nobly said, "The HERALD is not dear;" and who have sent their good wishes in "facts and figures," we tender a New Year's congratulations, that while outside monetary circles are agitated to their remotest bounds, the confidence of their support remains; and God's work will still be the object of their care. We ask for their continued "acts that speak louder than words."

To those Elders and Saints who have given the work their correspondence, thereby making it practicable that Saints everywhere might be informed of the places where the "gospel wins its widening way," we present our New Year's salutation, thankful to the Lord of the harvest for their interest—may their pens never rust, nor the founts whence their springs of usefulness flow ever go dry.

To one, to all, we tender, in the interest of humanity, in proud hope of its glad fulfillment, a joyous, peaceful New Year.

The past year of the HERALD has been one of marked and peculiar occurrences; by some of which, it is easily seen, we have made progress toward the goal of our hopes; let us then take renewed courage, and the end of another year will see a more widely extended influence for good pervading every department of spiritual labor.

### A GIANT BOOK STORE.

ON the 19th of December last, business induced us to visit Chicago, the great city of the North West. While there, desiring to purchase some books, we went to the book house of Jansen, McClurg & Co., 117 and 119 State Street.

The building is simply huge, the Book Store occupying the basement 205 feet by 50, and the ground floor, 165 feet by 50, 17 feet in height. Along the sides of the latter room are galleries, with shelves; and the entire space of the room on the floor is occupied with stands, counters, desks and tables, wheron are displayed books of every

imaginable description; from the costly Bible and richly bound Histories and Poets, all the way down through literature, art, science, religion, morals, social ethics, and metaphysics, to the latest novel and Mother Goose's Rhymes, and the House that Jack Built. If one wants to realize to the full the fact as stated by the wise man, "of making many books there is no end;" let him visit this emporium, where the results of "much study" and "weariness of the flesh" are gathered and stored.

Mr. Jansen kindly selected a number of books for our perusal and notice; and as we did not inform him that we were a "rabid reformer" and "opposed of course" to novel reading, some of them were of that type. Well, if one must read novels, they should be good ones; and when Mr. Charles Dickens chooses to attack the Circumlocution office, and the loose administration of the laws of England in his "Little Dorritt;" and Mr. Disraeli forecasts the politics of Europe in his "Lothair;" and Mr. Wilkie Collins discloses for general disapproval the bad condition of the law of marriage in Scotland in his "Man and Wife," in the attractive style of the better class of novels now so much read, it is by no means worse to read them than to read the history of the ministry of Christ, which Ingraham gives in his "Prince of the House of David;" or his Mosaic History given in his "Pillar of Fire."

We thank Mr. Jansen for the "Life of Sara Coleridge," "Man and Wife," and "Her Face was her Fortune."

By glancing through them we see that they are fair representatives of the kind of reading a vast many take delight in, comprising the carefully religious and thoughtful; the busy, working brain seeking relaxation, but not stagnation; and the utterly idle, whose taste for the solid in literature has been crushed out for want of exercise.

Sunday School Libraries in nearly every church contain in bulk more fiction than truth, and while the "History of the Reformation," a purely religious work; D'Aubigne's Histories, and other kindred works, retain their integrity of binding, their glossiness of leaf and squareness of corners; such works as "One Armed Hugh," "Oliver

Optic," "The Disobedient Boy," and nobody knows how many more of like character, are literally read all to pieces. The taste for solid and useful information, and for the beautiful and grand in intellectual research, cultivation and encouragement and enjoyment, is often broken up, and gradually destroyed by just such books as make up the libraries of hundreds of Sunday Schools to-day.

Cardinal Wiseman has taught hundreds the history of the church for many years, in a work entitled "Fabiola, or the Church of the Catacombs."

The History of the Greek Church from its inception to late baptisms in Russia, was published by Harper Brothers in their Monthly Magazine; yet these works will be decried by some as unfit to be placed in the children's hands, whose children are drifting away from their precepts by reason of acquiring a taste for religious fiction.

We believe it just as reprehensible to write a lie for religious purposes, as to write one for secular ends; and if it is reprehensible to write is it not so to read? Who shall draw the line?

We repeat "if people must read novels, they should be good ones."

Chicago has materially recovered from the great fire. Many of the buildings which have been built are much finer than the ones they are built to replace.

Money, rich clothing and luxurious living abound; but the hundreds of poor go hungry and cold. Poverty and wealth go side by side; but seldom or never hand in hand.

#### OUR EXCHANGES.

We have often thought that the courtesy of exchange between different newspapers and journals was a very pleasant one; we see no reason why we should change our thought, except the possible contingency that such courtesy had been abused, and that there was still danger of abuse. The late addition to the Postal Law was of such a character that there was at once a sifting of exchanges all over the land. Those papers and journals that choose to retain the HERALD on their lists are as follows:

The *Advent Christian Times*, a paper ably

conducted and published in the interests of the Adventists, at Norwood Park, Illinois. With the supporters of this paper we believe in and look for the early coming of the Son of Man.

The *Sandwich Gazette*, a paper published by James Furman, at Sandwich, De Kalb County, Illinois, the post-office town of Br. I. L. Rogers, and the place of residence of Brn. Wm. W. Blair, E. Banta, John Earnshaw and others of the Saints.

The *Gazette* is a very fair country newspaper, and Mr. Furman a kind and friendly man. Success to the *Gazette*.

The *Plano Mirror* is published by J. R. Marshall, at the County Seat of Kendall County, six miles east of Plano, and is issued at Plano. Mr. Marshall has fought his way up from "printer's boy" to editor and publisher, and is deserving of credit. We believe that he rather favors the doctrine of the Methodists; but makes a fair journalist. The *Mirror* has a local editor in Plano, Mr. Corbin, a young man of considerable promise, filling the post now.

May the *Mirror* prove acceptable to its patrons, is our wish.

The *Yorkville News* is the joint effort of Mr. and Mrs. Springer, and is issued at Yorkville, in rivalry with the *Record*, Mr. Marshall's County paper. The *News* is, as yet, an experiment, and we hope it will prove a successful one.

The *Nawoo Independent* takes its place in the history of journalism in the City of the Saints, and is the care of Messrs Thomas and Cramer, gentlemen lately immigrated to the place; and bids fair to prove a good thing while it lasts, and the proprietors say that they are "there to stay."

We wish the *Independent* success, and hope some day to visit the proprietors in their sanctum, to interchange co-worker's greeting; and we will take pleasure in so doing, unless we get the cold shoulder for our religion's sake.

The *Salt Lake Herald*, published at Salt Lake City; and the *Ogden Junction*, published at Ogden, Utah, are both punctually received. These papers are published in behalf of the Church in the Valley; the *Herald*, by John T. Caine, E. L. Sloane and W. C. Dunbar; and the *Junction*, by Ogden

Publishing Association, C. W. Penrose, Editor. These papers are both well conducted, and seem to promise to continue while Zion flourishes in Utah.

The *Oread*, a Mount Carrol, Iowa, paper, makes its appearance now and then.

The *Religio-Philosophical Journal*, is published at Chicago, Illinois, and S. S. Jones is its Editor. It is emphatically a spiritualistic paper, having this much in its favor, that it repudiates the Woodhull, doctrine and all.

We by no means endorse this journal, but accord ability and energy to its conductors and supporters. It is at war with popular theology, and has and exhibits very little respect for the religion that men hold derived from the Bible; but denounces no man's exercise of the right to choose for himself.

It claims to be liberal, and in many respects it is.

As a usual thing the writers for this paper are not persecutors of others, though they may denounce their theories.

We sometimes get the *Newspaper Union*, of Chicago, Illinois, and now and then other papers; but these are the only ones that choose to pay postage on the *HERALD*, in their exchange.

We have not been in the habit of seeking for exchanges, leaving it at the choice of the various ones sending for the *HERALD*, as the circumstances surrounding our journal are different from any other in the United States, and we do not feel to force the *HERALD* upon any one.



BR. JASON W. BRIGGS arrived in Plano December 23d, with his family, intending to take up his abode there preparatory to entering into the ministry permanently. All wishing to communicate with him by letter, will remember that by addressing him at Plano, Kendall County, Illinois, care of of box 50, they can reach him.

By letter from Br. Charles Derry, Deer Creek, Madison County, Nebraska, we learn that the author of the original from which the "Picture in a Dream" lately published in the *HERALD* was taken, was uttered in a discourse by Christmas Evans, a Welsh preacher of some notoriety. Br. Derry also

sent us a tract published by the American Tract Society, in which the article appeared under the head of "Redemption," with credit to the author.

Thanks to Br. John Macauley, of Wau-  
beck, Wisconsin, for additional books to  
Library. "Go thou," reader, "and do like-  
wise."

Br. Reuben Capps, writing from John-  
sonville, Tennessee, states that there is an  
opportunity for preaching there; only there  
is not much desire to hear one so long  
among them as he has been. He relates a  
dream had by a lady near there, which  
plainly indicated to her what the gospel  
was. We hope Br. Capps will continue to  
be faithful to his high calling and hope in  
Christ.

A one time brother, by the name of G.  
W. Fry, formerly of Bigler's Grove, Iowa,  
but who was dissevered some years ago  
from the Church, and went to California,  
writes from King's River, Fresno County,  
confessing his error, and asking that some  
Elder, a godly man, may come that way.  
He will be found twelve miles east from  
Fresno Station, on the stage road from that  
place to King's River; and requests any  
Elder or Saint passing to give him a call.

## Correspondence.

ELKADER, Clay Co., Iowa,  
Dec. 12th, 1873.

*Joseph.*—I have delayed writing in hopes  
of enjoying a visit with you; but sickness  
has prevented. For two weeks I have been  
mostly confined to my bed, having quite a  
struggle with the king of terrors. For  
several days it was quite difficult to tell  
how the matter would end; but thanks to  
the All-Wise dispenser of events, I am in  
prospects of getting around again, although  
in rather a limited or feeble way.

My prospects of getting out far from  
home, on missions to preach, will necessa-  
rily be much limited, as my general health  
will not permit it. As for preaching labors  
in this immediate vicinity, nothing much  
could be done, as the population is mostly  
German, Irish, and French Catholics. This  
class of people never visit any meetings  
but their own. Sometime since, I visited  
several of the joining neighborhoods, and  
delivered a set of discourses with good ef-  
fect, and with good attention.

In Elkader there are a few friends, but  
the number is so small, that a continual

exertion would not avail much; unless by  
some stranger who might call the attention  
of the people out of curiosity, simply to see  
how the features of Mormonism might  
accord with their peculiar prejudices, and  
then only for a single discourse.

Catholicism, Infidelity and Spiritualism  
are in these parts the all-absorbing topics of  
the day. These strange delusions drown  
men in unbelief, so much so, that the light  
of revelation is lost sight of, while the gos-  
pel of Jesus Christ is set aside as a fable or  
thing of nought.

In Delaware County, at Forestville, I  
preached three times; at the Hampton  
School House, three times; in the Univer-  
salist Church at Greeley, three times; and  
in the School House at Greeley's Grove,  
three times.

These meetings were well attended, while  
much prejudice was removed from the  
minds of the people; and if my health would  
admit of it, I could soon make many addi-  
tions to the faith in these parts, by the help  
of the good Spirit.

While on this mission, I found many,  
who not only kindly entertained me, but  
expressed great desire to learn and hear a  
full recital of the true history and origin of  
Mormonism; and who, after hearing, said  
that the subject could not be refuted upon  
Bible authority.

In Sodamillow township I fell in with a  
few liberal minded people, who cordially  
invited me to give them a hearing on the  
great question of Mormon revelation. I  
occupied their School House for three eve-  
nings, the interest felt on the subject was  
plainly manifest by a crowded house and  
attentive listeners each evening. The re-  
sult has been to beset me with constant in-  
vitations to make them a second call, that  
they might hear the rest of the story on  
this Latter Day Work.

At Cox Creek, where I have preached  
several times, there is also a good feeling.  
There is also one family of old time Saints,  
who claim John E. Page as their minister.  
I am satisfied that a good Elder sent into  
these parts would find plenty of labor and  
friends to help him on in the good work of  
his mission of preaching the gospel.

At present I have not invited any to bap-  
tism, for the reason that I choose not to do  
so, until there is a more perfect understand-  
ing as regards my standing and fellowship  
with the Reorganized Church on this mat-  
ter. Joseph, you can do as you think best,  
if I can be of any use or benefit to the  
Church, you can place my name before the  
Church for admission. It is not probable  
that I shall ever travel much, as my age  
and health will not permit. If I should  
sell out here I might remove into some  
Branch of the Church and do more good  
than I can here. At present you have my  
prayers and best wishes for your prosper-

ity and final success in the good work so well begun.

WM. B. SMITH.

LONDON, Ontario,  
Dec. 15th, 1873.

*Brother Joseph*.—Last Monday night I received a letter from one to whom I have been showing the principles of the doctrine. She told me that she knew this was the doctrine of Jesus Christ, and that she must be baptized. I told her that the Zone Branch was the nearest that I could take her to. We started for Zone last Saturday evening, and arrived safely. On Sunday Br. A. Leaverton officiated in the ordinance of baptism, and also in the laying on of hands. During prayer-meeting we were blessed with the good Spirit of God. Monday I started for home. This makes two precious souls that I have worked hard for, and feel to thank God for his guiding Spirit that I have had while showing the gospel to my fellow men. Brethren, if every Saint could bring in two more into the Church of Christ in one year, the gospel would soon wind its way to the dark corners of the earth. Your young brother in Christ,

JOHN CORNISH.

JEFFERSONVILLE, Wayne Co., Ill.,  
Dec. 4th, 1873.

*Br. Joseph Smith*.—Our District Conference came off last Saturday and Sunday. We had a very peaceable time, more interest being manifest by the brethren for the advancement of the work than has been for some time past. We feel assured if all the brethren carry out their avowed intentions, the work will move on better in the future than in the past. There are more calls for preaching than can be filled by the few Elders here; and we constantly pray that the Lord will raise up more faithful and efficient laborers here. We are not discouraged in the good work; for we have the assurance that if we put forth our united efforts, the work will move on in order. There has been a lack of energy throughout the District for some time past; but as there can be but little enjoyment in this morbid state, and we believe the Saints begin to realize this, we expect to see a greater effort for good, and as a consequence a better state of things. We shall do the best we can, praying that God's blessing may crown our efforts with success, I remain yours in the gospel of peace,

G. H. HILLIARD.

LEXINGTON, Ohio,  
Dec. 8th, 1873.

*Br. Joseph*.—I write these few lines to tell you of the goodness of our Father to some of us, his unworthy creatures; for my part I have enjoyed very good health since the Lord healed me through the prayers of his people during the Conference last April.

You remember that I wrote you in the early part of last summer, asking the prayers of faith for our dear old mother in Israel, Martha Horsman, nearly ninety-two, who at that time was suffering greatly, and to all appearances she could not have lived very long; but it pleased the Lord to ease her pain; she complains of nothing now but weakness. We both have great cause to rejoice, and do rejoice whenever we meet. We are the only ones here who believe the gospel as taught anciently. I feel very sorry to read in the *Herald* that *Zion's Hope* is, or that the subscribers are, falling off. I think the Saints ought to try to keep it up by all means. I know that times are hard and money scarce; but who is there among us that could not pay fifty cents per year, if so disposed, for so good a little paper to have in the hands of children. If I had no children I should be childish enough to take it for myself. I am poor and have to sew for others for the little pocket money I get; but I have always managed to pay for from five to seven numbers of the *Hope*, and have had them sent from the office to friends of my choice, and they have written me that it is the best little paper they ever saw, and that is all the pay I want.

M. E. CADAMY.

PEORIA, Illinois,  
Dec. 8th, 1873.

*Dear Herald*.—I have just returned from the Conference held at Canton, and I wish to tell the Saints some of the joy that burned in the bosom of the Saints while there.

The business passed off with peace and harmony, and Saturday night we had a prayer and testimony meeting, at which the Lord was present in Spirit, in the gifts of prophesy and tongues. The promise was renewed to the Saints that was given twelve months ago at Kewanee, to try the Lord and see; if the Elders would go forth and do their part, that he would bless them, and the honest would obey the gospel.

Sunday morning we had another testimony meeting; after which, preaching by Br. Hopkins of Princeville; in the afternoon by H. C. Bronson, and at night Br. Mark preached in the Opera Hall, to a large audience. The subject to speak on was given him by a Baptist preacher of Canton, "The connection between divine revelation and the revelations of Joseph Smith." That preacher will hardly give Br. Mark any more subjects of like character. It did the hearts of the Saints good; and if it is a sin to feel proud, then I did when I thought I was a Saint, to hear the arguments and the grandeur of the pictures drawn by our brother, in defence of the gospel.

The Saints of Canton are trying to live their religion, and the Lord is blessing them. I was told that there is harmony in every way through the Branch. At the

close of the meeting we again went to the hall of the Saints, and there we had a time long to be remembered; tongues, prophesy, and it seemed as if the Spirit filled the room; some sang in tongues, some sang the interpretation. It seemed as though we could stop there all night; but Br. Bronson believes there is a time for all things, so we had to disperse reluctantly.

Br. Hanson arrived in time to hear the closing part of Br. Mark's discourse, having called on me in Peoria, but we were away. There is one ready for the water, even in Peoria, and some investigating. Love to all Saints.  
JOHN A. ROBINSON.

MOUND CITY, Linn Co., Kansas,  
Dec. 7th, 1873.

*Br. Joseph Smith:*—There was a wagon load of people came to my house yesterday, with a sick man that said that he had spent all that he had to the doctors, and he was nothing better. He said he had heard of my preaching and he wanted to hear me. I did, by the help of the Lord, and he was convinced of the truth of the gospel, and wanted me to baptize him, which I did, and he come up on the bank of the river and put his clothes on; and thanked the Lord for his blessing; threw his crutches into the wagon, took hold on the wagon tongue and turned the wagon in the road, and said he was all right. I took him home with me and confirmed him, and anointed his back and hips. He lay down and took a nap, awoke dripping with sweat, and said he never felt so well in his life. He had been afflicted for eleven years. He is forty-three years old. To-day he can get up and walk without any help, thank the Lord for it. His name is George Washington Beckford.  
G. E. COX.

MOUND CITY, Linn Co., Kansas,  
Dec. 7th, 1873.

*Joseph Smith, Brothers and Sisters:*—I as a living witness, declare this work is true; for in my affliction, when I was given up to die, the God of heaven sent Gilbert and Joseph Cox to administer to me, and I was enabled to get up and do my work in three hours' time. I had been down sick two weeks. I have been stout and well ever since I obeyed the gospel and joined the Church, for which I thank the Lord. The Lord is still doing a good work here through the Elders. They are blessed in their labors. Yours in bonds,

SALINDA GROVER.

BLenheim, Rond Eau, Ontario,  
Dec. 5th, 1873.

*Dear Brother Joseph:*—I have been a member of the Church a little more than a year, and it has been the happiest year of my life. I was baptized by Br. Joseph Snively, and am now a member of the

Buckhorn Branch. I know that I have obeyed the gospel of Christ, and that his gifts and blessings are restored to earth again. Elders John McKenzie and Robert Davis have been here visiting the Branch, and preached a series of discourses at Raglan and Shrewsbury; they went away this morning. Hoping that I may continue faithful, I earnestly ask an interest in the prayers of God's people, that I may daily grow in the knowledge of the truth as it is in Christ. Your brother in Christ,

RICHARD COBURN.

GRAND PRAIRIE, Niles Co., Minn.,  
Dec. 5th, 1873.

*Br. Joseph:*—Br. Spalding and I have moved to Minnesota. We are living on adjoining lands. We have half a section of land, every foot of it is like a smooth garden. We have it paid for. I am keeping a country store on mine, and Br. Spalding is farming, and is doing well, and wishes to be remembered to you and your family and all the brethren and sisters in the Church. There is a chance for preaching here. There was a funeral here the other day and they would not have any one else to preach but Br. John; they like him very much.

From your brother in the Church of Jesus Christ of Latter Day Saints.

PAYNE STILLWELL.

LAKE CITY, Calhoun Co., Iowa,  
Dec. 1st, 1873.

*Br. Joseph:*—We are alone here. There is no Branch here. There are seven members of us. I trust the time will soon come when we all will rejoice in the glorious truths of the gospel. Br. Blair was here and left a good feeling. We have a good deal to contend with at this place. We would feel much obliged to any brother coming this way to give us a call. I live six miles west of Lake City. As I am here alone almost, I feel the necessity of working harder. I feel anxious to have a preacher come out here; I am sure that good can be done. A great many of the people have lost confidence in everything else, and are now trying to find out something about the Latter Day Saints. All we want now is an able Elder to labor with them. Praying that the good cause may prosper throughout the land, I remain yours in Christ,  
WM. A. CARROLL.

KNOXVILLE, Ray Co., Mo.,  
Dec. 5th, 1873.

*Br. Joseph:*—It has been a little over two years since I was ordained, since which time I have labored to spread the gospel of Christ. I feel determined to do all I can to build up Zion. This is a hard place here. Several are sign-seeking; while some few are investigating the truthfulness of the

doctrine we teach. We live in hopes that there will be a good work done here yet. To this end we expect to live and labor. Pray for us.

JOSEPH B. BELCHER.

EDENVILLE, IOWA,

Dec. 4th, 1873.

*Br. Joseph:*—Our Conference passed off on the 29th and 30th ult. all smoothly—said to be the best we have ever had in our District. A large turn out, between two and three hundred being in attendance on Sabbath evening. The Lutheran Church of Newton offered us the use of their hall during our Conference, which we accepted with thanks. This tended to bring many of the outsiders to hear the word. If we use kindness, many hearts will be won to acknowledge the truth, and the kingdom be built up. The Lord willing, efforts will soon be made to prune the vineyard in this part of God's heritage. Ever praying for the success of Zion, I am ever your brother,

A. WHITE.

GALESBURG, MO.,

Dec. 1st, 1873.

*Editor Herald:*—Since last writing to you I have visited many Branches of the Church in Western Iowa, Missouri and Kansas, in most of which I find marked progress.

At Little Sioux we held a series of meetings, which were well attended, and the congregations listened to the word preached with careful attention. Some professed their determination to unite with the Church. There are many most excellent Saints in that place and vicinity. I made a brief call at Council Bluffs, October 28th, and there met Br. Wm. Anderson and his son, who were on their way to California, where Br. Anderson thinks to remain a length of time, if the Lord will, preaching the word of life. May the Lord greatly prosper him.

October 29th, I went to St. Joseph, Missouri; and on the 31st, went to White Cloud, Kansas, where we attended an excellent Quarterly Conference. Here, we met Br. D. H. Bays, and found that his health was much improved in the last year. All misunderstandings and difficulties heretofore existing between himself and others were amicably arranged, and he returned to his home, in Missouri, having the confidence and best wishes of the Conference.

On the night of the 31st I dreamed of seeing a desolating whirlwind pass to the south of me, ranging from east to west. It destroyed everything in its track,—buildings, trees, and shrubs were torn into fragments, and swept in a confused and whirling mass through the air. The groans and wails and shrieks of those within its range,—men, women, and children,—were frightful and horrid. I prayed to God devoutly that it might not come near to harm us, and

we escaped, utterly. The dream made a deep impression on my mind, and I concluded it referred to the speedy wrath of God upon the nations. Jer. 30 : 22, 24 with Doc. & Cov. 105 : 9, 10.

The Spirit of the Lord blessed us during our Conference session, and I confidently look to see the District make important progress for the year to come. Br. H. Lytle was stricken down a few days before Conference, with a very severe attack of bloody flux; but the Lord had mercy upon him, and through the administration of the Elders he was greatly relieved, and was gaining his wonted strength rapidly when we parted. On the 14th of November preached at Fanning, Kansas, to a crowded congregation; and on the 5th instant went on to St. Joseph, Missouri, where I remained twelve days, during which time I baptized nine persons, the fruit of others' labors, mainly.

The dark and filthy waters of tribulation have risen and overspread the banks of the Branch at this place; but we have to thank God that they will subside, and we trust that the Branch may yet be refreshed, fully, with "the water of life clear as crystal," which flows only from the throne of God. On the 18th instant, went to Atchison, Kansas, accompanied by Br. Albert Bishop. Preached on the evenings of the 18th and 19th to small, but very attentive, congregations. This Branch, I learn, is prospering fairly.

On the 20th instant, went, *via* Kansas City to Cherokee, Crawford County, where I was met by our beloved brother, John T. Davies, and Br. Isaac Ross, with whom I went to Br. Stephen Maloney's.

Br. Davies was so bleached and saffron colored with having ague and fever, a complaint quite common to this region, that I hardly knew him on first sight.

I will defer writing of this country, the Church, etc., until my travels and labors here are concluded.

W. W. BLAIR.

CEDAR MILLS, Minn.,

Dec. 10th, 1873.

*Br. Joseph:*—I wish to say that we would be glad to make a home for any of the Elders that could come out here and preach the gospel. As yet it has not been preached here nor anywhere near here that I heard of. We have an intelligent community, mostly Eastern people; also near us a neighborhood of Protestant Germans. I feel as though there were honest hearts here, where we have met with so much kindness. They know that we are Mormons, and it has not hindered them from extending every kindness to us that we could ask, even of our brethren if any were near us. We would rejoice to have an able Elder come here, would make him comfortable as long as he would stay, and

would assist in every way that we are able; we have plenty of room and a comfortable living, but it is a hard place to get money. Should any wish to come here, the shortest and cheapest way would be by rail from Hastings, on the Mississippi, to Glencoe, in McLeod County, from there by stage to Hutchinson, in the same County, from Hutchinson to Cedar Mills, (ten miles); we live one and a half miles from the mills.

SHEBA BELL.

No. 235, Fifth Street,  
COVINGTON, Ky.,

Will you be kind enough to insert my name and address in the *Herald*, as I have a brother who used to be a great reader of the *Herald*, and who is quite likely so now. I cannot learn of his whereabouts, although I have advertized him and written many letters about him. He some time ago traveled with G. P. Dykes, and others, in California. His name is H. H. Morgan, or Henry Houlston Morgan.

W. H. MORGAN.

OSHKOSH, Wisconsin,  
Nov. 29th, 1873.

*Br. Joseph.*—I have preached wherever I could get a chance, both in public and private, since last spring; but with little result. I think that the Lord has blessed the work of his unworthy servant. I have baptized four; two in Swamico, and two at Black Creek; and at present Br. W. S. Montgomery and myself are trying to work for the cause of Christ in this place. We have preaching here every Sunday, and prayer meeting every Friday evening; but a small attendance. We hope, if we are faithful, that Christ will bless our labors. Pray for us that our labors may be blessed, and that God through his dear Son, may keep us humble and always relying on the gift of the Holy Ghost to direct us.

Your brother in the covenant of the Lord  
Jesus Christ,

D. B. RASEY.

CANTON, Illinois,  
Dec. 9th, 1873.

*Br. Joseph.*—We have just closed our Quarterly Conference at this place. We truly had a time of rejoicing, for the Lord was with us and blessed his Saints with a good degree of his Spirit. We had the assistance of our worthy brother, M. H. Forscutt, who has been preaching the word here every Sunday evening for some time, to very large congregations composed of the most influential men in the place. The last night of Conference being last Sunday night in the largest hall in town, it having been engaged for the occasion, Br. Mark spoke on the subject, "The harmony between the Revelations of Joseph Smith and Divine Revelation." The subject being given him by one of the ministers of this

place, and here let me say that Br. Mark did the subject great justice. The hall was well filled. Just at the close of Br. Mark's sermon, Br. John Hanson arrived on the Toledo, Peoria and Warsaw Railroad, looking as pleasing and smiling as ever. Br. Hanson and myself have concluded to stop here until next Sunday, holding meetings every evening through the week, when I shall return home and Br. Hanson proceed on his journey to meet Br. J. C. Clapp in Kentucky. The Saints in Canton are all well as far as I know; they have a nice Branch here now, and I think good will be done here by the assistance of Br. Forscutt. Trusting that this will find you and yours in good health and rejoicing in the peace of God.

I remain your brother in Christ,

H. C. BRONSON.

WEST BELLEVILLE, St. Clair Co., Ill.,  
Dec. 12th, 1873.

*Br. Joseph.*—The work in this part of the Lord's vineyard is on the increase, and the calls for preaching are many. In traveling through this District I have found many old Latter Day Saints who were in the Church in the days of the first Joseph, and I find that they feel glad to hear of the Reorganization. They say they have not heard a Latter Day Saint Elder preach since 1844. They bear strong testimony of the truth of the Latter Day Work.

Three months ago, at our Conference in St. Louis, the brethren appointed me as Vice President of the St. Louis District, with Br. Hazzledine; since that time I have visited nearly all the Branches in the District, and find a much better feeling prevailing in most of the Branches. The most of the Saints take delight in doing right in the kingdom of God and bearing testimony to the truth. Your brother in Christ,

GEORGE HICKLIN.

WIRT, Indiana,  
Dec. 5th, 1873.

*Br. Joseph.*—We want a German preacher of our Church sent here, if it can be done. There is a fine opening here among the Germans. If you can send one, please do so soon. If John A. Risner belongs to the Church, (as we are informed that he does), he is requested to call on the Saints at Union Branch, where he will be welcome, and find as good a home as any of the Saints have. Yours in truth,

S. RECTOR.

Think of the Lord with a good heart, and in simplicity of heart seek him; for he will be found of them who tempt him not, and showeth himself to such who do not distrust him.

The Holy Spirit will flee deceit, and will not abide when unrighteousness cometh in.

## Conferences.

### South West Missouri and South East Kansas.

Minutes of District Conference held at Mound Valley Branch, Oct. 31st and Nov. 2nd, 1873. Conference convened at early candle-light, at the house of Br. Richard Davies; John T. Davies was, on motion, sustained as president of Conference.

Minutes of previous Conference read and accepted, with corrections.

*Branch Reports.*—Mound Valley reported in good condition; 1 added by baptism.

Columbus reported by Br. Randall, in good condition, with two or three exceptions.

Br. Depue reported Pleasant View as cold, yet some improvement of late.

Br. Kinnamon reported Galesburgh Branch as improving in unity and spiritual strength.

*Elders' Reports.*—John A. Davies had preached nearly every Sunday; had baptized 1, confirmed 1, and administered to the sick with success. Br. Warnky had preached fifteen times, attended forty-five meetings; had baptized seven. Benjamin Davis had preached some. Br. Crawley had preached what he could; had been confined at home more than he wished; had baptized one. Br. Maloney had spent his Sabbaths superintending Sunday School; had labored at Pleasanton to return the Branch to order. John T. Davies had labored among the Saints; had preached some; had been somewhat embarrassed in his spiritual labors. Br. Dutton had labored some in the Branch.

On motion, Br. Joseph Smith was invited to participate in the Conference proceedings.

Adjourned to meet at the School House at 10 A. M., next day.

*Saturday Session.*—Br. Maloney offered a resolution that the minutes of the preceding day's proceedings be read every morning, and corrected if necessary. Carried.

On motion Richard Davies, Isaac Ross and James Dutton were appointed a committee to take into consideration any business that may come before the Conference.

Motion by Br. Crawley, that the committee take into consideration the propriety of organizing Branches at Jacksonville and Newtonia; also, the condition of the Pleasanton Branch. Carried.

The following resolutions were passed: That we sustain Br. Joseph Smith in his office and calling, and all the authorities of the Church in righteousness.

That we sustain John T. Davies as president of this District, and J. M. Richards as clerk, for the next six months.

That we sustain all the Elders that magnify their calling.

That the matter between Brn. Maloney and Wagner be referred to committee before

appointed, with instructions to report during Conference.

That the name of this District be changed to Spring River District, and that the Annual Conference be notified of such change.

The committee reported the following:

That we recommend that the Saints of Jacksonville and vicinity be organized into a Branch, and that John T. Davies be appointed to attend to it; or appoint some one else at the earliest opportunity.

Also, That Newtonia be not organized into a Branch; for the reason that some contemplate moving from where they now reside.

That we recommend that this Conference send a committee to Pleasanton, to set the Branch in order.

These recommendations were adopted.

Brs. John T. Davies, Isaac Ross and D. S. Crawley were appointed said Committee.

In regard to the affair between Brs. Maloney and Wagner, the committee recommend that a court of Elders be called as soon as practicable, to investigate the affair; and that John T. Davies be allowed to call on any of the Elders in the District for that purpose.

This was also adopted, the reports accepted, and committee discharged.

Saturday evening was devoted to preaching, by Brn. D. S. Crawley and F. C. Warnky; Sunday forenoon and evening by Br. Joseph Smith. Prayer and testimony meeting at Br. Richard Davies, Sunday afternoon.

Officials present: First Presidency 1; Elders 11; Priests 3; Teachers 2; Deacon 1.

Adjourned to meet at Keeler's School House, Pleasant View Branch, on Friday evening before the full moon in February next.

### Kewanee District.

Kewanee District Conference convened at Canton, at the time specified, and was called to order by Pres. H. C. Bronson. Opened by singing hymn 191. Prayer by Br. Bronson. Sang hymn 520. On account of the scarcity of numbers, caused by a misunderstanding relative to the date of Conference convening, the reading of the minutes of the previous Conference was deferred to the afternoon session. Elders C. M. Brown, J. Watkins and E. Stafford reported labors.

*Branch Reports.*—Bryant has a total strength of 20. The majority of the Saints are striving to keep the commandments of God.

Kewanee: total strength 113; removed 2; children blessed 3.

Princeville: total strength 25; excommunicated 2.

Millersburgh has 25 members; one marriage solemnized. Also presented a financial report.

Buffalo Prairie has 90 total strength; baptized 5, received 2, removed 3, children blessed 6. Sunday School reports 4 teachers and 30 scholars. Also presented a financial report.

St. David's has 17 members.

Sister Eliza Brown, of Peoria, Ill., an old time Saint, sent in a request by Br. J. A. Robinson, of same place, to unite with the Reorganized Church of Jesus Christ of Latter Day Saints, on her original baptism, stating that to the best of her ability she had kept the faith. Her request was granted.

Resolved that members belonging to a Branch of the Church in this District, when debts are contracted in said Branch, they having a voice in contracting the same; on leaving said Branch, they should be held accountable for their portion of those debts, if they, in their temporal means, are able to cancel that obligation.

That when this Conference adjourns, it does so to meet at Kewanee, the first Saturday and Sunday in March, 1874.

It was further resolved that Br. G. C. Kerr preach in the District, under direction of the President.

Br. M. H. Forscutt reported as having labored, since his return from England, principally in the Kewanee District; that wherever he had been an interest had been awakened, and more especially in Canton; that the interest here is on the increase. He still desires to labor for the Master, for he believes that an idle Elder has no right to the priesthood.

Br. H. C. Bronson gave a very cheering account of the success of the cause, he so much loves, in the various places where he has been; that especial interest was manifested in Viola, where he had preached in the Methodist Meeting House, to a large congregation, and where he found an old Latter Day Saint, who had been waiting for these many weary years for the consolation of Israel.

Resolved that all the Elders in the District labor in their various localities, as missionaries, subject to the direction of the President of the District.

Br. T. F. Stafford said he had been laboring to sow the good seed in localities where they had never heard it; has created a lively interest in some places; that now it is not as it was when first he moved there. Then he had to ask for places to preach in, now it is, "Come and preach for us." He said that the severe prejudice that was held against the Latter Day Saints when he first moved to Lewiston is gone, or laid to a great degree.

On Saturday evening a prayer and testimony meeting. The Saints were blessed with the good Spirit; calm and holy joy rested with the people of God. The gifts were for our comfort and consolation.

*Sunday Morning.*—Met at 9 o'clock A.M., for prayer and testimony meeting, and again we felt the kindness of our heavenly Father manifested unto us.

The Canton Branch report was then received: Removed by letter 5, baptized 4, received by letter 2, total membership 40; children blessed 4.

At 10 o'clock Br. J. H. Hopkins preached from the words, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God," &c.

On Sunday afternoon Br. H. C. Bronson spoke on the departure of the Christian world from the doctrine of Christ. It was then ascertained that there were present 1 High Priest, 1 Seventy, 15 Elders, 4 Priests, 2 Teachers, and 1 Deacon.

*Evening Session.*—Met at the time appointed, in the Opera House, when Br. M. H. Forscutt preached from a text selected by a Baptist minister, on the previous Sunday evening; viz.: "Do the divine revelations contained in the Bible harmonize with the revelations coming through Joseph Smith." The number present on that occasion may be variously estimated, but we should think that a fair estimate would be about eight hundred people who assembled to hear Br. Forscutt preach. The best of attention was paid, and Br. Forscutt was aided by the Holy Spirit.

A vote of thanks was given by the Canton Branch to the visiting brethren, for cheering them by their presence; and also tendered by the visiting brethren, for the hospitality manifested by the Canton Branch in providing for their temporal comfort.

On motion Conference adjourned.

P. S.—Elder J. H. Hanson preached at Canton on Monday evening; having arrived on Sunday night too late to participate in any of the proceedings of the Conference.

### Galland's Grove District.

Minutes of Conference held at Galland's Grove, for the Galland's Grove District of the Church of Jesus Christ of Latter Day Saints, on the 11th and 12th days of October, 1873.

Conference was opened by singing. Br. Thos. Dobson was voted to preside, after which prayer was offered by Br. W. W. Blair. A few appropriate remarks were made by the president, in which he expressed himself as thankful that no difficulties of any kind had to be brought before the Conference, but a consideration of the best means for the spread of the truth would occupy their more immediate attention.

Br. John Pett reported his mission in connection with Mrs. Kuykendall and Weeks, in regard to the difficulty in the North Coon Branch. The report was accepted, and the committee released.

Br. Robt. Montgomery then sprung the question as to the necessity of appointing a Bishop's Agent.

Br. W. W. Blair urged the necessity of taking such a step, and spoke of the great benefits that would be derived, provided the Saints helped to build up the Church with their temporal means. God was a God of blessing, and he would bless us in our health, in our families, and in the labors of our hands; we should be blessed both temporally and spiritually. The Lord has said that it was his good pleasure to give us the kingdom; we should not sit down, but be active and energetic in all our affairs, and the service of God would be peace. If we would do so we should be the means of bringing many into the Church of Christ. The people were willing to listen attentively to us everywhere, and inasmuch as a dispensation of the gospel was committed to us, we should do all we could not to betray that trust. It was evident that the time was short for the great work entrusted to us to perform, and he hoped that an agent would be appointed. It would be systematizing the temporal affairs of the Church, and care should be taken to select a good business man.

*Afternoon Session.*—After the usual services, Elders' reports were heard.

Br. John Rounds reported his labors on the Coon River, in connection with Br. Robt. Montgomery; had preached every Sabbath, and desired to labor where the Conference wished to appoint him.

Br. Robt. Montgomery had assisted in some two days meetings, and labored some in the neighborhood where he resides.

Br. John A. McIntosh had preached some little in different localities; had not preached as much as usual, but intended laboring more in the future.

Br. W. W. Blair said he had labored in the District, and found some Saints alive in the work and enjoying the Spirit of the Lord, also some coldness arising from inactivity; had preached at Harlan,<sup>3</sup> thought some prejudice was removed, and quite an interest was manifested; also at Deloit, and on the North Coon river; from the interest manifested, thinks there will be a Branch raised up there. He felt a great anxiety to see the Saints enjoy more of the Spirit of the Lord; would give nothing for a religion without the power; he thought a good work would be done in the west, provided the Saints were active in the cause.

Br. Thos. Dobson had not preached much since our last Conference, but had preached somewhere nearly every Sabbath; his pecuniary circumstances not allowing him to preach as much as he wished. He asked as a favor, under the circumstances, to be released from the presidency of the District.

Br. Hanson said he was grieved to think

that Br. Dobson should be released, and urged the necessity of assisting him in his temporal affairs.

Br. Blair endorsed the sentiment of Br. Hanson, and said God was not pleased with the people for neglecting those who spent their time in the ministry; if the Saints would put forth a helping hand, the blessing of God would be with them.

The sentiment of the Conference seemed to be general, that we assist Br. Dobson in his temporal affairs; also some expressed themselves as willing to do so as the law provides.

Br. Blair said he was in favor of the move made in the morning, that of appointing a Bishop's Agent.

It was then moved and carried that we recommend that Br. Rogers appoint Br. John Pett as Bishop's Agent.

*Branch Reports.*—Br. Booth reported the Harlan Branch as in good working condition. Total numerical strength 14.

Salem Branch, by Br. Henry Halliday. Total numerical strength 48.

Boyer Valley, by Br. Kuykendall. Total numerical strength 46.

Galland's Grove, by Br. Robert Ford, Total numerical strength 140.

Br. Dobson said the North Coon Branch was without a president; and that two charges were preferred by members of that Branch; the Branch did not consider they were empowered to act, and wished to know what to do.

Br. Blair said as long as there was one officer in the Branch, it was still an organized Branch.

*Evening Session.*—The case of Br. Thos. Dobson was brought before the Conference, and, after considerable discussion, it was moved and carried, that Br. Thos. Dobson be released as President of the District, and that Br. John A. McIntosh be appointed to succeed him.

The following named Elders were appointed missions:—Brs. Clothier and John Rounds to labor in Carrol, Boone, Green, Sac and Calhoun counties. Brs. John Hawley and John Pett to labor in their immediate neighborhood and surrounding country, as opportunity may offer.

Brs. Ira Goff and Robert Montgomery to labor in Cherokee county and their respective neighborhoods.

Brs. Booth and Reynolds to labor in Harlan and vicinity, as circumstances may permit. Brs. John Rudd and Chas. Butterworth to labor in connection during the coming winter, as opportunity may offer.

It was moved and carried, That we sustain the First Presidency and all the authorities of the Church in righteousness.

Br. Blair said he was glad the Lord had said he would take the weak things of the world to confound the wisdom of the wise;

that the Elders should make themselves acquainted with the Scriptures; exhorted those who were going on missions to be very prayerful, to seek the Lord in secret, humble prayer; to be very meek, and not resent any insult that may be offered them.

It was then moved and carried That when we adjourn, we do so to meet at Harlan, on the second Saturday and Sunday in March, 1874.

*Sunday Morning, Oct. 12.*—After the usual exercises, Br. Blair addressed the congregation, on the Rise and Progress of the Latter Day Work; remarking that we believed God has commenced a very peculiar and special work. The work was commenced by the poor and illiterate, not by those who had the advantages of a scholastic education. If the contrary were the case, we should very naturally impute it to man's wisdom. He alluded to the fostering care the Episcopal Church, of England, had received from the State since it seceded from the Catholic Church, in the reign of Henry VIII; the Latter Day Work has had no such advantages, but has met with the greatest opposition, and the Prophet Joseph denounced as a deceiver and impostor. He also spoke of the fulfillment of many of the prophecies contained in the Book of Covenants and Book of Mormon, and also the Bible. In the afternoon he continued the subject to considerable length, and made some remarks on the signs that should precede the second coming of Christ; that to whatever nation or people this gospel was preached, it was a sign to that nation or people of the near approach of the Son of God. The gift of the Holy Ghost was also a witness to the nations; but one of the greatest signs is that we have a ministry that preach as Christ and his apostles did.

The congregations, in both instances, were unusually large, and the discourses listened to with the most profound attention. After the afternoon service, two were baptized by Br. W. W. Blair.

The evening was spent in a prayer and testimony meeting; one old time Saint, who had been recently baptized, remarking that it reminded him of the good times he had enjoyed in the days of Joseph the Martyr. The Spirit of the Lord was manifested in tongues, interpretation and prophecy. It was truly a time of rejoicing.

### Southern California District.

Minutes of the Southern California District Conference, held in San Bernardino, Cal., November 8th and 9th, 1873. The Conference convened Saturday, Nov. 8th, at 11 o'clock, A. M.

Conference opened by singing hymn 938. Prayer was offered by Bro. Alexander H. Smith. Services continued by singing 4th

hymn. Br. J. E. Miller was chosen clerk. Official members present this morning:—Of the Twelve 1; Elders 8; Priests 4; Teachers 4.

A. H. Smith said he had been instructed by the Pacific Slope Conference to properly organize this District, but did not wish to do so without the consent of the Elders of the District. He did not know the extent of the District, but thought many places could be occupied, and much good could be done for the advancement of the cause.

It was found, on enquiry, that the District contained five counties, viz.: San Bernardino, San Diego, Los Angeles, Santa Barbara, and San Buenaventura.

*Elders' Reports.*—Elders John Brush, John Garner, Edward Prothero, Alma Whitlock, Murdock McKenzie, and F. M. Van Leuven reported.

Very little labor had been done since last Conference.

*Afternoon Session.*—Called to order pursuant to adjournment. Opened by singing 963rd hymn. Prayer by John Brush. Sung 75th hymn. The following are the resolutions adopted by the Conference:

Resolved that the Elders of the District labor under the direction of the District President, with the understanding that they respond to all appointments made by him.

That Henry Goodcell Jr. be our permanent District clerk.

That the Elders have the right to preach and hold meetings independent of the President of San Bernardino Branch, provided that all meetings so held, shall be held outside of the city limits.

A letter was read from Bishop Rogers, in regard to the manner of using tithing. The instructions therein contained were accepted.

Resolved that the necessities of the District require a Bishop's Agent.

That Br. Richard Allen is the choice of the Conference.

That the money now on hand be used to aid the ministry.

That we sustain all the District officers in righteousness.

That we sustain A. H. Smith as president of the Pacific Slope Mission, and Hervey Green as president of the California District.

*Sunday Morning Session.*—Convened by singing 148th hymn. Prayer by John Garner. Continued by singing 748th hymn. A. H. Smith read for our morning's lesson the 6th chapter of Hebrews. Preaching by A. H. Smith, from the 16th of St. Luke. Quite a large and attentive congregation was present.

There were 10 Elders, 6 Priests, 6 Teachers present to-day.

*Sunday Evening Session.*—Convened pursuant to adjournment. Opened by singing

19th Hymn. Prayer by Murdock McKenzie. Continued by singing 21st hymn. A. H. Smith preached an interesting sermon, to a large congregation.

Three children were blessed during Conference; and quite a number administered to at the close of the Conference.

The following resolutions were offered by the clerk, and adopted by the Conference:

Resolved that we sustain Joseph Smith, W. W. Blair and David H. Smith in their office as the First Presidency of the Church, by our faith and prayers.

That we sustain the Quorum of the Twelve and all the lesser quorums in their order, by our faith, prayers, and means.

That this Conference adjourn to meet at this place, on the first Saturday and Sunday in March, 1874.

Closed by singing, "Let us walk in the light." Benediction by A. H. Smith.

### Nodaway, Missouri, District.

Nodaway, Missouri, District Conference was held at the Liberty School House, November 8th and 9th, 1873. W. Powell, president; James Thomas and R. C. Moore, clerks.

Sung hymn, "Let us pray for one another;" prayer by R. C. Moore.

*Branch Reports.*—Platte and Guilford reported unity in the Branches so far as known. Allenville not reported.

*Elders Reported.*—W. Powell, R. C. Moore, A. Jacobson, C. Christian, A. Bearigo, Ole Madison, C. Andreason, L. M. Winters; James Thomas had preached at Savannah, in Andrew County, and Barnard, in Nodaway County, and at Allenville, in Worth County, and was well received at each place. Priests N. Bearigo and T. Hailey reported. Deacons A. Hailey and J. Nelson reported.

Resolved that we establish a fund for the missionary in this District.

Br. Ole Madison resigned as treasurer, and Br. C. Andreason was chosen to act as treasurer, and to receive all money given towards the missionary fund; and that he be empowered to pay the same to the support of the missionary in this District.

Resolved that James Thomas be sustained in the ministry in this District the next three months.

We had a testimony meeting in the evening at 7 o'clock. Sunday morning, we had a prayer and testimony meeting at half-past 8 o'clock, and preaching at 10 o'clock by C. Andreason, followed by D. J. Powell and W. Powell.

Sunday afternoon we partook of the Lord's supper; after which R. C. Moore addressed the Conference relative to the same; afterwards preaching by James Thomas.

The spiritual authorities were sustained in righteousness.

A Two Days' meeting was appointed to be held at Mount Craig School House, on the second Saturday and Sunday in December.

Adjourned to meet at Freedom School House, the third Saturday and Sunday in February, 1874, at 11 o'clock A.M.

## Miscellaneous.

### Seventies' Names Not Recorded.

For fear some letters have been sent me, and have been lost, and also to give once more a kind invitation for the names and birth, baptism, confirmation, and ordination of Seventies, I send names of those whom I have not recorded, on account of the absence of their history:—Thomas Revell, Wm. H. Hartshorn, J. M. Wait, Jerome Ruby, Jesse L. Adams, E. M. Wildermuth, J. W. Gillen, C. H. Jones, N. Lindsay, \*Jas. B. Henderson, J. Jeremiah, S. J. Stone, Geo. B. Shaw, Wm. H. White, Otis Shumway, John W. Roberts, B. L. Leland, John B. Lytle, Andrew Holisway, Glaud Rodger, Samuel Ackerly, Jans Johnson, D. L. T. Bronson, †Stephen Bull, \*Joseph Billington, G. Rarick, Samuel H. Gurley, J. S. Patterson, Geo. Outhouse, John Thomas, A. McCord.

We wish the full record of the above names: whether they be living, or dead; whether they have been removed from the Quorum; or not. So far as the twenty-five cent fee is concerned, I have about enough sent me to pay up, and do not let that, or anything hinder a record being forwarded, for it may affect you now and in eternity.

Your brother,

F. REYNOLDS,

*Harlan, Shelby Co., Iowa.*

[Of the foregoing names, those marked \* are dead, those marked † are disfellowshipped.]—ED.

### Disfellowshipped.

Washington Phelps, of the Six Mile Grove Branch, has had the hand of fellowship withdrawn from him, for apostasy, on the 11th November, 1873. Also, Hester Conrade, of the Six Mile Grove Branch, has had the hand of fellowship withdrawn from her, on the 11th November, 1873, for unchristian-like conduct and refusing to make reconciliation.

ALMA ELLISON, *Presiding Priest.*  
J. W. SCHOFIELD, *Clerk.*

### Notified to Appear.

Sister Lydia A. Hawkins is hereby notified to appear before a Court of Elders to be convened at the usual place for holding Branch meetings, in the Six Mile Grove Branch of the Church of Jesus Christ of

Latter Day Saints, on the 23rd of January, 1874, at two o'clock P.M., to answer to charges there to be preferred against her, she not being within the limits of said Branch. By order of said Branch.

ALMA ELLISON, *Presiding Priest.*  
J. W. SCOFIELD, *Clerk.*

### Nauvoo and String Prairie District.

Inasmuch as all the Elders of this District were, by the action of their last Conference, placed under my direction, I hereby notify them, collectively and individually, that it is my request that they shall labor as their circumstances will permit, and report the result of their labors, either in person or by letter, at the next session of our Conference, to be held in Keokuk, Lee County, Iowa.

J. H. LAKE, *Dist. Pres.*

### DIED.

At Grand Rapids, Michigan, November 30th, 1873, of Spinal Fever, BYRON WEBSTER, only son of Byron and Mary A. BROWN, aged 1 year, 1 month, and 4 days.

Near Pleasanton, Decatur County, Iowa, October 16th, 1873, after a brief, but painful, illness, Br. ALMA M. ALDEN, aged 23 years, 6 months and 14 days.

Br. Alma was a promising young man of rare virtues, such as we seldom meet with. Always dutiful and obedient to his parents, kind and affectionate to his brothers and sisters, and all with whom he was associated. In his death the Church has sustained a severe loss, and society one of its brightest ornaments. He died firm in the faith and in hope of a glorious resurrection.

Funeral sermon delivered by Elder Zenos H. Gurley, to a large and attentive audience.

In Lincoln County, Missouri, January 25th, 1870, of Consumption, Sister ELIZABETH HOOPS, aged 71 years.

She went down to her grave as a "shock of corn fully ripe," rejoicing in the Lord.

At Rock Creek, Hancock County, Illinois, November 27th, 1873, of Typhoid Fever, Sister MARGARET A. PERRY, aged 19 years and 2 months.

Another stroke of grief we feel,

Another tear we shed;

Another form is cold and chill,

And numbered with the dead.

Bright eyes are closed on earth again,

A voice of sweetness hushed;

Earth's joys have once more found an end,

Its hopes are once more crushed.

Another spot of earth's broad crust

Is made to us most dear;

Another form, with hopeful trust,

We put into its care.

Another tie adds to our love

For that bright realm of peace;

Another cord draws us above

Toward our best release.

D. F. LAMBERT.

At Buffalo Prairie Branch, Mercer Co., Illinois, October 27th, 1873, EVA M., daughter of Charles and Margaret DUNCAN, aged 1 month and 3 days.

In Burlington, Kane County, Illinois, December 14th, 1873, Mrs. ELIZABETH C. W.,

wife of John S. PAGE, aged 30 years, 11 months and 12 days.

Near Sandwich, Illinois, December 13th, 1873, of Pneumonia, OWEN OSCAR, son of Henry and Sarah HART, aged 17 years, 3 months and 19 days.

He was a good young man. Services by Elder J. Smith.

At Turkey Creek Branch, Carroll County, Missouri, December 16th, 1873, of Congestion, WILLIE, son of Elisha and Maria J. JOHNSON, aged 9 months and 11 days.

At Bryant, Fulton County, Illinois, March 10th, 1873, of Inflammation of the Brain, WILLIAM, son of Thomas T. and Mary THOMAS, aged 1 year, 7 months, and 17 days.

I seek to have my resurrection at the same time that he will.

THOMAS T. THOMAS.

At Marengo, Illinois, December 15th, 1873, of Cancer, Sr. Emily M. Freeman, in her forty-seventh year.

She was a member in the old organization. A few days before she died, she bore strong testimony to a large number, of the truth of the gospel of Christ, and that she was sure to have part in the first resurrection.

At Stockton, California, December 12th, 1873, of Inflammation of the Bowels, Sister ANN GADBURY.

Sister Gadbury was born in England in 1834, joined the Church and came to Salt Lake in 1854, came to California in 1860, and joined the Reorganized Church on March 15th, 1867. She lived the life of a Saint, and bore a faithful testimony to the Latter Day Work in the last hour of her life. She rests in peace.

At Hillsdale, Mills County, Iowa, November 5th, 1873, of Consumption, Sister SARAH CHAPPELL, aged 69 years, 3 months, 18 days.

She was born in Rhode Island. She united with the Church in 1844, in Connecticut. She was baptized into the Reorganized Church by Elder McCord, in 1864. She was one among the first that opened her house for Elders Briggs and McCord in Utah.

At Hillsdale, Iowa, December 19th, 1873, of Dropsy on the Brain, GEORGE MORONI, son of Solomon and Lucy THOMAS.

At Hillsdale, Iowa, November 7th, 1873, of Bloody Flux, MARGARET KELSO, aged 69 years, 11 months and 23 days.

Born in Ayr, Scotland. She united with the Church in 1853; was baptized into the Reorganization in 1866. She has always been a good and faithful member.

### MARRIED.

At the residence of Mark Phelps, in Wythe, Hancock County, Illinois, December 11th, 1873, by Elder John H. Lake, Br. JOSEPH LAMBERT to Sister (Mrs.) ANNA E. Phelps.

God bless the love that binds with power,

These hearts of truth in one;

May blessings like a pleasant shower,

Descend till life is done.

To strew with flowers of pleasant hues

The path in which they tread;

Which, watered with the heavenly dews,

Bright glories may outspread.

Though trials come, and hopes may flee,

And storms may rage above;

Yet over all may sunshine be,

The sunshine of sweet love.

DANIEL F. LAMBERT.

**THE LAND WE CAN SEE.***Tune:—Star Spangled Banner.*

O say can you see, by the light of God's word,  
A mansion prepared, and its haven reserved;  
To which you have title, blest, clear and bright,  
That you will be there and dwell in his sight.

CHORUS.—

O say can you see over Jordan's dark wave  
The land of the free and the home of the saved.

O yes, I can say through his mercy and love,  
I am saved by his grace shed abroad from above.  
I feel his blest presence while traveling on,  
And soon I shall reach that glorious home.

O yes I can see, etc.

O the ecstasies there, the glory and praise,  
That we shall enjoy throughout endless days;  
For when once we have reached that glorified shore,  
We'll see Jesus forever, and go out no more.

From the land we can see, etc.

Then brethren come on, and our journey pursue,  
The Savior has promised to bring us safe through;  
The victory is ours, with Christ on our side,  
And soon we shall dwell, where the ransomed reside.

In the land we can see, etc.

O come then poor sinner, receive the glad word,  
Repent and believe on your crucified Lord,  
Have part in this matter, O taste his sweet love,  
And travel with us in the heavenly road.

To the land we can see, etc.

**Selections.****Treasure-Hunting in the Orient.**

Good authority assures us there is nothing new under the sun; but old things and old ideas that have long been buried often reappear to the sun. Since Layard unearthed Ninevah, it has grown to be almost a passion among the Europeans and Americans to hunt up the buried cities and curious treasures of the Orient. Their success is getting to be something wonderful. Our Consul to Cyprus, De Cesnola, by a lucky venture and a Yankee energy, unearthed an old city that was as full of treasures as a banker's safe raked out of the Chicago fire. Ancient art, in silver and gold; forgotten gods, and the statues of forgotten heroes; mosaics, exquisite vases and bowls, and a thousand rare antiquities, have rewarded his enterprise. Nothing to compare with this discovery in value has ever before been unearthed. The people in general did not take much interest in the researches of Robinson and others after the sacred localities and historical points of Palestine; but when Moabite and cuneiform inscriptions were found relating versions of the Deluge and other Biblical stories, it excited considerable popular enthusiasm. Now, however, science and enterprise begin to have a cash value. The De Cesnola collection is valued at an immense sum. There are at present three or four English corps are at work pros-

pecting, and perhaps staking out claims, one or two American parties, and a third just preparing its outfit. This last is a company organized by Professor James Strong, chief of the Oriental Topographical Corps. It intends to visit Egypt, Asia Minor and Palestine, and will start before the close of the present year, 1873.

Unquestionably there are as many treasures in the soil of those old Asiatic Empires as lie in the soil of California or Australia; and with this advantage, that art has doubled the value of the natural product. We do not see why this mining for the placers of Nebuchadnezzar and Solomon and Darius may not be as popular and as sensible as following the lead of auriferous quartz up the Sierras, or washing the dust at Camp Copples. When we have exhausted wild lands and there are no more new regions or unknown countries to explore, we must turn back to where the race started and work the earth over again. The star of Empire may, after all, get back to its original point, and move westward on a second circuit. The race has made a good thing of it, digging over and working up the planet. We don't know that any of the generations have succeeded in carrying off with them the least bit of a nugget of gold, or a single jewel. It is all on hand somewhere, yet, from the cash-box of Adam to the patent safe of Jay Cooke. The other day they dug out of the ruins of ancient Troy the treasure-chest of old King Priam—and we may be sure that the gold of Croesus and the pearls of the Queen of Sheba will some day reappear. We suspect they will all be found before the Open Polar Sea is navigated. We should like to take a look ourselves into the "cradle" of the human race. We would take stock more heavily in the dooryard of Methuselah than in the Emma mine or the Northwest Pacific.

**Death from Smoking.**

The New York correspondent of the *Buffalo Commercial Advertiser* writes: "A case in my own intimate acquaintance has this very week appalled a large circle of friends in this city. The victim was exactly of my own years, and a companion from early childhood. For thirty years at least he has been a daily smoker of the choicest cigars, but in all his other habits temperate and regular, and of excellent constitution—one who, of all men, would have laughed at the suggestion that tobacco was killing him. A week ago last Sunday night he was stricken with the progressive paralysis characteristic of nicotine, and on Sunday night he died. His death was most pitiful. First, sight was lost, then speech, then motion of the neck, then motion of the arms, and so on throughout the body, and he lay for a fortnight unable to move or make a sigh, save

a pitiful, tongueless, inarticulate sound, which sometimes rose to almost frantic effort, all in vain, to make known what he wished to say to his family or friends—for his consciousness and mental faculties were left unimpaired till within two hours of the last, to aggravate to the uttermost the horror of his situation—a living soul in a dead body. The sense of hearing was left unimpaired, so that he was conscious of all around him, while as incapable of communication with them as if dead, save by a slight sign of assent or dissent to a question. The doctors fully agreed that tobacco was the sole cause of this stroke.

**Selections from 7th Chapter of Moroni, Book of Mormon.**

A man being a servant of the devil cannot follow Christ. And if he follow Christ, he cannot be a servant of the devil. All things which are good cometh of God; and that which is evil, cometh of the devil. That which is of God, inviteth and enticeth to do good continually, to love God, and to serve Him. The Spirit of Christ is given to every man, that they may know good from evil. Everything which inviteth and persuadeth to believe in Christ, is sent forth by the power and gift of Christ. As sure as Christ liveth, he spake these words unto our fathers, saying, Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold it shall be done unto you. For he hath answered the ends of the law, and they who have faith in him will cleave unto every good thing. Have miracles ceased? Nay. Neither have angels ceased to minister. They show themselves to them of strong faith and a firm mind. And the office of their ministry is to call men to repentance. Christ hath said that if ye will have faith in me, ye shall have power to do whatever thing is expedient in me. And he hath said, Repent all ye ends of the earth, and come unto me, and be baptized in my name, and have faith in me, that ye may be saved. None is accepted before God, save the meek and lowly in heart.

**An Enchanted Isle.**

In Lake Maggiore lie the islands belonging to the Borromeo family, among which is "Isola Bella," an enchanted ground well worthy of its name. Two hundred years ago the island was a barren rock; to-day, thanks to the freak of a spendthrift nobleman, it is "a joy forever." Ten terraces, built in massive stone piers, rise out of the water; earth of sufficient depth to grow the largest trees was brought there, and these many years it has been a little forest of luxurious vegetation from every clime. There flourish the camphor and the India

rubber trees, the bread fruit and the banana, the black bamboo and the American aloe, the cedar of Lebanon, the magnolia, the date palm laden with fruit, and camellias fifteen feet high. Every step brings one in contact with new beauties, while statues and wondrous works in stone mingle everywhere with the living green, ivies, honey-suckles, trumpet creepers, and a wealth of ferns and creeping plants.

The righteous that are dead shall condemn the ungodly which are living; and youth that is soon perfected, the many years and old age of the unrighteous.

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# THE TRUE LATTER DAY SAINTS' HERALD.

JCMcIntyre

"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*.

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

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No. 2.

## Reformers.

"Is the religionist a reformer?" asked one sceptic of another in my hearing a few years since.

"I think not," was the answer, "for the watch-word of the former is, 'Seek after the old paths;' while that of the latter is, 'Seek after the new.' The former looks gloomily at the past and elings superstitiously to the God of his fathers, and bids us keep death and eternity before us; while the latter looks hopefully to the future, reasons of God, from the book of nature, and bids us live nobly in the present."

The above question and answer were meant for my consideration, and I considered as follows: Whatever may be said of the various heathen religions, the above charge is not true of the humble teacher of the religion of the Bible, who deals with men as they are, not as they ought to be. He looks upon the great harvest of souls, and sees a few hungering and thirsting after righteousness, and untold thousands rushing blindly after the god of this world. He sees the strong trample upon the rights of the weak; deceit and treachery on every hand; and how "the wicked prize itself, buys out the law," and all around in seething misery; and how the earth groans with its weight of crime and wretchedness. His bosom yearns wide as eternity, and he would gladly bind up the broken hearted, proclaim liberty to the captive, and prevail upon all men to deal justly; but he knows, (or if he does not, experience soon teaches him), that had he the eloquence of angels and the zeal of Apostles, he could not sweep away all

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sin and suffering; hence, as a prudent person and christian philosopher, he looks for the silver lining to every cloud that God has promised, "That as thy day, thy strength shall be," which is always realized in the life of a christian; and, indeed, time usually reconciles all grades of men and women to their lot in life, unless it is absolutely wretched; and at the very worst, death shortly puts a period to their woes.

All men shall be rewarded according to their works. Hence, by every consideration of good, both temporal and eternal; by the memory of the past and the hope of better times for future generations; by the hope of heaven and the fear of hell, he exhorts; and in the name of God, commands rulers to judge justly; the strong, the rich, the noble, and the learned, to be kind, charitable, humble, and apt to teach by precept and example. But knowing that they will not all do so, he exhorts the weak to bear, patiently, the stripes of adversity; to submit themselves to those in authority, and to commit their cause to him who cannot err.

If, then, to seek the highest good of the greatest number; to raise a correct standard towards which all men may approximate; to call the wanderer to his father's house, and to breathe submission to the will of God and charity to man, constitutes a reformer; then the religionist is a reformer of the highest type, and he is not to blame if, after he has passed away, bad men, who pretend to admire his virtues, construe his council to the weak, "submit yourselves," into a permit for the strong to compel others to submit. To my mind, the fact that

wherever the Bible, even in unfaithful hands, and with imperfect teachers, has gone, it has carried with it, light, truth, art, science, and the development of the noblest powers of the mind and heart, and an approximation towards the equality of man and the elevation of woman, are arguments in favor of its divinity more convincing than volumes of cant and nonsense about the good time coming, when "religion shall be set aside and virtue shall wax stronger." When neighbor shall no longer say to neighbor, "Know the Lord, but every man shall be a law unto himself, and worship the divinity of his own heart."

Was Joseph the Martyr a Reformer? Perhaps I should first examine the negative side, but fear to ask too much space for this article. I will, therefore, at once, take the affirmative view. To him, under God, we are indebted for the Book of Mormon, which for purity of morals, and plainness of style, cannot be surpassed by any language; nor have we the slightest reason to doubt its divinity. He opened the door of the celestial kingdom which had for centuries been closed; revealed principles of the gospel which had been forgotten, and explained, and reaffirmed many prophecies of the Old and New Testament, which was spiritually, (as the Book of Mormon was literally), sealed; and in the person of Mosiah he presented us the highest type of a political reformer the world has yet produced; and in the face of bitter calumny and false report, he turned many to righteousness, and established the Church of Christ on the earth; and left a name which is both loved and hated in all the world. And when we remember, that all this was accomplished without material wealth, influence, or experience, I think we are justified in saying, "Yes, Joseph the Martyr was a reformer of the highest type. And he is not to blame if, when he was gone, bad men construed the words, "Fear God and give glory to him," into, "Obey the priesthood, right or wrong." Or, that "In Christ shall all be made alive," meant, "There is no resurrection for a woman but by her husband." Or that "Thou shalt love thy wife with all thy heart, and cleave

unto her and none else," meant, "Take you as many women as you can support, or find willing to support you." Or, "That polygamy is a grosser crime than even treason, pride, contention, and oppression," meant, "It is the only means of salvation and exaltation." Or, "Woe unto him that lieth to deceive, because he supposeth another lieth to deceive," meant, "It is right to lie to shield the priesthood and thwart our enemies." Or, "We are all one in Christ," meant, "We are separate gods and goddesses of different glory, according to the multitude of our children." Or, "Thou shalt remember the poor and needy, and consecrate of thy properties for their support," meant, "Compel the poor to pay tithing to support the magnificence of your harems."

Is his son a Reformer? To compliment the living is always awkward work, and unless delicately done, is offensive; but I cannot close this without calling attention to his view of the situation; and, indeed, all his writings, decisions, and public acts since he has been the leader of the Church. And should he, hereafter, make a misstep, or council wrong, we would need no higher proof, that he is a reformer, before whom Satan trembles, and error stands abashed, than the delight it would give the workers of iniquity, who would say, "Aha, art thou also become as one of us?"

If to teach the gospel, as found in the Bible, Book of Mormon, and Book of Covenants; to call the erring Saints to paths of righteousness; (old or new); to teach them to be true to their companions, kind to their children, just to all men, and loyal to the powers that be; if to concede to all men and women the right to think, and give their thoughts a patient hearing, and if needed, a reasonable reply; to set an example of patience, when ourselves or our friends are abused, is a reform needed in the Church; then Joseph Smith, the third, is a Reformer.

Myself too weak and timid to originate anything, or to be the head and front of any offending, at least, may appreciate the efforts, and admire the success of those who "do and dare."

Courage, courage, comrades. There is in the gospel of Christ everything that is grand, elevating, and enobling; and since its return to earth, civilization has advanced with strong and rapid strides towards a higher plane of thought, and juster ideas of God. The world is alive with reformers, and there still is room.

In religion, politics, education, temperance, the call is still, more light; and the gospel encourages and comprehends them all. Its principles are broad and deep, wide as the universe, vast as eternity, and eternal as the throne of God. True, we are told that "strait is the gate and narrow the way that leadeth to life; but this does not mean one idealism, or narrowness of mind, or littleness of soul. If it did, the next sentence, "few there be that find it," would not be true; for there are ten thousand narrow minded bigots, where there is one with brain broad enough to comprehend himself; or a heart large enough to grasp the brotherhood of man.

"But the Congregationalists make ministers of every one, even women."

I can see many reasons why women should not hold the priesthood, but none for the above remark; since, after a prayerful reading of the Bible for twenty years, and of the Book of Mormon and Book of Covenants for eight years, I have failed to find where God has said any thing about it. The point is therefore left at large; and as long as it is, the Congregationalists have as good a right to their opinion as the Latter Day, or Former Day, Saints have to theirs, particularly as they have probably read, "And the Spirit and the bride say, come. Let him that heareth say, come."—Rev. 22 : 17.

And they have now an opportunity to read Book of Covenants 11 : 2:

"Whoso desireth to reap, let him thrust in his sickle with his might." \* \* \* Yea, whosoever will thrust in his sickle and reap, the same is called of God."

Notwithstanding this, I have many reasons, not scriptural, but I think logical, for doubting the right of priestesses in the present, or in any past condition of society. Perhaps the time will come

when the woman whom the Spirit of God may prompt to extend a hand beyond the limits of her family or social circle, may do so without being accused of unsexing herself, or of quarreling with her Creator because she is not a man.

MORMONIA.

### The Fall of Adam.

The followers of Christ have a most beautiful command, which says: "Be ye of one mind."

An effort to obey this injunction, and at the same time become established on the truth concerning all points, can only be effectual by the interchange of views, and comparing them with "the word," which I am glad we are permitted to do through the *Herald*.

I am also aware that it must be done in a spirit of love; which I desire to manifest, and feel, while expressing a few thoughts on the subject before us.

In the *Herald* of September 15th, on page 572, in the second column, in answer to the article, "A Picture in a Dream," if I rightly understand the writer, the idea is set forth that Adam did *not* die in the day he ate of the forbidden fruit, as God had said that he should. But that the ransom being *that* day declared, the penalty was waived.

While hesitating to accept this view, on the ground that God is a God of truth; and does not change his purposes, nor remove penalties, unless the offending party repents, and seeks him in such a manner as to be acceptable: and we do not learn that Adam did this in the *very* day that he ate thereof, and hence must die; we desire to offer another view of the subject:

In answer to an article headed "Law," the same writer, in the same article referred to, conveys the idea that if Adam had paid the penalty, by giving up his life, there would have been no place, nor an occasion for a ransom or Savior. If it had been the design of God in offering his Son, that he should pay the penalty, and suffer the demands of justice instead of Adam and his race, certainly the guilty would have stood clear, and the penalty would properly have passed upon the

ransom. But this was not the case, nor do we understand such to be the design; but rather to *redeem* man from the death actually suffered in the keeping of God's word.

We wish first, to take the ground that Adam suffered *two* deaths on account of his sin, instead of escaping the *one* first pronounced; and then proceed to see if the ground is scriptural.

If Adam did not pay the penalty; but was released on the ground that the ransom was "*that day*" declared, then he should not have lost his spiritual life, which he did on the "*very day*;" nor yet the life of the body, which he did after he had lived out "all the days of his life." But since Adam was driven out of the garden,\* "shut out of the presence of God," and became *mortal* in the "*very day*," which was the *first* and spiritual death; and laid down his body, to return to its mother earth, after he had lived out "all the days of his life;" and in these *two deaths* did pay, not only the penalty that God had declared *before* the transgression, but also that pronounced *after* the transgression; wherein God said, "Dust thou art and unto dust thou shalt return." We cannot fail to see that the design of God in offering his Son, was to redeem man from these *two deaths*, which were the penalties of his transgression.

We learn from the account that God did not make any mention to Adam of the fact that he was of the earth, and to it must return, until after the transgression. We understand from this that the death of the body, which should take place after he had lived out "all the days of his life," was in addition to the sentence which said, before the sin, that "in the very day that thou eatest thereof, thou shalt surely die;" and that the meaning of that sentence was, that in the very day he should become mortal, be driven out of the garden, be shut out of God's presence and lose his estate; which penalty was inflicted according to the declaration. He was then dead to that life of immortality and bliss, in which he was created. He had lost that existence in which he was fit to enjoy the

earth in the primeval beauty it had before God said, "Cursed shall be the ground for thy sake; and in which state he had pronounced it good, very good. It will be remembered that the curse upon the earth, like the dissolution of Adam's body, was not pronounced till after the transgression.

But says one, "You have taken a very uncertain, unsafe, and even improbable position, in saying that Adam was immortally created."

I am aware that this may not be correct, nor do I claim to prove it; I only wish to give some reasons why it appears to my mind to be so. But before proceeding, I would remind all who may read this article, that our salvation in no manner depends upon our opinion on this point.

*First.*—The God who created man, if with immortality, was able to take away that immortality, in a breath, by the word of his power. This would be death indeed. We read that God said, "Let us make man in our own image." Certainly the image of God was not mortality. More than this; we are taught in the Inspired Translation, by the words of Eve, that had they not sinned they could not have had seed. This, to my mind, is good evidence that their nature, their life was changed, as was their knowledge, by the transgression. To say the least, they were not subject to death till they had sinned, and mortality is certainly subject to death. Still more; it will be remembered that Adam was allowed to eat of all the trees of the garden, except the tree of the knowledge of good and evil. Hence, the tree of life was not excepted, of which, says the word, if he should eat even after the transgression he should live forever; much more while he was in a fit state to partake of it, which he certainly was not after the sin, until repentance; which Adam afterwards learned, as well as the other principles of the gospel, as we learn in the New Translation of the Scriptures.

Now, as we have already said, in the gift of the Son of God, it was the purpose of God to redeem man from both the spiritual and physical death, which Adam and his race suffer from the trans-

\* Inspired Translation.

gression. Now, "As in Adam all die, even so in Christ shall all be made alive." Adam lost his spiritual life first; yes, "in the very day;" afterwards, his physical life.

We must be made spiritually alive first, through faith, repentance and baptism of the water and Spirit, in which state we are prepared to receive that portion of the tree of life which is the earnest of our inheritance, viz: communion with God, and the enjoyment of his presence and power as promised to the believer. We do not at this time recover the immortality of the body, for this cannot consistently be till after the body has suffered death, except where God sees fit to translate the bodies of some without seeing death. Being first made spiritually alive, we shall afterwards, in the day of the resurrection, be made newly and immortally alive in the body. Thus being made alive in Christ in both natures of the life lost in Adam. Those who "shall not sleep" must undergo the change in the twinkling of an eye, according to the word. These are believers already spiritually alive, prepared for the coming of the Savior.

It is very doubtful in our mind whether any need ever expect a resurrection of the body until they be first made spiritually alive. We do not speak of those instances of a return of mortal life accounted of in the Scriptures, where the dead, whose bodies had not yet crumbled, were raised; but of a resurrection to immortality. The doctrine of the fullness of the atonement, as understood by the Saints, and set forth in the Scriptures, provides for those who have passed away, having never been made alive in Christ, a way whereby they can reach the resurrection.

Did Adam "die in the very day," as God had pronounced, or did he not? God knew when he made the declaration, that Adam would sin, and must die; and the ransom was prepared "from before the foundation of the world." Having this foreknowledge, how could he declare that upon a certain transgression man should die; and at the same time design to waive or modify that penalty, by bringing in, or making known a plan

already formed? This would show that God said what he did not mean; which we cannot concede. But if Adam died in *that* day, in the *manner* designed, and as declared before the sin; and afterwards, temporally, as declared after the sin; and thus the penalty was paid, then Christ could be a Redeemer; and bring man back to the lost estate; and all is as clear as noonday. To redeem, is to save that which *was* lost; not to rescue that which *may* be lost.

These are the first thoughts we have ever offered for the *Herald*, though not the first we ever desired to offer. We are aware that the effort is feeble, and may not be found worthy a place at all. They are submitted to criticism, correction, or whatever they may deserve; that, too, with a desire to learn the truth.

O. B. T.

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#### Sermon by the Rev. John S. Davenport.

The Rev. John S. Davenport gave the first of a series of three lectures, in the Wesleyan Association Hall, Boston, upon the subject of "The Restoration of Apostles," the leading feature of the religious movement which is generally spoken of as Irvingism. He began with saying that this is a movement which touches the most intimate depths of Christian doctrine and of Christianity itself. It has relations to the religious movements of the day more close than are presented by any other form of religious teaching. In the heart of the great English metropolis stands a church which for the beauty and dignity of its architecture deserves the attention of all lovers of art. If one should enter it on Sunday morning, he would find gathered within it a large congregation engaged in acts of worship. He would see a numerous array of ministers, and all the external necessities of a solemn and gorgeous ceremonial. He would see also that this was not a congregation to be identified with any of the established religious communities in the land. If, being a stranger, he should apply to the proper source, he would learn that this congregation was the representative of a

religious community somewhat widely extended, not only in England, but in other parts of Europe, and that this community has a distinct and compact organization ruled and directed by what are called living Apostles. From what period does this movement date—what gave an impulse to it? What are the principles on which it is constructed?

We say, in answer, said the preacher, that its constitution is in its origin, and in its principal details supernatural. No one should be startled at this, for all Orthodox Christians profess to be sustained by the Holy Spirit. The work began something more than forty years ago. In different parts of Great Britain, devout and holy persons, men and women, were moved by a supernatural power to give utterance to words, that were given them—words not their own, both in their own language and in tongues which they did not know. The character of these utterances led many others, likewise sober and devout persons, to believe that they were indeed prompted by the Holy Spirit, and that here was an instance of the revival of the gifts of the Holy Ghost, spoken of by St. Paul in the twelfth chapter of the First Corinthians. This power of utterance was seen to be the gift of prophecy upon which St. Paul dwells so strongly. These faithful ones met together for prayer and praise some months before the word of prophecy pointed out a work to be done, a church to be organized by one who was divinely set apart as an Apostle. This setting apart was similar to the case of St. Paul in the thirteenth chapter of the Acts. Here was the beginning of an organization for Apostles and legates of Christ, and the organization of the Church rests with them. They are higher than Bishops; and their duty is to rule, to organize, to declare doctrine, to order worship, to make known the mind of the Lord. Hence, apostleship is the divine principle of unity, of order, of infallible guidance. In the course of two years, others were in the same way called to be Apostles to the number of twelve, and by them was the organization of the Church completed. It is claimed that in this organi-

zation is set forth the true model of the perfect Church according to the mind of Christ.

In the ordering of worship and the declaring of doctrine, the Apostles have set forth nothing that is not in harmony with the undisputed doctrine of the Catholic Church. The distinguishing feature of their teaching is that which relates to the second coming of Christ and the establishment of his kingdom, upon which their doctrine is distinct and consistent. The character of the worship is that it is constructed upon the principles exhibited in the Mosaic Tabernacle as they have been revealed to the Apostles, and that in the assemblies is heard, from time to time, the voice of the Holy Spirit speaking in prophecy.

The question naturally and very properly arises, what reason have we to think or believe that these men are Apostles, and this is followed up by another—do they work miracles? But this question, thus stated, is too narrow. It confines itself to one particular class of manifestations as the only sufficient proof of a supernatural presence, viz, healing diseases. Their work is one continued miracle. God has many ways of manifesting his presence. Healing of diseases is but one of them, speaking in prophecy is another, and wisdom and power for the work of the ministry is another; but the external manifestations which are commonly spoken of as alone miraculous in the healing of diseases are also abundant, constant, and well attested. The world, said the speaker, has fastened upon this movement very wrongfully the name of Edward Irving, with an implied imputation of fanaticism. Of Edward Irving I would never speak except in terms of the greatest reverence and honor. I believe he is one who will, in the kingdom of the resurrection, have a high place among the servants of the King; but it is a mistake, to say the least, to call this movement by his name. He came into it after it began, but he had little hand or will in shaping it, and died, in 1834, before its organization was complete.

Reverting again to his subject, the

preacher asked if this movement is not just what the present time needs? What are the questions which press themselves upon our attention at the present day? Are they not: How shall this tendency to unbelief be checked? How shall Christian institutions be made more effective upon the masses of society? How shall the church resist the tendency to universal corruption? And do not the clergy stand appalled in the presence of these problems, conscious, though they will not admit it, that the ordinary Christian agencies have become, for any large, spreading influence, quite effete?

There is but one answer to all these questions, that is found in the recovery by the church of supernatural power. Christianity is supernatural; its force is supernatural, or it is no more than any other scheme of religion. It was by its supernatural force that it first worked its way in the world, and it is by supernatural force that it must regain the hold which it has lost. The tendency to scepticism can only be checked by a revived faith on the part of those whose faith is not wholly gone, in the presence of a supernatural power. This work, said the speaker in concluding, has had to encounter contempt, but contempt was never more misplaced. No religious movement of modern times has so high and intellectual a character. There is a basis for a complete and rounded psychology which comprehends all the power of human nature. The constitution and order of the church is the solution of a problem which might be found applicable to a perfect administration of society. The order of worship, embracing every distinguishing feature of all liturgies, leaves no power of the human soul that is not called into exercise in the service of God. All this, not because it has been in the hands of men of genius, but because it has been conducted under the inspiration of the Holy Ghost. It is a work which appeals to faith, as it is only by faith that it can be received.

The second lecture in this course is on "The Relation of the Restored Apostleship to the Coming of Christ."—*Boston Daily Globe*.

### Temporal Things.

*Dear Editor:*—As a believer in the Latter Day Cause, I sincerely hope that the Board of Publication will find a ready co-operation from the Saints, in sustaining the *Herald* and *Hope*, and now the price is reduced, we shall see whether the former price was the sole objection to subscribing for those papers. I do not profess to be posted in the routine of business in a printing establishment, but one thing I may say I know, without arrogating to myself, viz: the impracticability of selling the *Herald* as cheap as the mammoth eastern weeklies, for these have thousands of subscribers where the *Herald* has had hundreds; besides a large revenue for advertisements which the *Herald* has not. Nor is this all, for many of these weeklies are made up from daily papers published by the same company; hence the only additional expense is the paper, ink, and time of working them off. The *Herald* has no such advantages. Hence I think the Board of Publication thus far, have done well; there has been some complaining, but had the Board, for the sake of selling a cheap *Herald*, become financially embarrassed thereby, and asked the Church to foot the bill, I apprehend the complaints would have been louder and more of them. The Board has my undivided confidence, and what little aid I am capable of giving to sustain the two most important papers in the world, that is in my opinion, will be given cheerfully.

And now, Mr. Editor, dismissing the topic of the *Herald*, I wish to notice another, it savors too, somewhat at least, of temporalities. And this seems to be, to some extent at least, an objectionable feature in that, that we sometimes call it Mormonism. It seems strange, to say the least of it, that any one having an understanding of the Latter Day Cause, should for a moment think that all the events foreshadowed in that cause can, or should, be consummated without the use of money. It is not my intention to discuss the law of tithing, believing, as I do, that sufficient has already been written to inspire the diligent. But I

do wish to notice an objection or two or barriers to observing the law of tithing. It has been said that money, to the exclusion of all other property, has been exacted; and that if store-houses were erected for the reception of grain and stock, &c., that they would be filled. And here I must remark, that I fail to see how it is that a person can better pay, or give to the Lord's store-house, a load of grain, one or two hundred pounds of butter, a calf, an ox, a horse, or half a ton of swine's flesh, than the value in money of either of the above named articles. Perhaps my ignorance may arise from a non-experience in the business. I can perceive an advantage arising to those who would live in close proximity, to the store-house, in the event of one being built, as he would be able to deliver his stock or grain without the consumption of much time, but this advantage could not be enjoyed by all. Nor could store-houses be erected and attended to without considerable cost to the Church. I have nothing to say about the legitimacy of other property or grain, than money, being received as tithing. But whether it would be sound policy, under existing circumstances, for the Church to undertake to erect store-houses, must remain for wiser heads than mine to decide. I remember hearing a Secretary of a District, in reference to a piece of labor which some objected to Secretary's performing, from the fact that it would be troubling him too much, whereupon he remarked, "It is no trouble, because I am willing to do it." And thus it is, much more might be done, if we were willing. And this leads me to the conclusion, that much more tithing would have been paid, if like the Secretary, all, that is those that have been able, had been willing. Another objection has been heard, or a complaint made, is that all tithing heretofore paid, has been disbursed in one locality. That the tithing, or the greater part of it, has been paid to the Bishop of the Church, is a fact; but that the disbursement has been confined to one locality, is not a fact; for Elders' families, whose labors have been pushed to many localities, have been assisted.

And still another barrier, or a knotty point, has seemed to militate against the progress of tithing, a surplus as the beginning of tithing, the difficulty in deciding what is a surplus, or if we have any, and if this is such a knotty point, and time is required to solve it, would it be a violation of any given rule, for the bringing forth of free will offerings, until the matter can be understood. Paul seemed to think not, hence his suggestions to the Corinthians, Eph. 1: 16:

"Upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come."

This method would certainly be better than no effort at all, to bring means into the coffers of the Church. And I think this is beginning to find favor with some of the Saints in Western Iowa.

On the first Saturday and Sunday in December, 1873, I attended a Quarterly Conference of the Little Sioux District, which convened at Union Grove. During the two days the sessions were held, Br. J. C. Crabbe filling the chair in a dignified and unassuming manner; a Western Iowa snow storm prevailed Friday preceding the Saturday's convention, continuing until Sunday; but to their credit be it said, several of the Elders faced the pitiless storm the distance of twenty miles, to be present on Saturday to participate in the business. Yes, and by the way, a sister traveled near twenty miles to Conference, and after her arrival was as bright as a dollar. It was a very peaceful and profitable Conference. I have not seen a better one in Western Iowa in a long time. The reports of the Elders gave evidence that some at least had been doing the past quarter as much as they could, but moving on their several avocations to secure temporal comforts stood in the way. These reports showed that throughout the Little Sioux District not one Elder was devoting his whole time in the ministry, and in view of this it was decided that a plan be adopted to have the presiding officer free, at least to spend his time in the field; hence a resolution was passed, that the Presi-

dents of Branches be requested to open up weekly subscriptions in their respective Branches, of not less than five cents from each member, and forward the same to Bishop Gamet. And the Saints in the Little Sioux District can, if they will, raise from twelve to fifteen hundred dollars per year by the above plan, and there exists a great necessity for spiritually-minded and energetic ministers in the District. And so with every other District in Western Iowa, it is a crying shame to see the negligence that has existed in this particular for—lo these many years. I had thought, Mr. Editor, ere this, to have reported progress in the eastern part of Pottawattamie District, in the attempt to dig up new ground, for which I have reason to believe there are some good chances. But duty, in other directions at present, has hindered. I had thought to have said something touching Branch government, but having already exceeded the anticipated bound, I close, by wishing you and all the readers of the *Herald* a happy New Year, and hope the present move of the Board may take its place in history as a success. Yours in the kingdom of patience,

JAMES CAFFALL.

[Selected.]

#### WHAT BRIGHAM USED TO SAY.

"Obey my counsel, O ye saints!  
Observe my every word;  
The willing heart, without complaints,  
Is blessed of the Lord.  
I'll bear your sins, and lead you right,  
In Zion's righteous way;  
And fill you with celestial light;"

That's what he used to say.

"Care not what men may think, or do,  
Responsible am I;  
Receive my law as just, and true,  
Nor ask the reason why;  
Obey my every word as good,  
Nor dare to answer, nay;  
I have the power of shedding blood;"

That's what he used to say.

"Am I not God's anointed priest,  
Filled with a power divine?  
And, from the greatest to the least,  
Are not the Mormons mine?  
To bring you safe through every fear,  
I've but to kneel and pray;  
For am I not your faithful seer?"

That's what he used to say.

"I've sealed you to 'eternal lives,'  
And made your calling sure;  
With 'many' love, and many wives!  
The heart is ever pure.  
Go, marry, then, and multiply;  
That is salvation's way;  
'Tis so revealed from yonder sky."

That's what he used to say."

"Come, pay your tithings unto me;  
I'll gather wealth in store;  
To spread the truth from sea to sea,  
And bless the humble poor.  
I'll temples build where God may come,  
And where we all may pray,  
That Israel may be gathered home."  
That's what he used to say.

But where are now the words he spoke,  
And where, alas! is he?  
With every sacred promise broke,  
And he the first to flee?  
Our seer is gone, no one knows where!  
Our prophet's run away;  
"When perils come, you'll find me there;"  
That's what he used to say.

Where is our glorious kingdom now?  
And where its reverend head?  
Must we, too, reap what yet we sow?  
Is Mormonism dead?  
Can we the wine of gladness drink?  
Or can we truly pray?  
Our hearts are broken when we think  
Of what he used to say.

But why repine, or make ado,  
At destiny's decrees?  
We'll try the game of life anew,  
Nor ask him, if he please;  
If conscience scares the pseudo king,  
Why, let him run away;  
No more regrets! we'll cease to sing  
Of what he used to say.

Written at the time that Brigham Young ran away (South) to keep out of the way of the United States Marshal.

#### "Resurrection of the Just."

I have been thinking many precious thoughts of late in reference to the "resurrection of the just." You know that the ministry of Christ are privileged to be likened unto a certain householder, which brought forth out of his treasury things which were both "new and old."

In speaking of the resurrection of the just, although it is no new subject, yet there may be some new and truthful ideas holding a close connection with it, which are well worthy to be considered and spread abroad.

When the Lord Jesus sent his ministers out into all the world, to teach all nations to observe all things which he had commanded them, we remember one thing they were to do, and wait for their reward at the "resurrection of the just."

Another thing was, to "lay up treasure in the heavens." These two things are closely allied to each other. Again he said, that whoso should hearken unto and do those things which he there taught, he would liken him unto a man that built his house upon a rock; while such as did not those things, were as a building on the sand.

The Savior had said, "Do good, and lend, hoping not to receive, and your reward shall be at the resurrection of the just."

Although it may seem a long time to wait for a reward for property lent, yet it will be at least one thousand years before the resurrection of the unjust. And the just are those who do those sayings of Jesus Christ, while the unjust neglect them. No man can do as he would be done by, who hath this world's goods in his possession, and sees his brother man in need of help, while he loves his money or property better than he loves his fellow man. Consequently such are numbered among the unjust, who neither love nor obey Jesus Christ. But some people who claim to believe in the resurrection of the body, do not anticipate such bodies as will really need a reward for having lent to a poor man in a state of mortality a portion of his substance. Let such remember what the Master said about "everlasting habitations," and how he taught the "children of light" to make to themselves friends of the mammon of unrighteousness, that when they failed they might find that they had converted their worldly wealth, (or mammon), into such living friends as had everlasting habitations into which they could and would bid them a hearty welcome.

This then is a plain and certain way to lay up for one's self treasure in the heavens. This can be done by a wise and proper use of wealth, or mammon. And is it not indeed more wise to do so, than to hoard up property for some other worldling to spend in pride and vanity. Many and very precious are the promises of God to such as pity the poor. Not only does the Lord promise to pay him again for that which is given to the poor, but also "deliver him in time of trouble, and to make all his bed in his sickness." Wherefore there is some compensation offered in this present life for acts of mercy and kindness toward the poor.

But the Savior pointed down to the resurrection of the just, and enjoined it upon his disciples as a religious duty, to do good and lend, hoping not to receive, i. e., not to desire it back again in this

life, but to wait until the Saints possess the kingdom and dominion under the whole heaven.

Then shall those who, for Christ's sake and his gospel, left house and land, brethren and sisters, be rewarded an hundred fold of similar kind of blessings, besides eternal life in the world to come. For in the millennial glory there will be cows and calves, bears and wolves, asps and cockatrice's dens, over which sucking children shall play and weaned children too, with perfect safety, while a little boy will lead such creatures as now run wild at the approach of man.

So we read in the scriptures that "the lion shall eat straw like the ox." For there shall be a restitution of all things, when men shall eat of the tree of life and live for ever. Also there shall be nations of men in the four quarters of the earth, during the millennium, who will not partake of the fruit of that tree, but will need its leaves for medicine. Satan will be bound so as to deceive the nations no more until the thousand years are finished. Then comes another short state or trial, which will introduce the second resurrection and the time of general judgment, when the heavens and the earth shall pass away, and there will be no more sea.

"Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power, for they shall be priests of God, and shall live and reign with Christ a thousand years."

A little more rolling time will confirm this story. J. S. C.

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#### De Profundis.—No. 5.

In speaking of the Trinity of Heaven we do not, of course, use the word in that sense in which the early churches used the word; but merely in the sense of an assemblage of powers, three in number, having a unity, that unity being explained in scripture by our Savior, to be in faith and good works and doctrine. The works of a being, or mind, are the reflection of the thoughts or nature of that mind.

The earth being the work of God, it presents to us many lessons reflected from him.

In this article we have glanced at some of the forms in which matter and motion, considered in their most crude and abstract states, appear, and a few thoughts might be presented on the subject of matter as it appears in its more finely organized state.

The lowest forms of organized matter are the immediate results of the law of attraction of gravitation, under the command of God. Indeed, under this head we might say, that all matter is organized, for the earth has its definite form, described by this same power. Were this power to operate direct, alone, it would produce a perfect globular form, as in a falling drop of water, or a portion of oil suspended in a liquid of a watery nature of the same equal density and gravitation or weight but of an antagonistic chemical nature. The more perfect these conditions, the more perfect the globular form.

But when the center of gravity in a globe formed under this law is crossed by another attraction of sufficient power, then the globe is drawn out in the direction of that power, and becomes flattened on the sides perpendicular to the line of that attraction. Thus the equatorial radius of the earth is increased by the attraction of the sun, to exceed that of its poles about  $13\frac{1}{4}$  miles; or in other words, the distance from the center of the earth to the equator is 3,963 miles, and that from the center to the poles is  $13\frac{1}{4}$  miles less. This is caused by two forces, the attraction of the sun and the revolution of the earth.

There are many forces operating in forming the various organisms on the earth, electricity, magnetism, and, lastly, the greatest gift of God—life.

Chemical affinity is another form of this attraction, and its result is the organization in the form of crystals; that is, in bodies having regular planes, or faces of equal number with a corresponding number of angles. Every pure mineral has its definite form of crystal, and every combination its definite modification, so that they may be known by the form of their crystals. Thus the crystals of alum are an exact double pyramid.

Their forms are endless almost, and they increase in bulk by addition upon the outer surfaces, and their forms are determined by the nature of their atoms and the currents of attraction crossing them; thus they do not multiply like the numbers of the animal or vegetable kingdom, but merely form and exist as they are formed, until dissolved again by the powers that formed them. Some of them are of such great hardness that it is difficult, save by the most ingenious methods, to make any impression upon them, as the diamond, and the various crystals of quartz. Others form rapidly and dissolve as rapidly, as those of salt, ice, and like formations. With the withdrawal of heat, a nucleus is formed in the coldest places, or is present in the form of a foreign body, and around this the particles of congealed water collect and start away on every hand in beautiful feathery crystals like sprays of leaves or grasses, spreading over the surfaces of the water, especially if it is still water.

But one who is interested in these subjects might write articles of great length, as the avenues opening before the investigator of Nature's works are countless.

The first forms of life differ from these crystal forms in this principle, they possess a cellular tissue; that is, are made up of numberless cells, and these cells increase in bulk by absorbing matter through their pores, as they are porous, and building themselves from within outwardly, and not by mere addition upon the outward surfaces. Indeed, the first forms appear to be nothing more than cells, porous, and covered by minute filaments by means of which they make their progress. These are most generally found in water, or in damp soil. They increase in number by division, one cell contracting and dividing into two or more, or by a process similar to the formation of buds at the joints or ends of branches of plants, containing the next season's growth. Sometimes these cell-buds separate and become individual forms of life; at other times, or in other kinds, they remain and grow into a clustering community or network of individuals.

Higher up the walks of life, these cells present regular circles of disposition or arrangement, and life propels its currents through them, develops a leading point of growth, and we behold a plant. The direction of these currents, the operation of most of the processes carried on, their causes and results are plain to us; but the author of life has surrounded it with a most profound mystery. That which isolates a spirit and gives it a form, as of a tree or a plant, an animal or man, and gives it a will to wake and sleep, grow and thrive, is to us incomprehensible. AORIUL.

### Conversation With the World.

While we have been earnestly and faithfully warned in regard to light conversation, and its results, there is still another point I would call the reader's attention to, but more especially those among them who hold office in the Church, and have to do with the world. To those who are called to preach the Word of Life, to exhort, advise, pray with, and comfort the sick, sin-sick, and enquire after, and warn the lost of the many dangers there are in procrastination, in unbelief, infidelity, and a consequent need of a change of life, of heart; to tell them of a soul to save, a God to glorify, and an example to set of piety. Much of this work, in its germ, is done in a conversational way, in the house, on the street, in the cars, in the store, in the shop, on highways and byways, in the fields and barns, and wherever and whenever a chance opens. Above all other teachers, our Elders have a chance to more freely mingle and converse with the common people, in a common or social way. They are not often taken to be the Rev. Mr. A, of St. Peter and Paul's Church, or the Rev. Dr. B, of the First Presbyterian Church, and if not known on the road as an Elder, there often arises many blunders, as did the following: An extra man was put to work in the office where I was employed, and not knowing my faith and calling, fell into conversation about matters theological, telling me what he believed was right, rounding his period with appal-

ing oaths. A few days afterwards he learned, to his horror, that I was a minister, and at once made ample apology, saying, "If he had only known I was an Elder, he would not have used the language he did." This experience learned me that the reverence shown to ministers is not always free from hypocrisy.

In my conversations I have had to contend with three serious obstacles:

*First.*—Disaffection of the people in matters of religion, by the disagreement of the learned doctors of divinity.

*Second.*—The excuse, I feel I am just as good as Mr. C, who is a member of Mr. A.'s church; I'm certainly not such a hypocrite.

*Third.*—I do not believe in a hell; I believe in universal salvation.

From these three statements a greater portion of the community either become their own lawgiver, and drift into utter indifference of their future welfare, or become avowed anti-christians and Atheists.

There are "multitudes in the valley of decision," or about to make decisions which will greatly influence their future lives for good or for evil, and upon the *wisdom displayed in answering inquiries* much depends. I suppose many Elders would think it an easy task to answer questions, but just here is the danger. I am not talking about pulpit preaching, but on conversation with the people as we find them, people nowadays have a peculiar directedness in questions that oftentimes demand an answer, yes or no. Are we conscientious, let us be careful then. The abundant richness and depths of the truths of the gospel of the kingdom has led me to say yes, with an if; and no, with an if, and it has brought leanness of soul, and God helping me, I shall ever avoid such answers; they do no one good. The fact of the existence of a sect called Universalists, causes many that would embrace the truth, to put far off the day of salvation, half-consenting, half-denying, the need of a personal work of redemption. To such persons an unwise answer would be to them, perhaps, an everlasting stumbling block, and a source of sorrow to the one who might innocently affirm the proposition—all will be saved. If we knew our

friend's thoughts, we might avoid a blunder, but we do not always divine their questionings. I do not. Of one thing I am convinced, that I must, at my peril, if I would save a soul from death, take the ground of salvation through Jesus Christ by obedience to his laws, without *reservation*. I hope to be understood. The truth must be presented in a way that there can be *no escape* from the conclusion, "Lord, save, or I perish!" It is no use to parley, nor to go into a learned disquisition of the meaning of the word *perish*, or *sheol*, or *hades*.

In matters of faith, under the Mosaic dispensation, it was blessings and cursings. The blessings were sure, and sure retribution followed the disobedient. One of the prophets said, "The soul that sinneth, it shall die;" if he repent, "he shall live." Under the gospel, Christ affirmed, "And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."—Matthew 3:10. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—St. John 3:5. "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat." "Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7:23. These and other like sayings and parables which Jesus taught the people *astonished them*, "for he taught as one having authority, and not as the scribes."

To the believing and obedient there is joy enough and knowledge enough to satisfy our utmost longings, and we should be wise with it. There is much that would comfort all earnest seekers, but first of all they must seek the kingdom of God and its righteousness, then will the Lord reveal his truth that it shall be meat and drink.

"And the Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17.

W. B. FISKE.

### One of Many.

I have just laid aside the last number of the *Saturday Night*, a paper that costs me seven cents per week, or \$3,64 a year, to say the times are so hard and I am so poor that I cannot afford to take the *Herald*; neither can I take the dear little *Hope*, although my children sometimes beg for it with tears in their eyes, after telling me some of the pretty stories it contains, and which they occasionally get a chance to read in the papers taken by my more favored neighbors. And here I must confess that I am so overcome by the reflection that I am unable to take our beloved Church papers, that I feel compelled to cut a fresh chew of tobacco from a plug that cost me twenty-five cents, of which I use one a week, or \$13,00 a year.

My reasons for taking a story paper, are briefly these:

It only costs seven cents a week. I receive pay every Saturday night, so I want a *Saturday Night* to take home to my family; and when we sit around the table and read of moon-light walks; of kisses stolen in the grove or beneath the stars; of pirates; of hair-breadth escapes by sea and land; of mysterious and dark plots, laid by villains of blackest dye; the side-splitting jests and witty sayings, we become so enamoured with our reading that we wish that bedtime would never come, and the brilliant romances never end. And then we commence again in the morning, and become so interested that we have no desire to go to church, consequently we have no need of Sunday clothing, and thus we save the price of extra raiment by reading novels! Then, if a neighbor calls, conversation is lively, for we have stored our minds already with stories sufficient for a lifetime; and yet the more we read, the more we crave.

I would say, too, that one reason why I do not take the *Herald* is because your correspondents occasionally throw clubs, which I know are meant expressly for me. For instance, they quote, "Tobacco is not for the body, neither for the belly, and is not good for man;" and then go on with a long rigmarole about

the cost of tobacco; about its being injurious; and that the money spent for the "filthy weed," as they call it, had better be paid for the *Herald* or *Hope*; or given to help spread the gospel; or to help the worthy poor; and at the same time these very men that write such stuff know I use twenty-five cents worth of tobacco a week. Now such insinuations are unpleasant; and I would ask, in all candor, what is the use of a man's reading what he has no inclination to practice?

If anybody, taking a hint from this, should ask if I intend to practice all the love, murder and rascality of which I read in *my paper*, I own I should feel somewhat disgusted, besides thinking he was meddling with that which was none of his business.

You will see by the above that the title at the head of this article is not inappropriate. A. ELDER.

#### Last of the Southcottians.

The "Royal Manger" has a policeman at his door; and in the "Royal Manger" itself, in the centre of a medley of tubs and barrels—the appurtenances of a cooper's trade—there is a coffin, holding the body of a poor suicide. The priestess of the "Manger," a wrinkled crone, who is all but a centenarian, sits in an inner room, waiting for a vision which, she mournfully tells you, never comes now; and she is waited on by a gray-haired daughter, whose battered face and blackened eyes are evidences of the violence used upon her by the suicide before he took his own life. A bent and white-haired mechanic sits by the priestess, reading through his spectacles the "Sealed Prophecies" of Joanna. On the table lies "The Indictment of Satan," with its four hundred and fifty odd thousand signatures; and in the chest in the corner is that marvelous document, "The Flying Roll of Zechariah."

The preceding paragraph is not a sensational rigmarole, but the unvarnished description of an actual scene, which any one might have witnessed for himself, on Saturday night, as the writer did, by making a journey to No. 97, Trafalgar

Street, Walworth. When Joanna Southcott, the dropsical maniac of Gilisham, died in 1814, there was a mighty disappointment among her hundred thousand followers, that after all her promises and their hopes, there had been no result, and the following of believers rapidly dwindled away. But Joanna had either devolved her mantle, or it had been assumed, by a woman of the name of Wood, who at the date of the death of the prophetess was already 38 years of age. It is this woman who now, at the age of 96, is the priestess of the "Royal Manger," in Trafalgar Street. Not alone was she the inheritor of the gifts of Joanna Southcott, whatever these may have been, but she claimed the assignation of special functions to herself.

There is extant a penny pamphlet purporting to be written by her, which bears the following title:—"A Warning to the whole World, being a letter sent, March 10th, 1853, to the bishops, to let them know their dangers are near at hand, and how they may escape the overwhelming scourge that is threatened to England for their neglect. By Elizabeth Fairlight Argus Peacock. Royal Manger, 3, Gloucester-place, Westmoreland road, Walworth-common, (the Manger has since been removed to Trafalgar Street). N. B.: All inquiries answered. The King's business requires haste. Price 1d."

In this pamphlet the following statement occurs:—"I myself had the command from the Lord to raise a standard in the year 1838, and to gather the names of the halt, the lame, and the blind, to sign, as petitioners for the second coming of Christ, and the devil to be destroyed, and there are upwards of 415,500 signed as petitioners, of all sects and parties, Jews, &c. And by the command of the Lord the standards of the twelve tribes of Israel were raised in 1848, which are for the gathering of the Jews, which are the Jews of faith, in believing this revelation, which have been addressed upon."

About the latter date, Mrs. Wood, then a widow with a daughter, married again. She must have been over 70; but the bridegroom was a cooper named

Peacock, who was only about 25. Peacock was a Southcottian, and probably considered it an honor to be wedded to the Elisha of Joanna. In the lapse of years the sect dwindled until the dwellers in the "Royal Manger" came to be its only professors. Indeed, Mrs. Peacock's daughter, by her previous marriage, was at least partially a skeptic; in her own words, she "could not quite take it all in." But there came a disciple in the shape of an old soldier from Ireland, who was converted by a dream, and who joined the Peacock menage, and assisted Mr. Peacock in the cooerage. These three—the old crone, her husband, who might have been her grandson, and the ex-warrior turned cooper and disciple—lived on in their quiet life in Walworth, waiting and hoping. What they hoped for may best be told by a quotation from "Unorthodox London," whose author, the Rev. Dr. Davies, paid them a visit—"During the reading of these documents, the 'Indictment of Satan,' and the 'Address to the Bishops,' the old lady kept making ejaculations, Methodist fashion, at any passage which dwelt on the impending triumph of the Saints, or demolition of Satan; and at the first convenient opportunity I put the question on which, I said, all appeared to hinge—Did not the hopes of the Southcottians, or the 'Joannas,' as they called themselves, collapse when the good lady's *causa morbi* was revealed by a post mortem examination? They smiled at my heathen ignorance, and pointing to the old lady in the corner, the two men said—'There are our hopes; Mrs. Peacock has taken Joanna's place.' I did not like to say what I thought, or to hint at the unlikelihood of a family at the old lady's advanced age; but I suppose my looks explained my difficulty, for the old woman herself came to the rescue, and said—'It aint a material birth we look for, but a spiritual one.' Pressing Mrs. Peacock as to the distinctive character of Joanna's work, I found it to be the demolition of Satan's power. Under all other systems, which were good in their degree, Satan had been allowed to go up and down in the earth. Now his 'indictment' was ready, and a jury of twelve

Saints would literally 'sit upon' him. 'I'm expecting it every day, every hour, sir,' said the old woman, 'a grand manifestation of power!' and I am sure the poor old soul was sincere. They had no bigotry about them, and were content, they said, to attend the parish church or the meeting places of any denomination, only claiming for themselves a front place in the future contest with Satan. They were angry with the bishops for not having noticed their letter, though the old lady said she was sure a bishop had soon after paid her a private visit, disguised in a wig, wideawake, and mean attire. Mr. Peacock, too, was especially aggrieved with Mr. Spurgeon, to whom he said he had made a mild appeal at a tabernacle tea meeting, when Mr. Spurgeon retired unceremoniously, and his deacons expelled Mr. Peacock forcibly from the premises."

About twelve months ago things began to go wrong with this forlorn little remnant of the Southcott faithful. In the language of the unbelieving daughter, "the visions dropped off," and poor Peacock became impressed with the conviction that, spite the trenchant "indictment," Satan had got the better of him, and was watching without intermission to carry him off. The unfortunate man's mind was clearly upset; but, instead of sending him to a lunatic asylum, his wife and step-daughter, with the faithful disciple, determined on keeping him among them. Bed seemed the safest place for him, and they kept him there and in his bedroom for ten long months, watching that he should not lay violent hands upon himself—an act on which he was intent. But he evaded their vigilance at last. Left alone for a moment on the evening of Thursday, he sprang out of bed, and was rushing down stairs when he met his step-daughter. Wildly apostrophizing her as the Satan he dreaded, he threw himself upon her, and struck her repeatedly and violently with his fists in the face. As she, stunned, fell out of his path, he rushed down stairs, and darting into a closet in the yard, there cut his throat with a razor. Of the self-inflicted wound the hapless believer in the second birth, died on Friday morning.

# The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., January 15, 1874.

## THE ATONEMENT OF CHRIST.

IN contemplating the sacrifice offered by our Redeemer, the soul is impressed with the completeness of the offering made. Death was the original penalty for which atonement was to be made; the Retranslation informs us that the blood is the life; man was not wantonly to shed the blood of beasts, and was only to do so in case of want or hunger, and the blood of man was not to be shed at all, because it was the life.

Now life was to be given for the atonement; hence Christ's blood must be shed, or his life poured out, given for the sake of those upon whom death was pronounced. This also must be done by rightful officers; the law of Moses was still in force; hence, Jesus was offered to death by the Jews. The rugged crown of Calvary might be said to be the altar of unhewn stone, the Cross the wood for sacrifice. The Roman soldiers were instrumental in his death; but were merely so in the hands of the infuriated Jewish priests, who cried, "Crucify him! Crucify him!" They were the knives and flesh hooks put forth by the priests against the Lamb of God. Pilate himself would have released Jesus, but they preferred Barrabas, and hurried Christ to death, standing between Pilate and Caesar, saying, "If you release this man you are not Caesar's friend."

Christ was sacrificed, was offered, was as a Lamb slain from the foundation of the world, for the sins of the world; and herein is our hope through baptism and faith. It might be said that a human sacrifice was unlawful; but that cannot make void this hope, for the nailing of Christ to the cross did away with the law, fulfilled and completed it. The offering of bread and wine is in memory of this scene. Bread is of the same constitution or material as the flesh of man, the same material rather is the staff of human life, and a fit type of the flesh of

Christ; wine is the blood, or juice of the grape; when we ask God to bless them, and endow them with the Spirit of Christ, and partake of them, "that we may have his Spirit to be with us," they become a fit type of that sacrifice; and we truly receive life anew in partaking of them.

We should do so prayerfully, with due solemnity, recognizing the great privilege we enjoy in so doing.

## QUESTIONS AND ANSWERS.

WE cheerfully submit the following answers to Bro. Robert M. Elvin.

1st. As long as they are not properly dealt with, by first laboring with them and then citing them for legal trial, their standing is full until properly taken from them.

2nd. To send the visiting officers of the Branch to labor, in love and kindness, with the delinquent members.

3rd. They come under the above class, with the addition, that faith is to be taught, and that the gospel be more fully unfolded to them. After due and proper labor, if they do not repent, they are to be cited to appear before a proper tribunal, tried, and expelled from the Church.

4th. They should be reported to the officers governing the District.

5th. They can be limited to time, by the vote of the Branch, or decision of the Branch President; but we know of no law limiting *what* a person shall say in testimony meeting. If he teaches falsely, he can be tried on charge of teaching false doctrine; if he teaches correct doctrine, patience and charity could well afford to listen a proper time; which could be decided by vote, or by the Branch President. If he is disrespectful and insubordinate, the law of the land governing religious assemblies might reach him.

6th. District Presidents are Pastors.

We are asked to answer the following question: "Is it right for a wife to hold shares in stock, and to buy and sell property in her own name, separate from the interests of her husband, calling such property hers, both being members of the Church, and the husband a capable man?"

To this we can only reply: If the wife owns property in her *own* right, and the

law of the State where she lives provides that she may hold, buy and sell, we believe it to be her undoubted right so to do; and that just as freely as the husband may. It would be better that both agree, and that they deal honestly with each other; but if either chooses to hold what is separate, no one else should complain.

AN interesting letter from Bro. E. F. Stafford, Abingdon, Illinois, came during the absence of the Editor, and was overlooked till it would be out of date. We here apologize to Bro. Stafford.

We print this issue, with great pleasure, the letter of Bro. S. S. Wilcox, of Manti, Iowa, announcing the fact, that Bro. Uselus Austin, against whom there was published last summer in the HERALD a notice of accusation, has made what restitution and reparation was in his power. We are glad of this, and desire that those who were aggrieved by the notice then published, will accept this to be what reparation we should make in the premises.

The Western Maine District Conference should have convened at Little Deer Isle, Maine, on the 3d and 4th of January, 1874; minutes were crowded out.

The Malad Sub-District Conference was held September 27th and 28th, 1873. Bro. R. J. Anthony was present, and presided in place of Br. Bake, who was sick. The members of the Logan Branch were by vote annexed to the Providence Branch. Christian Bertelsen was disfellowshipped. Spiritual condition not so good as desirable. Adjourned to December 27th, 1873.

Read brother James Caffall's letter. We commend its straight forwardness and tone of manly appeal for a direct compliance with law and order.

Br. J. J. Cranmer, now of Quincy, Illinois, formerly of La Grange, Missouri, made us a visit on the first of the month, stopping over Sunday. He had come from Quincy, on foot, preaching his way. A report of his labors will be given. He started on his return on the 5th, and on the 8th, wrote from Neponset, Bureau County, where he held three meetings.

Br. Jacob L. Rust also visited us on the 6th and 7th inst. He has been wandering

of late. We advised him to go to his home and try to become a pillar by local labor.

Br. J. C. Clapp commends the Saints of Alabama and Florida; and seems to think the ministry there to be quite zealous.

We again ask the Clerks of Conferences to spell out their words when they write up the minutes for the HERALD. By the time we have prepared a half score of Conference minutes and have had to fill out a hundred or two of words that the writer has abbreviated, we begin to think that if he was a "brother indeed," he would do his own work better. One of these days we will put one of these abbreviated Conference minutes in just as it comes to us, that the Clerks may see how it looks in print.

The year 1873 is passed, and our Advent co-waiters for the coming of Christ, must turn their chronological table another half turn forward; and so it must go on, until "this gospel of the kingdom shall be preached to all nations for a witness; and then shall the end come."

The HERALD was delayed last issue, owing to the change in size, and the failure of the Saints to send in their lists. Many are doing all they can for the HERALD; and they are doing well.

One brother, Carl A. Gross, in Silver City, Nevada, has sent us forty silver trade dollars for subscriptions and other purposes, for which we tender our thanks. We sold them to the citizens of Plano for pocket pieces.

Br. Edwin Cadwell, of Amboy, Illinois, is hereby thanked for *Smith's Bible Dictionary*, a very valuable addition to the Church Library.

Br. E. C. Briggs is preaching in three States; yes, four, at stated intervals, filling eight appointments in seven different places, in the States of Indiana, Ohio and Michigan—and a state of happiness.

## Correspondence.

MYRTLE CREEK, Douglas Co., Oregon,  
Dec. 26th, 1873.

Br. Jos. Smith:—I wish you a "Merry Christmas" and a "Happy New Year," and hope you are enjoying the blessings of the kingdom. Nothing has transpired of interest in this part since I wrote before. The

winter has been very pleasant thus far; we have had a few squalls of snow, and a few frosty nights; but the weather is very pleasant at this time. The grass is growing and the flocks are grazing upon a thousand hills, while our brethren in the East are suffering with the wintry blast; but we hope their hearts are warm in the love of Christ.

We have no organized Branch in this part of the country yet; but pray that we will have soon. I am trying to do what I can in distributing tracts to my neighbors, and hope to be instrumental in causing some to obey the gospel, and thereby add laurels to my crown of rejoicing in the heavenly mansion.

There is a question that I would like to have some of the brethren in authority answer through the columns of the *Herald*, in regard to tithing. I wish to know if those brethren that are scattered through the different parts of the country where there are no Branch organizations are to be tithed of their surplus property before the gathering, or after they have gathered; and what the tithing is before the gathering, and who it shall be sent to?

If any of the brethren should pass this way, we would be glad to have them give us a call.

On the 22d of November, about nine o'clock P.M., we were visited with an earthquake here, that put us in remembrance of the signs of the latter times. It caused some to turn sick, others were scared, and chickens were caused to fly from the roost; and yet men will not repent of their evil deeds.

There was a mistake in my letter to the *Herald* of December 1st; it reads Bro. L. Buck, of Looking Glass; when it ought to read Brother L. Buel. Regards to the brethren; pray for us. We hope to be found faithful. Yours,  
JOHN H. LEE.

In answer to this inquiry respecting tithing, we state; that in the spring of 1867, the Quorum of the Twelve and the Bishop took the matter under advisement and decided, in effect; that the Saints, though in a scattered condition, could properly tithe themselves.

Those desiring so to do, can take an inventory of their properties, and if they find that they can, out of the whole amount, spare any of it to the work of the Lord, that may be considered as "their surplus;" they can then send it to the Bishop, or deliver it to the nearest Bishop's Agent. If, upon making their calculations, they do not find that they have any surplus, but still feel that they desire to help on the work with

material aid, they can send what they please to the Bishop, or pay to Bishop's Agents; and it will be "free will offerings" to the Lord.

There has been considerable talk among old-time Saints to the effect, that "If they knew what 'surplus' meant; or what their 'surplus' was," they would be ready to help the work. There is no necessity for ignorance on the point. If there is a sincere will to "consecrate by sacrifice," it is easy to take the gift, whatever it may be, and lay it before the Bishop. If they desire to come immediately under the law of "tithing and surplus;" let those so desiring take the inventory, cast up the account, decide what they *can* and *will* set apart as "surplus," and place it at the disposal of the Bishop; after that, cast the account yearly, divide the increase by ten, and the tenth so obtained is "tithing," so much talked of and so little paid.

It is not necessary to wait; neither for the "gathering," nor for the coming of the Bishop as a tax-gatherer, to compel the payment of a sum estimated and decided upon by him, or other officers of the Church; for the work languishes while you are waiting for the "gathering;" and the office of the Bishop in ascertaining what any one ought to do in the way of tithing, is only advisory. Any one desiring to tithe himself, if he cannot decide without, may consult and advise with the Bishop, and if they cannot agree; or if the advice of the Bishop or his Agent is not satisfactory, the Bishop or Agent is to have nothing more to say or do in the matter.

The fact is, there is not now, there has never been, any compulsory power to exact "tithing," "free-will offerings," "sacrifice," "consecrations," or "surplus" given to any officer in the Church, nor to the Church itself; the whole matter of obedience to the law of "tithing," "consecration" and "offering" is left to the desire and will of the Saint; the punishment, or loss for refusal or neglect, remains with the Lord. He says, "Try me;" if the Saints do not try him, they have no claim.

We, as one in authority, have pointed out a plain, practical, direct and common-sense manner of complying with the law. We

hope it will prove satisfactory to those desiring to pay "tithing."

MANTI, Iowa,  
Dec. 26th, 1873.

*Br. Joseph*.—It may be due Br. Uselus Austin, to state that he has returned to his family, and has made restitution to those he injured; and also to the Church in this place, and is now in good standing in the Branch. Brother Moore is gaining his health slowly, as is Br. Kaster also. We are getting along as usual for us, and that is rather slow. The good Spirit is with the faithful; we are trying to trim up some careless ones. All well, trying to make some progress in the narrow way. May the Lord revive us and the work in this part of his vineyard. Truly the net gathers of all kinds, or of good and bad.

Yours in truth, S. S. WILCOX.

MADISON, Indiana,  
December 31st, 1873.

*Br. Joseph*.—Since writing you last, I have preached at four points in Jefferson County, and at one point in Ohio County, to attentive congregations. On the 27th of November, in company with Brn. Newton and Fewell, I started to the Conference at Mt. Eden, Floyd County. Stopping at Madison, we met with Br. and Sr. Davison, Sr. Woodburn and Br. Dunlap. Taking passage on the good Steamer, *Gen. Buell*, we steamed away down La Belle Riviere, to the city of Louisville, Kentucky, situated at the Falls of the Ohio River; thence by ferry, across to Jeffersonville, Indiana, where we were made welcome by a Scotch friend, a Mr. Wright, whose *guide dame* prepared for us a good breakfast, and we felt indeed that we were at home; thence by rail to New Albany; thence to Mt. Eden, on foot, twelve miles; where we were privileged to grasp the hand of our beloved brother, Harbert Scott, President of the Southern Indiana District; the right man in the right place. Next day Conference convened, and the Saints from the different Branches in the District came in with encouraging reports of the progress of the work.

I spoke four times during the Conference. On December 2d, I bid good-by to the Saints, and in company with the two Johns, started to New Albany, invoking the blessings of God on the Saints of Mt. Eden. Br. Harbert Scott took us the most of the way in his buggy. Arriving in New Albany, we found Brn. Maymon and Bywaters, the former quite sick; but the Lord was pleased to hear our prayers in his behalf. Here we were kindly entertained by Br. and Sr. Hollis. At five P.M., I parted with the two Johns, they returning home; I, in company with Br. Maymon and Bywater, by boat, to Fredonia, Indiana, where we

arrived in due time at the home of Br. Bywater. I was to have preached here to-night, but a severe storm prevented. Next day I went with Br. Maymon to his home in Perry County; thence to Marietta, Crawford County, the home of our little brother, I. P. Baggerly; who, though small in stature, is mighty in the spirit of the work, having accomplished much good. God bless Br. Isaac and his amiable wife and children. I found a home with our good brother, Wm. H. Roberson, wife and family, whose kindness will long be remembered. I spoke three times at Marietta to attentive listeners.

On Saturday, the 13th, Br. Isaac and I started to Leopold, Perry County, where we had an appointment to preach. We found a large houseful of people patiently waiting for the arrival of the Mormon preachers; we found also a Christian preacher in the stand, ready to preach in case we should fail to put in an appearance. I occupied the time to a very attentive congregation. At the close I gave liberty to any one desirous of making remarks. Our Christian preacher arose, assuming quite a lofty mien. He criticised my discourse, told a little anecdote or two, and seemed to carry the idea that Mormonism didn't amount to much; and signified his willingness to show it. He challenged us to debate with him. I accepted and told him to prepare for business. Next day, instead of being prepared for business, he backed square down and ingloriously fled. I preached again at night to a densely packed house; one was baptized and others gave their names.

During my stay in Perry County I was kindly entertained by the Brs. Eyres, old-time Saints, tried and true. From here I went to Anderson Creek, Crawford County, where I preached twice and baptized two; thence back to Br. Paul Reeser's, at Marietta, where I found letters requiring my return to Jefferson County. On the 20th instant I started home, taking passage at Leavenworth on the *Tarascon*, and arrived at New Albany safely, and was kindly welcomed by Br. and Sr. Hollis. Walked out to Mt. Eden same day; stopped at Br. Harbert Scott's, where I met several of the Saints, and had a good visit. Next day I footed it back to New Albany, staid all night with our good Br. Hollis; next morning I took the eight o'clock train for Louisville, Kentucky, crossing the great Bridge over the Ohio River, at the falls. Here I learned that there was no boat for Madison till three P.M., so I crossed over to Jeffersonville and spent a pleasant day with the good Scotch friends previously mentioned. At four P.M. we were afloat again on the beautiful Ohio, and after a pleasant run of four hours we arrived at Madison, and I soon found myself comfortably quartered

at Br. A. S. Davison's. Next day I footed it to Union Branch, eight miles out; found all well, also found a letter from Decatur County, with the good news that my family had safely arrived there, and were waiting for me to join them.

Thus far in my mission I have seen nothing to discourage, but on the other hand, prospects are brightening, and I am confident a great and good work can be done in Southern Indiana; and though but a weak instrument, I desire to be found a willing one in the great harvest of life. The people in this country, for the most part, are enquiring after the work; the interest is increasing, and the Macedonian cry comes up from all quarters. O that the Lord of the harvest would send more laborers into the field. I shall go to Trenton, Franklin County, in a few days, "*Deo Volante*," thence to Decatur, Ripley and Switzerland Counties, and home again in time for the February Conference at Mt. Eden; thence to Crawford and Perry Counties again. Meantime I desire to have an interest in the prayers of the Saints that I may magnify my calling, that good may result from my labors. Love to all Saints. More anon. Fraternal yours,  
B. V. SPRINGER.

GALIEN, Mich.,

Dec. 21st, 1873.

*Mr. Joseph Smith, dear brother.*—As I have to renew my subscription, I thought a few lines might not be amiss; as like gravitates to like in the geological formation of the earth, so are mankind upon it, but "God is at the helm."

Well, Br. Joseph, we read, "They that feared the Lord spake often one to another," but here we don't meet or speak often. Our minds are gravitating towards the "almighty dollar," which we are all prone to follow. The mind, if it gravitates to gold, its gravitation is to the earth; if it has the Spirit of God, it gravitates to God. I still have the hope "As we have borne the image of the earthly, we shall have the image of the heavenly." We have had here at Galien sunshine and spring, and perhaps a little winter. Respects to Br. D. H. Smith. Your brother, striving for the truth,  
CYRUS THURSTON.

SAN BENITO, Monterey Co., Cal.,

Dec. 21st, 1873.

*Br. Joseph.*—I have been laboring continually since last Conference. I went up about twenty miles further on the San Benito Creek, not knowing a single person there, and found several families who were making special prayers for God to send them some one with the truth. They had never heard this gospel. I preached nine times. Twenty confessed faith in the work. I then sent for Br. D. S. Mills, who came and assisted me. We baptized fourteen;

and eight more have given their names. We organized the Jefferson Branch. They were mostly Baptists and Methodists. The Jefferson Branch is invited to spend Christmas with the San Benito Branch. We feel to praise God with all our hearts. Your brother in Christ,  
J. R. COOK.

LOUISVILLE, Ontario,

Dec. 20th, 1873.

*Br. Joseph.*—I feel it to be my duty to give you a short account of my labors since I left the April Conference, at Plano, in 1873. By request of Br. E. C. Briggs, I visited the Branches in the District of Canada, in company with Brother Joseph Snively. Found the Branches in tolerable good condition. It took us from April to the June Conference held in the Zone Branch, in Canada, to get round; as we not only taught in the Branches, but from house to house also. From our District Conference I took a mission to the township of Blenheim, in the vicinity of Paris; was under the necessity of traveling alone, as there was not any of the Elders ready to travel with me; but I met with a brother, Archibald McKinsey, at whose place I staid; he is a Priest and rendered me good service in that place. I preached the word in my weakness in some twelve or fourteen discourses in six or seven different localities, to good, respectable and attentive congregations; and although I did not baptize any in that locality, I believe there will good result from it, as there was many professed to believe, and among them ministers of other denominations. I went from thence to the township of Malahide, and preached to a number of scattered Saints, and many others who came to hear the word. From that place I went to the township of Osborne, in which place you have already heard how they maltreated our Elders, as reported by Br. Leverton. On my way to that place I prayed to my Heavenly Father that he would give me power to stay there until persecution would cease. God heard my prayers and blessed me in that place. I baptized three and organized a Branch of twenty members, with a Priest to preside. The three baptized were the fruits of the labors of the Elders who labored there before me. I had considerable persecution in that place. The mob came where I was preaching and made three propositions to me. The first was, for me to promise not to preach the doctrine any more; the second, was to leave that place immediately, or else I must go with them. To the first, I told them that as long as God gave me the power of speech I would preach the doctrine; and in the next place, I would not leave till I would accomplish the mission on which God had sent me; and in the third place, I would not go with them, unless I was compelled.

They stayed till two o'clock in the morning, and then had to leave without me, as God did not suffer them to lay hands on me. There came many of the neighbors and sat up with me several nights to protect me from the mob. I stayed in that vicinity and preached for four weeks. The Saints in that vicinity are a warm-hearted people, and used me with great kindness. I believe there will be a good work done there yet. Your brother,  
ROBERT DAVIS.

FARMINGTON, Graves Co., Ky.,  
Jan. 1st, 1874.

*Br. Joseph.*—I arrived in this place last week, after three months' tour in Southern Alabama and Florida. I found many warm-hearted Saints in the South, and I feel quite sure that the work is in a good condition.

Br. L. F. West has stopped traveling for a season, in order to provide for his family; but will continue to cry repentance in the vicinity in which he lives, and will be well assisted by Elder A. J. Odom. Br. G. R. Scogin will tell the good news in Brewton, Alabama; Br. Chute will work for the Lord in Butler County, Alabama; Br. Ed. Powell is preaching with success on Black Water Bay, in Florida. I believe we may expect to hear good news from all those brethren. The rest of the Elders in the Alabama and Florida District are confined at home, on account of their surroundings; though their zeal, I believe, is great for the spread of truth.

During my stay in the South prejudice was put to flight in several different places; and I believe that the Saints were greatly strengthened. The last week that I stayed in Brewton, Alabama, I preached six nights out of the seven; the last night I had liberty in presenting the "hope of the Saints" to a houseful of very attentive listeners. At the close of the meeting a well dressed and intelligent looking lady came up near the stand and offered me her hand, and thanked me for every word that she had heard, and asked me to pray for her. I was impressed that the lady was honest and would obey the truth. I have out an appointment for next Sunday. I will continue to cry aloud in this vicinity, and I trust that I will soon begin to gather the fruits of my labors. I am canvassing for the *Herald* and *Hope*, and I hope to send you quite a list of subscribers ere long. With love to all Saints, I remain your fellow laborer for the redemption of Zion,  
J. C. CLAPP.

HYDE PARK, Cache Co., Utah,  
Dec. 1st, 1873.

*Br. Joseph.*—The condition of affairs in Utah is anything but favorable for the gospel to be preached to this people. The two elements, Mormon and Gentile seem to be arrayed against each other, the former resisting every attempt to break down] the

"one man power;" the latter determined that the iron rule of despotism shall come to an end in Utah. If we judge from past records contained in the Book of Mormon, and also that the same cause produce the same effects, surely this people are hastening fast to destruction. It is very evident that unless Congress takes some action on Utah affairs very soon, that the crisis will come. "The wicked will slay the wicked." This Conference is not in a healthy condition. We intend to visit the Saints and try to arouse them from their lethargy. Bro. Anthony has visited the Saints in this district, laboring to strengthen and exhort them to diligence and righteousness. There is very little desire in the people in this valley at present to hear the gospel. We believe there is a good time coming. Your brother in Christ,  
H. BAKE.

CHEROKEE STATION, Kansas,  
Jan. 5th, 1874.

*Br. Joseph.*—Having seen nothing in the *Herald* for some time from our District, I take pleasure in informing you that we are still doing something for the cause of truth.

The week after you left us in November, I went with Br. John T. Davies to Joplin; we preached Saturday evening and three times on the Lord's day; came home on Monday. Br. Blair arriving, he, Br. Davies and I again visited Joplin. On Sunday I went ten miles south, got in an appointment and preached at four P.M.; left an appointment for two weeks. Br. Jasper Richards went with me to fill the appointment, when we learned that the people had been notified that I would not preach, as I had been caught stealing horses, and was in jail at Joplin; about a dozen out at eleven o'clock; and the news going around that I was out of jail, there was a fair congregation at night; came home ten miles after preaching, and Wednesday morning took my horse and filling my saddle bags with tracts which were furnished me by Br. Richards, I started south again, to carry the war into the enemy's camp; arrived at sun-down in a village called Lowell, within three miles of the Indian Nation; fell in with a good man, told my business; he went with me, we get the School House, asked the resident minister if there was any appointment, he said not; gave notice of preaching. When we went we met another preacher, a Methodist, who took the stand and went to preaching, claiming previous appointment, which caused much dissatisfaction among the people. Br. Warnky had preached there and they wanted to hear me; preached the rest of the week to good congregations. On Saturday an effort was made by the Methodists to close the house against me, declaring that I was ruining the place, having already converted three, which only made them turn out the

more on Saturday evening, when God blessed me greatly in setting forth the evidences of the Book of Mormon.

I left Sunday and came north fifteen miles, entering into a debate with Elder Murray, of the Campbellite Church, at eleven o'clock, the arrangement having been made as I went down; he is their champion, has debated with Brn. Springer and Warnky; debated that day, and in the evening, subject, "Spiritual Gifts;" and at the urgent request of the people he agreed to debate four questions; the first mentioned, the Apostasy, Restoration, and the Book of Mormon. The house was crowded; he tried to beg off; but they insisted that we should continue in two weeks any how; he agreed to come, or send a substitute. I went back at the time appointed, he failed to come, or send any one; but sent word that he was sick, and wanted it put off until the middle of March. I had told them before that I was on a rented place, and had to leave the first of March. Many of the people that heard the first day, say he was too sick then to ever come back. One of their preachers, a lawyer, sent word that if we would get one of our big men, he would meet him. I sent him word that he had better try a "small fish" before he attempted to swallow a "whale." There was a full house. I preached Saturday evening and Sunday, left Br. Davies and Ross there, who will continue preaching. I have baptized four, one of them, Br. Short, has been preaching in the Campbellite Church for forty-two years, was ordained an Elder by Br. W. W. Blair, and is now preaching the Everlasting Gospel. That God may bless us all to magnify our calling, is the prayer of your unworthy brother,

D. S. CRAWLEY.

CHEROKEE, Kan.,

Dec. 18th, 1873.

*Br. Joseph.*—Your visit to this country was one of great satisfaction to both Saints and outsiders, according to testimonies. In a week after you left, according to appointment, brothers Crawley, Kinaman and myself, went down to Joplin, Mo., found Bro. Short, who was baptized the morning you left, in excellent spirits. We preached twice in his house, and in the evening at the Mineral Hall, with good effect. One gave her name for baptism "next time we go there." In two weeks from that time, it was my happy lot to go there, in company with brethren W. W. Blair, Kinaman, Smith and others. As before, we preached at Br. Short's, and in the evening brother Blair preached at Mineral Hall, to a large and attentive congregation. At three o'clock in the afternoon, Br. Blair baptized brother Short's wife, according to her former promise; and on our return to the house, we held a confirmation meeting, and thank

God, she was blessed with a good degree of the Spirit.

The Spirit prompted the ordination of Br. Short to the office of an Elder, and accordingly a meeting was held on Monday morning for the purpose, and all were blessed with a portion of the good Spirit; and we parted, all rejoicing. Bro. J. T. Kinaman, with his family, filled an important part of the services, with good singing; also brethren Wagner and others, who live at Joplin.

Br. Blair and myself preached considerable at Galesburg, and enquired into Church matters. Br. Blair preached also at Pleasant View and Cherokee. On Friday and Saturday, the 5th and 6th inst., we held a District Council, to settle all difficulties; Bro. Blair in the chair. We had a good, peaceable time; and I hope that the result will be good. With kind love.

JOHN T. DAVIES.

ATCHISON, Kansas,

Jan. 3rd, 1874.

*Br. Joseph.*—The Saints in Atchison had a good time on the last Sunday of the Old Year. They met together in a testimony meeting and all agreed to do all they could for the work of God the coming year. On Wednesday we had a very good meeting; and in the meeting one of the sisters had a desire to have a prayer meeting at her house, it being the first day of the year. I must confess that this was one of the best I was ever in, all were full. The gifts of tongues and of prophecy. I heard some of the Saints say that it was the best they ever were at. All who were present agreed to be more faithful than ever they had been before. My heart's best desires is that the Lord will bless his Saints to do all they said they would; and my prayer is, that we may be alive in the good work. After a short stay we sung, "'Tis good to be a Saint of Latter Days."

Yours in the gospel of Christ,

DAVID WILLIAMS.

SAVANNAH, Wayne Co., N. Y.,

Dec. 26th, 1873.

*Bro. Joseph Smith.*—As I have been in this part some little time, I was minded to improve the present occasion, to inform you of my movements and progress, since leaving Hyde Park, Pa. I left there on the second of this month, and arrived here at the house of our ever good friends, brother and sister Seelye, the next day. Found them in quite comfortable health; and earnest expression in favor of the good of Zion.

I have held seven meetings since I arrived here; congregations small; two or three tolerable fair. It was apparent that a favorable impression on the side of truth was gained with those that attended the meetings. I have sent an appointment by letter

about fourteen miles northeast of this place, for next Sabbath afternoon and evening. A man was up this way from that part, who said he would get the Methodist Meeting House there for me. The weather has been mild during the month—very little snow.

Brother Seelye lives about eighty rods from the New York Central Rail Road, double track, where the trains run on an average about one every thirty minutes. He will be glad to have the Elders call here when passing this way. No lack of kind hands to administer to their comfort and care, under his hospitable roof. There is also another member near by in the village of Savannah, a sister by the name of Taylor. She is rather feeble in health, and quite advanced in years; but will make the Saints welcome. Her husband is not a member, but friendly. I will write to you again relative to my future movements and progress. —Yours in Israel's hope,

C. G. LANPHEAR.

SAN BERNARDINO, Cal.,

Dec. 21st, 1873.

*Br. Joseph:*—Brethren A. H. Smith and Wm. Anderson are with us, and they have preached every night this last week, I believe. Their subject was the Gathering of Israel. They have had a very good attendance. They make this place their home while here. Br. Alexander preached last night on the Second Coming of the Savior, and spoke pretty well.

Yours in Christ,

WM. W. GARNER,

*Clerk of the San Bernardino Branch.*

PETALUMA, Cal.,

Dec. 15th, 1873.

*Br. Joseph:*—After Conference, a meeting of the Saints was called, and owing to the scattered condition of the Saints, the Petaluma Branch was declared disorganized, and a new Branch was organized in Santa Rosa, called Santa Rosa Branch, consisting of seventeen members, with Br. J. M. Parks as President. Br. Haws assisted me in its organization, and we continued to hold meetings, assisted by Br. Wm. Anderson, until we were notified by the Advent minister, whose church we were using, that hereafter the doors of the church would be closed against us. The above named church was built about three years ago, and some of our brethren living in that vicinity contributed toward building it, with the understanding that we should have the use of it whenever occasion required it. As some of the Advent members were attending the meetings quite regularly, I presume that the minister thought it policy to place the members beyond our contaminating (?) influence; but Br. Haws and Br. Anderson, determined not to be foiled in their attempts to do good, hired a hall, and con-

tinued to hold meetings until Br. Anderson was called to San Bernardino by Br. Alexander Smith.

We were sorry to have brother William leave us, as he intended to labor in this district this winter, for we believe he is a man calculated to do good wherever he goes. Owing to the inclemency of the weather, it is almost impossible to do anything here now; but as soon as Spring opens, Br. Haws and I intend traveling through Lake, Mendocino and Colusa counties, and do what we can in the way of spreading the truth. Br. Haws is now in Healdsburg. I have not heard the result of his labors there, but presume he will inform you of the same at his earliest convenience.

As ever your brother in the gospel,

J. ADAMSON.

PROCTORVILLE, Caldwell Co., Mo.,  
Dec. 23d, 1873.

*Br. Joseph:*—I feel in duty bound to let you know what we are doing in this part of the Lord's vineyard. My brother and myself have volunteered to do battle for the Lord. We started out about November 8th from Cameron, Clinton Co., Missouri, took cars to Brackenridge, then south ten miles to the Hazel Dell Branch. We found it in a very weak condition; six members, only two of whom were men. They gladly received us. We called a meeting, which was well attended. We preached five or six discourses, then went east about fifteen miles, to visit a brother and his wife; found them in good health, preached four discourses to a real nest of old Adventists. There we met the children of God, and Satan appeared also.

In preaching from John's Revelations, we sprung the question of the angel bringing the everlasting gospel. One said, "Tell us, if you please, who the angel came to." We said that we would answer next meeting. When meeting hour arrived, the house was crowded. The "Spaulding romance," and "Old Joe Smith" were made use of to whip the servants of God; but the Spirit of Elijah's God rested upon his servants, and we silenced every weapon brought to bear upon the work of these last days.

We then came back to our former place, preached several sermons, thence to Tinney's Grove, Ray Co., Missouri, where we were cordially received by the brethren. We got the School House, the first time a Latter Day Saint has had the pleasure of speaking in it; broke down a great deal of prejudice that was existing there; the Lord truly blest us, which we feel thankful for; left a good feeling in the minds of the people, and we earnestly pray that those Saints in that vicinity may let their light shine, for truly they are the servants and children of God. May the blessings of heaven rest upon them.

We attended the Conference, November 27th, a good one; recruited ourselves, and started out again on the tenth of December; visited the Far West Branch, and then to the Hazel Dell Branch, and found all the brethren well. We have been preaching all the time that we could get places to preach in, and that is nearly every day.

Yours in the gospel bonds of peace.

G. W. NUTTALL.

CALEB E. BLODGETT.

Box 46, Mt. Ayr,  
Ringgold Co., Iowa,

Dec. 20th, 1873.

In the adjoining county to Decatur, Iowa, on the west, Ringgold, are extensive prairies, adapted to grain and stock raising, with water convenient. These lands can be had at prices ranging from three to ten dollars per acre, owing to quality of land; also, improved farms for sale at low figures, and a good opening for a settlement, in a good healthy climate, with a vigorous and bracing atmosphere.

Brethren desirous of locating in this latitude, should avail themselves of an early opportunity of securing a home cheap. For further information, if brethren will call on us in person, or by letter, we will ever be ready to assist them in selecting and making purchases.

A. KENT.

NEBRASKA CITY, Neb.,

Dec. 22nd, 1873.

*Pres. Joseph Smith:*—Sabbath, the 14th, I preached twice at Eastport, Iowa, had a first-class time. In the evening the mode of baptism was freely considered, and it had the effect to disturb the even tenor of some people's ideas upon this subject. Agitation is a wonderful auxiliary in gaining knowledge. Yesterday, 21st, spent in the Liberty Branch, Br. E. R. Briggs was with me; we had a time of rejoicing, yea a refreshing from the presence of the Lord. Preached twice, and held a Saints' meeting; the gifts were poured out in rich abundance. The room was crowded, and the best of order had; those of the world confessed the power, and acknowledged the stability of our platform of salvation. Br. Redfield, President of the District, spent yesterday at this place. The outlook in this part is bright; we have much to cause us to rejoice, and at present *nothing to mar our peace*. May the Lord continue his blessings, is the prayer of yours for the truth,

R. M. ELVIN.

## Conferences.

### Nauvoo and String Prairie District.

Minutes of a Quarterly Conference of the Church of Jesus Christ of Latter Day Saints, held for the Nauvoo and String Prairie Dis-

trict, on December 6th, 7th, and 8th, 1873, at Farmington, Van Buren County, Iowa.

Convened Dec. 6th, at 10 o'clock A.M. J. H. Lake called to preside, and D. F. Lambert to act as secretary.

Meeting opened by singing, and prayer by the President.

Minutes of the last Conference read by the Secretary.

*Branch Reports*—The Pilot Grove, Vincennes, Burlington, Farmington, and Keokuk, and Burlington, (German), Branch reports were read and received.

*Reports of Elders*.—J. H. Lake, D. F. Lambert, D. D. Babcock, J. McKiernan, John Matthews, Eber Benedict, and O. P. Dunham reported, and their reports were received.

The Bishop's Agent, James Newberry, also reported, and his report was received.

Resolved that a committee of three be appointed to investigate the condition of circumstances existing around the Farmington Meeting House.

James McKiernan, John Matthews and James Newberry were appointed.

Resolved that the Conference hereby instructs the Bishop's Agent of this District to report to this Conference once in three months.

Nineteen officers were present.

Resolved that all persons to whom missions were given at the last Conference, are released from them, and all the Elders were placed under the direction of the President of the District.

Resolved that we sustain Br. James Newberry as Bishop's Agent for this District, and will strive to use our influence as Elders among the Saints to get them to contribute of their earthly substance to the support of the Church, and to remind them of the law of tithing, that our District may be relieved of its financial embarrassment.

Resolved that when a member of this Church requests his name to be taken from the record, that it be done after diligent and proper inquiry.

Resolved that we sustain the spiritual authorities of the Church in righteousness.

Resolved that when this Conference adjourns it does so to meet at Keokuk, Lee County, Iowa, the Saturday before the first Sunday in March, 1874, at 10 o'clock A.M.

We had preaching Saturday evening at 7 o'clock P.M., by Elder J. H. Lake; Sunday morning, by Elder John Matthews, at 10:30 A.M.; and Sunday evening, by Elder Daniel F. Lambert, at 6:30 P.M. We also had social meeting in the morning at 9 o'clock, and sacrament meeting at 3 o'clock P.M.

Met pursuant to adjournment, on Monday, December 8th, at 9 o'clock P.M. Opened by singing, and prayer by Br. James Newberry.

The Committee on Farmington Meeting-House reported, and their report was re-

ceived; after which, the Conference, acting partially upon their recommendation, passed the following resolution:

Resolved that the Farmington Branch report the condition of the debt resting upon their Meeting House to the general Bishop, and ask him to buy the house for them, or loan them money with which to do so, and that they repay him in installments with interest; and that they send an agent to each Branch in this District to solicit donations from the members thereof, for the purpose of assisting them to liquidate the debt resting upon them; and that we recommend them to the special consideration of the Branches in the District in regard to this matter; and that they assist them by their prayers, faith, and means.

### Little Sioux District.

Conference convened at Union Grove, Harrison Co., Iowa, at 10 o'clock A.M., Dec. 6th, 1873. On motion, Br. J. C. Crabbe was chosen president, and D. Maule, clerk. After singing, prayer was offered by Br. J. C. Crabbe.

On motion, Brn. Jas. Caffall, David Chambers Sen., and David Chambers Jr., were invited to take part in this Conference.

The minutes of last Conference were read and adopted.

Br. P. L. Stevenson reported the spiritual condition of the Little Sioux Branch as last reported.

Magnolia Branch numbers 33 members; admitted by vote on baptism 1; by certificate of baptism 1; by evidence of membership in first organization 1; by letter 1; marriages solemnized 2.

The following Elders reported:—Br. Colby Downs had preached for the last nine months, one-third of the time twice each Sunday, balance of the time once each Sunday. Br. Howard Smith had preached three or four times since last Conference. Br. B. S. Parker had preached once out of the Branch. C. Kemish had assisted his son as Sunday School Superintendent. P. C. Kemish had been Superintendent of a Sunday School for the last three months. Br. P. L. Stevenson, in company with Br. J. Lytle, had preached some for the last six months, in Morgan, Clay, and Cincinnati townships, and acting as Branch Teacher. Br. Jas. Caffall had preached at Six Mile Grove, three times in one day, and four times in Magnolia Branch; also preached a funeral sermon in the Methodist Church in Magnolia. Br. David Chambers, Jr., had preached several times in Harrison county; did not consider that he belonged to this District.

*Afternoon Session.*—Met at 2 o'clock P.M. Opened by singing; and prayer by Br. Jas. Caffall.

Br. P. Cadwell reported the Magnolia Branch in a flattering condition; had baptized one; administered to the sick; solemnized two marriages. Br. J. M. Harvey had preached during the last three months, before last Conference, about once each week, and during the last three months in Branch, when called upon. Br. H. Garner had not preached any out of the Branch.

Br. J. M. Harvey was released from the Monona Mission, at his own request.

On motion, the Committee, J. M. Putney, Geo. Sweet and Thos. Dobson, were released, as appointed by last Conference.

On motion, the case of Brn. I. Hethrington and D. N. Follette were deferred till next Conference.

It was moved to disorganize the Harris Grove Branch. The motion was lost.

The Building Committee reported the Meeting House in Magnolia up, and roof partly shingled; cornice on; the House with one day's labor would be out of danger.

Met at 7 o'clock P.M. in prayer meeting; after singing, prayer was offered by Br. C. Downs, and the Saints had a good meeting, and were blessed with the Spirit of God.

*Sunday Morning Session.*—Met at 10 o'clock A.M. Prayer was offered by Br. P. L. Stevenson.

The standing Committee to investigate the Spiritual condition of members not belonging to any Branch, handed in their report in writing. They had done some labor in the District, and report progress. P. Cadwell, P. L. Stevenson, and S. Diggle Committee.

On motion Br. W. Woods was assigned a mission to Harris Grove and vicinity, and Thos. Wilkins was associated with him.

All not having special missions granted them, are to labor wherever and whenever an opportunity presents itself, and to seek places to preach in.

Elders giving in their reports hereafter, should do so in writing, to expedite business.

11 o'clock A.M.—Preaching by Br. Jas. Caffall, on Tithes and Offerings; Duty of Branch Officers, and Saints in General.

*Afternoon Session.*—Preaching by Br. J. C. Crabbe, from Matt. 7: 21.

Met at 7 o'clock P.M., in prayer meeting. The Saints had a season of rejoicing.

The Committee to collect means for the support of the District President in the ministry was released from further duty; and, on motion, all money that had been raised was ordered refunded to the parties who paid it. Br. D. Maule was released from being Treasurer of said fund.

It was then Resolved that we recommend that the Presidents of the different Branches in the Little Sioux District, solicit each each member of their respective Branches to make free-will offerings, of at least five

cents each week, for the purpose of sustaining the District President in the ministry.

Bishop D. M. Gamet was made Treasurer of said fund, and it was requested that the money be paid to him on the first Saturday in each month.

The spiritual authorities of the Church were sustained in righteousness, by our faith and prayers.

Adjourned to meet at Magnolia, Harrison Co., Iowa, on the first Saturday in March, 1874.

### Des Moines District.

Report of the Des Moines Conference, held in the Lutheran Hall, Newton, Jasper Co., Iowa, November 29th and 30th, 1873.

Elder Alfred White was chosen to preside, and Elder John Sayer to act as clerk.

The minutes of last Conference were accepted, with the correction of "Conference convened at Pleasant Grove Branch," instead of "Conference convened at Pleasant Grove;" and likewise in Elder Briggs' report, read that he "visited two members," instead of "two branches."

Elder Russel was invited to take a part in the Conference.

*Branch Reports.*—Independence Branch, 2 received by certificate; total 44.

Newton: Total 35; 2 received by letter; 1 excommunicated; 1 marriage; 2 children blessed.

Pleasant Grove: 34 members; 2 received by vote.

*Elders' Reports.*—Elder A. White reports that he intends to place his business in such a condition in future, that he will be able to go out and preach more. Elder I. N. White reported by letter, and says that, in connection with Elder Nirk, he visited Pleasant Grove Branch; had a good time and great liberty in the Spirit, preaching the word; left the Saints rejoicing; expects the way to soon open that he can take the field as a constant laborer. Elder Wm. C. Nirk had preached away from the Branch four times. Elder George Walker thinks that the Branch is getting in a better condition than it has hitherto been; he has blessed one child. Elder Myers has a desire to do the Lord's will. Elder John X. Davis had preached at times; has blessed one child; performed one marriage ceremony. Elders Houghton and Russel reported. Priest Rufus White reports visiting some of the Saints in the Branch; finds they have a desire to do well. Teacher Smith reported.

*Sunday Morning Session.*—Elder Stamm reported that he had preached three times in Marion County, on his way to Pella; some of the people are anxious to hear. "I went then to Warren county, as directed by the Spirit of God; preached four times at Sister

Bullard's; and several times seven miles from Sister Bullard's, on the way to Indian-olia." Elder Thomas Lloyd has preached every Sunday evening since September; thinks much good has been done, for he has been blessed with the Spirit of God. Priest Batty had assisted all he could in the cause.

The case of Sister Simmons was to be examined by the Pleasant Grove Branch.

It was Resolved that Br. Edward Stubbs Shaw should be ordained to the office of an Elder, he having been an Elder in the old Church, in England.

Moved that Elders W. C. Nirk, J. Sayer, and B. Myer, be released from their mission.

The Elders of the District were requested to labor all they can.

Adjourned for preaching, by Elder Stamm. Assembled in the afternoon in sacrament and fellowship meeting. Elders G. Walker and John X. Davis ordained Br. Edward Stubbs Shaw to the office of an Elder; after which, the Saints partook of the emblems of the broken body of our Lord and Savior Jesus Christ, and bearing testimony to the truth of the Latter Day Work, the gifts of the gospel were manifested in our midst, by tongues, interpretations, and prophesy; which caused the hearts of the Saints to rejoice.

In the evening the Hall was crowded with a very attentive congregation. Preaching by Elder Thomas Lloyd. Subject—"Ministering of Angels."

Resolved that we sustain Br. Joseph Smith and his Counselors, and all the spiritual authorities of the Church, in righteousness.

That we sustain Elder Alfred White as President of the Des Moines District.

That we sustain Elder John Sayer as Clerk of the Des Moines District.

That when we adjourn, we do so to meet at the Independence Branch, at Elder Wm. Nirk's, on February 28th, 1874.

### Eastern Maine District.

The above Conference met at Mason's Bay, town of Jonesport, on the 6th and 7th of December, 1873. John C. Foss, president; Andrew D. McCaleb, clerk.

May Branch reported 33 members; Pleasant River, 1 added since last report, total 11; Olive Branch stands as last reported; Mason's Bay not reported; Union Branch reported verbally in good standing.

Official members present 13.

It was voted to give J. D. Steel an Elder's License.

*Evening Session.*—*Elders' Reports.*—J. C. Foss, since last Conference, had baptized 13; Joseph Lakeman had baptized 2.

A goodly number of testimonies was given in; the power of the Spirit of the Lord was manifested by the Saints.

Emery C. Foss was sustained as Presiding Elder of the Eastern Maine District.

Moved and seconded that we help to sustain Br. Joseph and his Counselors, and all the Quorums in righteousness.

This Conference is considered to be the best that we have held in this District.

Br. Lakeman has preached Sunday forenoon and afternoon, by request. There were about one hundred persons present; all deeply interested in the discourse.

Sunday evening the Saints held a testimony meeting. Br. J. C. Foss opened the meeting by prayer and exhortation. Thirty-nine testimonies were borne. The Spirit of the Lord was manifested in power; a number of sick called for administration. We ascribe to our heavenly Father all praise, power, and glory.

Adjourned to meet at East Machias, Maine, on the first of March next.

### North West Missouri District.

Conference was held at the house of Br. A. J. Blodgett, in the Delano Branch, De Kalb Co., Missouri, commencing Nov. 28th, 1873, at 10 o'clock A.M. Elder Jos. D. Craven presiding; A. J. Blodgett, Sec'y; W. B. Booker, assistant; Geo. W. Douglas and Orvil C. Shaw, Deacons.

Minutes of last Conference were read and approved.

*Branch Reports.*—Hazeldell: Total 6; 2 removed by letter since last report.

Knoxville: Total 11; received by letter of removal 2.

Delano: Total 24; increase 1 by letter of baptism, 5 by letter of removal. Increase since last report 6.

De Kalb: Total 22; increase since last report 3, received by letter of removal.

Far West: Total 34. Increase since last report 2 received by letter of removal, 2 received otherwise, 2 by baptism; 1 died; total decrease 3.

Bevier: 21 members. Reorganized Oct. 5th, 1873, by Elder A. J. Blodgett Sen.

*Sabbath School Report.*—Teachers, 1 female; 3 males. Scholars, 5 males; 11 females. Total 20.

Starfield: No change since last report.

Waconda: Total 22.

Turney: 6 removed without letters, and some not in good standing. 6 remain in good standing.

Hannibal: Only 4 remain in good standing. Turkey Creek: No report.

*Elders' Reports.*—James Johnson, L. W. Babbitt, F. M. Bevins, E. W. Cato, A. J. Cato, J. Longfield, reported. J. P. Dillon, had baptized and confirmed 1. A. J. Blodgett Sen., had visited the Bevier and Hannibal Branches, and reorganized the Bevier Branch; visited Plano and Wisconsin; ordained 1 Elder last Conference. Wm. T. Bo-

zarth, baptized 2; confirmed 1. T. J. Franklin, preached ten sermons in Illinois. J. D. Craven, visited the Turkey Creek and Hazeldell Branches, left a good feeling existing; blessed 1 child; baptized and confirmed 1 last Conference. George W. Nutall, in connection with C. E. Blodgett, had preached fourteen sermons, opened up one new place; preached three sermons before starting on mission. Jas. B. Belcher reported by letter. D. J. Powell, blessed one child. Priests Emsley Curtis and A. Blodgett Jr. reported. Elder Wm. Summerfield preached some; blessed one child. C. E. Blodgett said that they had been blessed on their mission, and met with good success, and were kindly received by the people.

The President appointed E. W. Cato, L. W. Babbitt and Jas. Thomas, as a Court of Elders to investigate and try all cases that should come before this Conference.

Resolved that this Conference does not acknowledge a member, or members, as members of a Branch, that do not take part in organizing a Branch.

That Elders Wm. T. Bozarth, George W. Nutall and C. E. Blodgett, be granted a mission for the next three months, and that this Conference will render assistance if necessary.

The cases of Elders J. W. Sykes, A. Holliday, and James Kassinger, were presented and referred to the Committee of Elders.

Resolved that Branch officers have no right to call Elders outside of their Branches to sit in Elders' Courts in their respective Branches, independent of the District officers.

The Committee reported as follows:

Resolved that we, the Committee of Elders, do consider that Elder J. W. Sykes transcended the bounds of the resolution forbidding Elders preaching, baptizing, and confirming within the limits of a Branch without consent. We consider that Br. Abraham Holliday is guilty of contempt of the Conference and the charges preferred against him. And that we consider that in the case of James Kassinger, that the Hazeldell Branch was too hasty in cutting him off from the Church, as he ought to be allowed to make a confession, as he desired.

L. W. BABBITT,  
E. W. CATO,  
JAMES THOMAS, } *Committee.*

Resolved that this Conference cut Br. Abraham Holliday off from the Church of Jesus Christ of Latter Day Saints; and that Elder John W. Sykes be permitted to make his confession before the Conference.

Br. Sykes then made confession, was forgiven, restored, and a new license granted to him.

There were twenty-five officers present. Elders J. D. Craven was elected President, and A. J. Blodgett Sr., Secretary of the North West Missouri District.

A. J. Blodgett Sr. was sustained as Bishop's Agent for this District.

The spiritual authorities of the Church were sustained in righteousness.

### BISHOP'S AGENT'S REPORT.

Dr.	
To amount received and on hand last report.....	\$5.00
To amount received on tithing.....	27.75
To amount received in the Far West Branch.....	42.11
To amount received in free-will offerings.....	7.35
	\$82.21

Cr.	
By amount paid to ministry.....	19.20
By amount paid out in the Far West Branch.....	42.11
By amount paid to Secretary for stationery.....	2.45
By amount paid for keeping poor.....	4.50
By amount paid in Waconda Branch.....	.40
By amount on hand.....	13.55
	\$82.21

Amount of grain &c., on hand in the Far West Branch.....\$60.30

Minutes read and accepted.

Adjourned to meet at the De Kalb Branch, on the last Friday and Saturday in February, [27th and 28th], 1874.

### Southern Indiana District.

The Southern Indiana District Conference held at Eden, Floyd County, Indiana, November 29th and 30th, 1873. Adjourned to meet at the same place, February 28th, 1874, at ten A.M. Elder I. P. Baggerly had baptized eleven during the quarter; B. V. Springer, one.

### Montana District.

Conference convened at Gallatin, October 25th and 26th, 1873. Amos B. Moore, president; John J. Reese, clerk.

Minutes of last Conference read and accepted.

Gallatin reports a present strength of 22, 2 removed by letter, 2 children blest.

Officials present, 1 Seventy, 2 Elders, 1 Priest, 1 Teacher.

Resolved that we sustain Joseph Smith as President, and W. W. Blair and D. H. Smith as his Counselors, with all the spiritual authorities of the Church, with our unbounded faith and prayers.

Resolved that we sustain James W. Gillen as missionary to Montana.

Resolved that we sustain Amos B. Moore, as President, and J. J. Reese as Clerk of the District.

Resolved that all the Elders renew their Licenses.

By resolution Two Days' Meetings were appointed.

Resolved that when this Conference adjourn, it does so to meet at Willow Creek, the last Saturday and Sunday in April, [26th and 27th], 1874.

Sabbath morning, 10:30, preaching by J. J. Reese.

Afternoon Session.—Br. James W. Gillen addressed the audience from the pulpit,

subject, "The Lord's Prayer."

Evening Session.—Br. Amos B. Moore occupied the pulpit, subject, "The Resurrection of the dead." Attendance very good.

A good portion of the Spirit was with the Saints during Conference.

## Miscellaneous.

### Bishop's Report.

Church of Jesus Christ in account with Israel L. Rogers.

TITHING AND OFFERING FUND.	
1873.	
Cr.	
Sept. 15, By balance.....	\$444 77
" " By amounts paid during 1868 and 1869 by Br. David Dancer to Br. Joseph Smith, for the use of the <i>Herald</i> Office, and ordered credited as Tithing by General Conference, Sept. 6, 1873.....	5000 00
" 25, From Br. Odin Jacobs, Illinois.....	7 00
Oct. 16, " Br. Wm. Walrath, Illinois.....	4 00
" 20, " Br. J. W. Nichols, Mass.....	19 00
Nov. 10, " Br. Edward Rogerson, Mass.....	1 00
" " Bear Isle Saints, Maine.....	10 00
" 12, " Burlington Branch, Wisconsin.....	16 00
" " Mottsville Branch, Nevada.....	8 00
" 24, " Sr. D. T. Gray, Maine.....	2 00
" " Br. Hans Hayer, Illinois.....	15 00
" 27, " Br. Geo. Haywood, Missouri.....	10 00
Dec. 3, " Newton Branch, Iowa.....	7 00
" " Sr. H. B. Emerson, Ohio.....	10 00
" " Sr. Jemima Calif, Missouri.....	5 00
" 19, " Sr. H. E. Crosby, Minnesota.....	10 00
" 29, " Jos. Squire Sr., Brooklyn, N. Y.....	2 00
" " Jos. Squire Jr., ".....	5 00
	\$5,575 77

Dr.	
Sept. 15, To Amounts herein credited to Br. David Dancer, and used for the Publishing House.....	\$5000 00
" 18, Br. John Hanson, ministry.....	3 00
" " Br. Frederick Squires, for Board and attendance in sickness.....	20 00
Oct. 14, Sr. John S. Patterson.....	30 00
" " Sr. Alex. H. Smith.....	25 00
" " Br. Wm. Anderson, ministry.....	25 00
" 20, Sr. B. V. Springer.....	10 00
Nov. 12, Br. J. W. Briggs, to release him for the ministry.....	200 00
" 19, Sr. J. Avondet.....	20 00
" 24, Sr. J. Patterson.....	20 00
" " Sr. Wm. W. Blair.....	25 00
" " Br. E. C. Briggs, ministry.....	50 00
Dec. 10, John H. Lake, ministry.....	20 00
" " Br. Fred. Squires, board & attendance.....	20 00
" 20, for Secretary's services.....	19 65
" " Stamps and Circular.....	3 35
" 26, Br. W. H. Kelley, ministry.....	35 00
" 11, Br. P. S. Wixom, board bill paid.....	10 00
" 31, Sr. John S. Patterson.....	20 00
Balance due the Church.....	19 77
	\$5,575 77

### ON UTAH CHAPEL FUND.

Cr.	
Amounts heretofore credited.....	\$77 45

### Northern Illinois District.

It is desirable that every Branch should make a statistical report to the Quarterly Conference to be held at Plano, Feb. 21st and 22nd, 1874, so that a full annual report may be made to the General Conference. Will the officers please attend to the matter

in season. As I shall probably not be present, said reports may be sent to Br. Joseph Smith. Letters sent to me at Plano, will be forwarded to where I am laboring.

HENRY A. STEBBINS.

*President of District.*

### Spring River District.

The Spring River (formerly Southwest Missouri and Southeast Kansas) Quarterly Conference will be held at the Pleasant View Branch, on Friday, Saturday and Sunday, January 30th, 31st, and February 1st, 1874. First session to commence at 4 P. M., Friday, January 30th, 1874.

JOHN T. DAVIES, *Dist. Pres.*

Cherokee, Dec. 18th, 1873.

### Notified to Appear.

Thomas Bowen, a member of the Gallatin Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, of the Montana District, is hereby notified to appear before the said Branch, on the 1st day of April, 1874, to answer charges to be then presented against him. JOHN J. REESE, *President.*

GALLATIN, Montana, Dec. 22nd, 1873.

### DIED.

At Lynchburg, Highland Co., Ohio, September 1st, 1873, MRS. HULDAH PEMBERTON, who was born at Sheshequin, on the Susquehanna river, in Pennsylvania, March 9th, 1801.

Sr. Pemberton joined the Church many years ago, and never faltered in her faith, nor removed from the foundation of the Church through all the dark days. Nor did the wrong-doing of any cause her to doubt or deny the work, though she was often alone, and remained isolated from all that were called Latter Day Saints. She declared that it was the "voice of the Lord that called her into the Church;" that "it was founded on the rock, and would remain while other denominations and creeds would fall to pieces." She was healed of sickness many times, and had seen her children healed, by the laying on hands of the Elders of the Church. She united with the Reorganized Church in 1866, and died in full hope of the First Resurrection. When Elders can visit Lynchburg, it is desired that they will preach the funeral sermon of Sr. Pemberton.

At Montrose, Lee Co., Iowa, December 21st, 1873, of heart disease, Sister ABIGAIL PATTEN, who was born in the State of Vermont, December 13th, 1791.

Her maiden name was Salisbury. She was married to Archibald Patten, December 11th, 1811, in Herkimer Co., New York. They heard and embraced the gospel in the year 1838. They came to Nauvoo in 1843, and started from thence in 1846, westward bound. Stopped and settled in Pottawatomie county, Iowa, waiting for the darkness that spread over their religious prospects to be dissipated, until the year 1863, when they came to Montrose, to live with their son H. M. Patten. In the same year, they both united with the Reorganization, and lived faithful members therein until death called them home.

Her funeral sermon was preached by Br. John H. Lake, in the Methodist Chapel at Montrose. A large audience was in attendance.

Near Pleasanton, Iowa, August 15, 1873, EMMA, infant daughter of brother and sister

William and Rebecca J. DODSON, aged six weeks.

At his own residence, Salt Lake City, Utah, November 1st, 1873, Elder MATTHEW TWELLS, aged 61 years, 4 months, and 20 days.

The following were attentive to him in his last sickness, and were all present with him at his death—Elders Anthony, Rensimer, Hershey, Gregory and Clark; also Sister Twells, his blind wife, and his faithful and sincere friend, Sister Lawrence and her mother, Sister Taylor. He departed this life and entered the next stage of his existence, as serene and composed as an infant reclining on its mother's breast.

He was born at Cossule Common, Nottinghamshire, June 16th, 1812; married to Sarah Slater, April 7th, 1836; baptized into the Church of Jesus Christ of Latter Day Saints, September 7th, 1848, by Elder John West, and confirmed by John Fidoe. He was ordained a Teacher, March 18th, 1849, by Elder William West; ordained a Priest, May 9th, 1852, by Elder Wm. West. Emigrated to America in 1856, and left the States for Utah, early in 1862, and was ordained an Elder, May 31st, 1862.

He, with his wife, Sarah Twells, and Ann Lawrence, was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, by David H. Smith, Aug. 18th, 1860, and he was confirmed by Alexander H. Smith, assisted by Jesse Broadbent. He was ordained a Priest, Sept. 5th, 1863, under the hands of Lewis E. Miller, Jesse Broadbent and Wm. Hurd. He was ordained an Elder, by Apostle W. W. Blair, January 30th, 1870, assisted by Jesse Broadbent and Peter Reinsemar.

He was Clerk of this Branch, from April, 1870, till August, 1872. As a brother he was sincere in all his conduct; and he complied with a ready will to the wishes of others for any anticipated good; he was also very conscientious in all matters of vital importance, and he was prompt in the performance of his duties. He has now exchanged trouble for peace, pain for felicity, anxiety for bliss, and righteousness for holiness. May we emulate his virtues.

Near Clay Centre, Clay Co., Kansas, Dec. 23rd, 1873, of consumption, Mr. LYMAN SMITH, aged 64 years.

Mr. S. was an honorable and just man in all his dealings; yet when he heard the gospel preached, in 1842, his whole soul revolted against it. He bitterly opposed it, and all connected with it, especially its leaders. For a few years this prejudice has been giving away. A few days before his death, he said, (while tears streamed down his face), that he thought the Reorganized Church had more truth than any other church on earth. Said also that he should be glad to have Christ come and reign. "The memory of the just is blessed."

At Hamilton, Decatur Co., Iowa, Nov. 1, 1873, DEANNIE A. infant daughter of Mr. George and Sister Elizabeth CARTER, aged 1 year, 9 months, and 19 days.

"Suffer little children to come unto me, for of such is the kingdom of heaven."

Funeral sermon by Elder E. Robinson.

Gone to her rest, from the residence of her son, Charles Derry, Deer Creek, Madison Co., Neb., AMELIA PARKER, mother of George and Charles Derry.

After much suffering, she fell into the peaceful sleep of the righteous, on the 26th of September, 1873, at about half-past three in the morning, in the seventy-ninth year of her age. She was born at Walsall Wood, Staffordshire, England, on the 10th of June, 1795. Was baptized into the Church of Jesus Christ of Latter Day Saints by her son Charles. Emigrated to this land with her son, George, in the year 1856, and united with the Reorganized Church at Bell Creek, Nebraska. She was always a true, loving and devoted mother; enjoyed a calm and perfect trust in God and in the Redeemer of the world; and ever since her union with the Church, has been a faithful and consistent Saint. In adversity

or prosperity, her trust in God never faltered, nor was her duty to her fellows ever forgotten. Her memory is blessed.

CHARLES DERRY.

SIMPSON M. TROUT was born at Trout's Hill, Wayne county, New Virginia, February 7th, 1826, and died March 16th, 1873, at Reed City, Osceola Co., Mich., aged 47 years, 1 month and 9 days. Baptized by S. Powers, Whitestown, Ind.

At Caseyville, St. Clair Co., Ill., Dec. 13th, 1873, by the fall of a rock in a coal mine, Br. MORGAN LEWIS, aged 53 years, 1 month, and 2 days.

Br. Lewis was born in Glamorganshire, South Wales, Nov. 21st, 1820; joined the Reorganization in 1864. Service by Br. Geo. Hicklin, Jan. 4th, 1874.

In the Plum Hollow Branch, Nov. 21st, 1873, Mrs MARY V. MOORE, wife of Br. Jas. C. Moore, and daughter of Br. Jas. V. and Sr. Ellen W. Roberts, aged 18 years, 11 months and 19 days.

She was baptized two years ago; was a faithful member, loved and esteemed by all who knew her.

## Selections.

### A Model Christian State.

In view of the almost chronic persecutions of the Israelites in the Danubian principalities, a number of wealthy American citizens of the Jewish faith have been induced to assist their unfortunate co-religionists in emigrating to the United States, and their generous intentions were duly communicated to Mr. Peixetto, our Consul General in those parts. This gentleman at once proceeded to organize an emigration society, and appealed for further contributions as well to the philanthropists of Europe as to the Roumanian Government. The latter replied, through its Minister of Foreign Affairs, that it could only promise to submit the pecuniary part of the appeal to the decision of the Chamber at its next session, but that the Government was ready to co-operate in the meantime as far as it lay in its power. As an earnest of its good will the Minister was authorized to state that no charges should be made for the passports of such Israelites as wished to leave the country.

We doubt whether any pretendedly civilized Government has ever been betrayed into a more pitiful and humiliating confession than the above! The Roumanian Government virtually admits that it feels itself powerless to protect the lives and the property of one class of its citizens. It is too feeble to prevent massacres like those of Ismail and Cabul! It was not even able to save the victims, whom their persecutors charged with crimes, of which they were proved innocent in the courts, from being sent to prison. The Israelites have no rights that a fanatic population is bound to respect.

Their only alternative is, therefore, to leave a land where they are outcasts who may be killed, maimed, and robbed with perfect impunity. All that the Government can do for them is to let them depart without exacting a tax in the shape of passports. Has the world ever presented a more disgraceful spectacle than Roumania, this wretched parody on a Christian State?

The outrages to which the Jews have been again and again subjected in the Eastern principalities are a foul stain on the age. The remonstrances of foreign Governments seem rather to embolden than to intimidate the fanatical mobs of these regions, while the local authorities have shown themselves utterly impotent or unwilling to punish them. The story of the devilish scenes enacted there from time to time reads like a page taken from the history of the darkest period of the Middle Ages, when murder for opinion's sake used to be rendering a service to God. It is utterly impossible that these things should be suffered to continue. They are an offense against the law of nations and come clearly within the jurisdiction of the great Christian Powers, the guardians of international morality. Roumania should be placed under martial law by those States which extorted her autonomy from the Porte, and are therefore morally responsible for her conduct. The protection withheld from the Jews in Roumania has been extended to them in Turkey, so that the rule of the Padisha is more humane and respected than that of the Hospodar. A people which has still to be taught the first law of civilization, that life and property must be held inviolate, without regard to race or creed, is utterly unworthy of self-government.

### Star Depths.

The mind of man utterly fails to realize the immensity of space, and no one unaccustomed to the use of the telescope can have any adequate idea of the difference presented by the heavens when viewed by the naked eye, even upon a clear night, and the scene which is disclosed to the eye and mind of the astronomer. How difficult it is to realize that each star in the solemn depths is a sun like our own sun, but separated from each other and our own by distances almost beyond the power of man to compute.

Only about three thousand stars can be distinctly seen and counted by the naked eye, while an ordinary telescope reveals the presence of something like three hundred and fifty thousand. Herschel's great eighteen-inch instrument, it is estimated, shows one hundred and eighty million, while the great Rosse telescope, by its vast penetrating power, is supposed to open up to our vision not less than seven hundred million.

And yet, when the whole heavens is swept by this telescope we have only penetrated a distance into space from our standpoint on this globe, which, when compared to the immensity beyond, is no more than the space occupied by the room where we write or read to the immensity of depth penetrated by the last-named instrument.

### Golden Grains.

Though the righteous man be prevented with death, yet shall he be at rest.

Iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty.

It is incumbent on every christian to ascertain for what he is qualified, and what service he is called to perform, for the body of which he is a member.—*Payson*.

SPEAKING truth is like writing fair, and comes only by practice; it is less a matter of will than of habit, and I doubt if any occasion can be trivial which permits the practice and formation of such a habit.—*Ruskin*.

If a man love righteousness, her labors are virtues; for she teacheth temperance and prudence, justice and fortitude, which are such things as men can have nothing more profitable in their life.

The hope of the ungodly is like dust that is blown away with the wind; but the righteous live forever for evermore—their reward is with the Lord; therefore, shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand.

CULTIVATE a humble, willing, and docile mind; or desire to be instructed in the ways of God; for persuasion enters like a sun-beam, gently and without violence; and open but the window, and draw the curtain, and the Sun of Righteousness will enlighten your darkness.—*Jeremy Taylor*.

Better it is to have no children, and to have virtue; for the memorial thereof is immortal, because it is known with God and with men. When it is present, men take example at it, and when it is gone, they desire it; it weareth a crown, and triumpheth forever, having gotten the victory, striving for undefiled.

Wisdom is glorious, and never fadeeth away, for the true beginning is the desire of discipline; and the care of discipline is love; and love is the keeping of her laws; and the giving heed to her laws is the assurance of incorruption, and incorruption maketh us near unto God. Therefore, the desire of wisdom bringeth to a kingdom. She is more beautiful than the sun, and above all the order of stars; being compared with the light, she is found before it. For after this, cometh night. Vice shall not prevail against wisdom. If riches be a possession to be de-

sired in this life, what is richer than wisdom, that worketh all things.

Righteousness is immortal. God created man to be immortal; nevertheless, through envy of the devil came death into the world, and they who do hold of his side do find it. The souls of the righteous are in the hands of God, and there shall no torment touch them. As gold in the furnace hath He tried them, and received them as a burnt offering. They that put their trust in Him shall understand the truth. Such as be faithful in love shall abide with him, for he hath care for his elect. But the ungodly shall be punished.

### ADDRESSES.

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# THE TRUE LATTER DAY SAINTS' HERALD.

15374  
VOL. 21 - FEBRUARY 1, 1874

"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.*

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

Vol. 21.

PLANO, ILL., FEBRUARY 1, 1874.

No. 3.

## Birthplace of Christ.

*Br. Joseph Smith:*—In the *Herald* of December 1st, 1873, I saw an article written by Br. W. H. Kelley, in reply to a Spiritualist who objected to a prophecy of Alma, in the Book of Mormon, where he says, that "He [Christ] shall be born of Mary at Jerusalem."—Book of Mormon, page 155.

I perceive that Br. Kelley is laboring under the popular error, that Christ was *not* born AT Jerusalem; but at a place called "Bethlehem," six miles out of Jerusalem.

Br. Kelley seems to think such an objection as that,—a slight mistake of only six miles,—"looks like caviling at the word of God," and he introduces an argument to sustain the Book of Mormon similar to the old sprinkler to prove that Jesus was not immersed. And that the text which says, "He went down into the water," means he went "to, at, or near, the water." You remember the story, and the remarks of the old man who listened to the discourse, and learned that the "wicked were not turned into hell, but at, to, or near, hell."

Now Alma does say that "He [Christ] shall be born of Mary at Jerusalem."—Book of Mormon, page 155. His prophecy was true or false; if Christ was born at Jerusalem, then was his prophecy true; if he was born six miles out of Jerusalem, then his prophecy was false, and greatly weakens the reliability and credibility of the Book of Mormon, and the divinity of Joseph Smith's mission as a prophet, seer, revelator, and translator.

I am aware that it is almost, if not  
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quite, universally conceded and believed by all christian churches, societies, and nations, and has been for hundreds of years, that Christ was *not* born at Jerusalem, but at Bethlehem, a small village six miles out of Jerusalem. Indeed I have conversed with a noted man of this State who has been and seen the identical place of his birth. But with all due deference to the opinions of christians, churches, divines, and the traditions of ages, I am a believer in the truth of the statement of Alma, and the Book of Mormon, and can say with Paul, "Let God be true, though every man be proved a liar."

This error, as to the birthplace of Christ, is certainly contemporaneous with his birth, and grew out of the ignorance of men in regard to the Scriptures, and has been perpetuated by the same ignorance to the present time. It originated as follows: When "Herod heard of the birth of Christ, he called the chief priests and scribes of the people together, and demanded of them where Christ should be born. And they said unto him, in Bethlehem of Judah; for thus it is written by the prophet, and thou Bethlehem, *in* the land of Juda, art *not* the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel."—Matt. 2 : 1-6, King James' version.

Now this was a lame and bungling quotation of the prophecy of Micah in relation to the birthplace of Christ, either through ignorance or design.

Micah said.—"But thou Beth-lehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he

come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting."—Micah 5: 2.

These priests say that "Bethlehem, *in* the land of Juda, art *not* the least among the princes of Juda." Micah says, "But thou Beth-lehem Ephratah, though thou be little among the thousands of Judah." You also perceive he says Bethlehem Ephratah, instead as the scribes and priests had it, "Bethlehem *in the land of Judah.*"

Now among the inheritances of the Twelve Tribes, or land of Canaan, there were a number of Bethlehems, or "houses of flesh," as the word literally signifies, or places of sacrifice and devotion, where God gave revelations to the prophets who offered sacrifices at the Bethlehems or houses of God in Israel; as "Bethlehem in the land or inheritance of Zebulon."—Joshua 19: 15. "Bethlehem Ephratah."—Micah 5: 2. "Bethlehem Judah."—Judges 17: 7; 19: 1, 2. Ruth 1: 1, 2.

The prophet said out of "Bethlehem Ephratah was to come the Ruler or the Christ."

If we can find where "Bethlehem Ephratah was located, we can tell where Christ was to be born. The first mention of the place that I remember is in Genesis 35: 19, and also in Genesis 48: 7. In the last place Jacob said, "When I came from Padan, Rachel died by me in the land of Canaan, in the way to come unto Ephrath, the same is Bethlehem;" or, "Bethlehem Ephrath."

In the blessing conferred upon Boaz and Ruth, at her marriage with Boaz; Ruth 4: 11, "And do thou worthily *in Ephratah* and be famous *in Bethlehem*," pointing to the coming of Christ from Abraham through that lineage, and also to the place of his birth, "Bethlehem Ephratah."

Boaz was the father of Obed, and Obed the father of Jesse, and Jesse the father of David in the male line.

"Bethlehem-Judah" must evidently have been settled and built up by people from "Bethlehem Ephratah," who carried the name there, as it has been the custom of settling new towns in America, and giving them the name of

the mother towns from where they came; as Boston, New York, Albany, Cambridge, and many others too numerous to mention. For we read that "David was the son of that Ephrathite of Bethlehem-Judah," referring to Jesse son of Obed, son of Boaz. 1 Sam. 17: 12, also 16: 1-4.

From the foregoing texts you discover that David lived with his father at Bethlehem-Judah, and carried on sheep raising, living in peace and security.

I will now show that "Bethlehem Ephratah," or "Zion," was in the lower part of the city of Jerusalem, and not six miles out of the city. And that up to the time David was acknowledged king by all the tribes of Israel, which was a long time after Samuel anointed him king at Bethlehem-Judah. Ephratah, or "Zion which was in Jerusalem" was in possession of the Canaanite Jebusites, and that it was their castle and stronghold from the days of Abraham until David dislodged them and took possession of it, and "called it the city of David."

First I will prove that the name of the city was then called "Jebus"—then "Jerusalem"—and was the "Salem" over which "Melchisedek was king in his day."—Heb. 7: 1. Gen. 14: 18, in the days of Abraham, and officiated as the great high priest after the order of the Son of God.

"But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem. \* \* \* And when they were by Jebus, his servant asked him to stop there, but he would not, because they were not Israelites, and he went on to Gibeah, and there he informed an old man of the place that they were passing from Bethlehem-Judah toward the side of Mount Ephraim: said he, I went to Bethlehem-Judah, but am now going to the house of the Lord."—Judges 19: 10-18; 18: 28.

This shows that Bethlehem-Judah was not in the city of Jebus, *alias* Jerusalem.

We will now go a little farther:

"As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem unto this day."—Joshua 15: 63.

Here then we have a fixed fact, that Jebus and Jerusalem are the one and self-same city; that Judah could not drive the inhabitants out of their strongholds; that they dwelt there until the time of the judges, for we find in the first chapter of Judges and twenty-first verse, "And the children of Benjamin did not drive out the Jebusites that inhabit Jerusalem, but the Jebusites dwell with the children of Benjamin unto this day." And they held possession until David had united the tribes under him, and proclaimed him king over all Israel.

Then he assembled his army and "Went to Jerusalem which is Jebus, where the Jebusites were the inhabitants of the land. And the inhabitants of Jebus said to David, thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David. \* \* \* And David dwelt in the castle; therefore they called it the city of David. And he built the city round about, and Joab repaired the rest of the city."—1 Chron. 11 : 1-8.

"David reigned over Judah in Hebron seven years and six months, and in Jerusalem he reigned thirty and three years over all Israel. \* \* \* Nevertheless David took the stronghold in Zion, the same is the city of David. \* \* \* So David dwelt in the fort and called it THE CITY OF DAVID. And David built round about from Millo and inward."—2 Samuel 5 : 1-10.

"So David slept with his fathers, and he was buried in the city of David."—1 Kings 2 : 10, 11.

One more text to show that Zion was in Jerusalem: "For the people shall dwell in Zion, AT JERUSALEM."—Isaiah 30 : 19.

Having fully shown that Zion was at Jerusalem, and that Zion was the city of David and in Jerusalem, we will now see what the gospels say about the birth-place of Christ.

Luke, in chapter 2d, says:

"And it came to pass in those days that there went out a decree from Cesar Augustus that all the world should be taxed. And this taxing was first made when Cyrenus was governor of Syria. And all went to be taxed, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of DAVID, which is called Bethlehem. (because he was of the house and lineage of David), to be taxed with Mary his espoused wife, being great with child. And so it was, that while they were THERE, the days were ac-

complished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn. \* \* \* And the angel said unto them, [the shepherds], Fear not, for behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, IN THE CITY OF DAVID, a Savior, which is CHRIST THE LORD."—Luke 2 : 1-11.

Ephratah tradition informs us was a cave where Abraham and other prophets offered sacrifices and received revelations. At the dedication of the temple, Solomon had the ark of the covenant brought up out of the city of David, which is Zion, and placed in the temple.—2 Chron. 5 : 1, 2.

After David had taken Jerusalem and was in possession of Bethlehem Ephratah, or Zion, he became desirous of knowing about the birth of "my Lord who said to my Lord sit thou on my right hand until I make thine enemies my footstool;" and in his inquiry said:

"Lord, remember David, and all of his afflictions: how he swore unto the Lord, and vowed unto the mighty God of Jacob; surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it AT EPHRATAH; we found it in the fields of the wood. \* \* \* The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne. \* \* \* For the Lord hath CHOSEN ZION; he hath desired it for a habitation. This is my rest forever: HERE will I dwell, for I have desired it. \* \* \* THERE will I make the horn of David to bud; I have ordered a lamp for mine anointed, [Christ.] His enemies will I clothe with shame; but upon himself shall his crown flourish."—Ps. 132.

From the foregoing we find the anointed, (Christ), was to bud in Zion, that it was his chosen habitation, and here he would dwell.

Christ, in his sermon on the Mount, charged his disciples not to "swear by Jerusalem, for it is the city of the Great King."—Matt. 5 : 35. And David said, "Beautiful for situation; the joy of the whole earth is Mount Zion, on the sides of the north the city of the Great King."—Ps. 48 : 12.

But I think enough has been said to

prove that Christ was born at Jerusalem and not six miles out of said city; and that Alma was right when he prophesied that "Christ should be born of Mary at Jerusalem."

Now where does Mr. Spiritualist get his authority to condemn the Book of Mormon. That book has been before this generation for forty-three years. Men who pretend to believe the Bible have made their attacks upon it, on Bible grounds, as they allege, and never successfully. Now here comes a Spiritualist and attacks it on the ground that it does not conform to the traditions of men in regard to the birthplace of Christ; as a Spiritualist, he must necessarily ignore the Bible as of divine revelation, as any authority from God; how then is he to prove that Christ was not born in the city of Jerusalem?

Now he knows nothing about the birthplace of Christ except what he gets from the Bible and tradition. There is no other record extant worthy of any credit coming down from the days of Christ to prove the identical spot where he was born, and yet he condemns the Book of Mormon, simply because he thinks it does not agree with the Bible, which he evidently does not believe, and of which he is not familiar, except in a general Sunday School sense, where probably he has imbibed the erroneous notion that Christ was not born in Jerusalem, and thus overthrow the prophecies of the Old Testament, and the record of the New, and at the same time prove Alma a false prophet and Mormonism a cheat and swindle. If he thinks he can prove the Book of Mormon false by the Old and New Testaments, he has certainly struck out in a new path, and is evidently entitled to more credit than all the orthodox ministers in the United States and Europe, and can immortalize himself immeasurably by so doing.

By the Bible we have proved that the promise of the Christ was to be descended from Abraham through the lineage of Boaz and David.

That Bethlehem Ephrath was known to Abraham; that Melchisedek was king of Salem, afterwards Jerusalem; that Zion, or the place where God gave reve-

lations, or Ephrath, was in Jerusalem; that Zion was in Jerusalem, and in the lower part of the city; because the "ark of the covenant was brought up out of Zion, the city of David," to the temple.

That the city of David was in Jerusalem. That while Bethlehem in Judah was possessed by Israelites in the time of David's childhood, and he lived there, Jerusalem and Zion was in the possession of the Jebusites; that David took Zion and called it the City of David; that David was buried in the city of David, the city of the Great King; that Joseph was of the house and lineage of David, and for that reason went there to be taxed; that the city of David was Bethlehem, and of course Bethlehem Ephrath, for there the prophet said Christ was to be born; that Christ was born there; that the angel of the Lord said he was born in the city of David; that the promise to David given at Ephrath was, that his "horn should bud there;" that the Lord chose that place for his habitation; and by being born there fulfilled the promise and prophecies regarding him and his birthplace, as recorded in the Bible, and thus fulfilling the prophecy of Alma, that "He should be born of Mary at Jerusalem;" and demonstrating another saying of the Book of Mormon, that the testimony of the Book of Mormon and Bible would harmonize and run together, that in "the mouth of two witnesses every word should be established."

Yours truly, H. P. BROWN.  
WAVERLY, IOWA, Dec. 23, 1873.

#### Visiting the Sick.

Seeing a request in the *Herald* for the sisters to throw in their mites, I concluded to comply with the request, although I am unused to writing for the press. The subject that bears with most weight upon my mind at present is, "Visiting the Sick."

The past season has been a very sickly one in almost every place, and we, (if we have not been visited by sickness ourselves), have had abundant chances to visit the sick. I believe it to be the duty of every one to visit the sick and afflicted, and especially is it the duty of Saints.

We are told in James 1:27, that "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." But here arises two important questions. *When* and *how* shall we visit them? How often do we hear people say, "If I had this or that done I would go, and see Mrs. B——, I hear she is sick; but when this or that is done, there is no time left to visit the afflicted one. Their washing must be done; their house cleaned; their floors mopped, and then there is a garment or two that are waiting to be made, and it is impossible to go. They are sorry, but they have no time to visit the sick. It is our duty to keep ourselves, our families, and our houses neat and clean; but is it our duty to neglect the sick and afflicted to do so? I think not. Would it not be better to leave that part of our work which is less necessary undone, until we see that the sick and afflicted are not suffering for want of care and attention?"

Sisters, let us ask ourselves, when shall we visit the sick? Shall we wait until our own work is all done and we have nothing to do at home? No, no. I heard a sister remark not long ago, that "her work never stood between her and a sick room," and I felt confident that it did not. How shall we visit them. I have often seen a group gather at a sick room on a Sabbath afternoon or evening, and after chatting awhile with the sick one, leave the room without offering any assistance. Is this all that is required? Let us look at the result of such a visit. How is the patient? Is he rested and strengthened? No, he has used all his strength to talk a little with each one and now he is weary, and weaker than before. I do not wish to convey the idea that we ought not to call upon or inquire after the sick unless we can render them assistance, but that we ought to be careful not to weary them.

Again, I have seen people take their work and go to the house of affliction and spend a whole afternoon, without either waiting on the sick ones or aiding in the household work. Of course they

must stay till after tea, or they would not be social, and as soon as that is over, duty calls them home. They have no time to wash the dishes for the weary ones; there is work at home waiting them, and with a good wish for the sick ones and a promise to come again, they are gone; and I have wondered if they thought such a visit profitable. Although it shows a friendly feeling in them, let us examine the result. The sick have had no extra care; O, no, the house had to be set to rights; a little extra cooking done, and they have been necessarily neglected, and when night comes, the fond mother resumes her labor of love with a heavier heart, more worn and weary than she would have been had she not been visited. Sisters, do not think me hard, for it is with feelings of tenderness and love that I write; but let us make few, very few, such visits as this at the house of affliction.

I have heard people say, "If I could do any good I would go, but I cannot, and I had better stay at home." This may be true in some cases, and if it be true, then we are excusable; but let us be careful that we do not excuse ourselves in this way and thus neglect duty. Let us ask ourselves, *if it be true that there is nothing we can do to aid or comfort them?* If we do not know how to treat the disease, can we not wait upon them? Can we not take them some dainty that would encourage them to take a little nourishment? Perhaps there may be a garment or two of which they are in need, which our hands could soon accomplish; or could we not gather up their washing, and if we could not stay there to do it, take it to our own homes and return it again ready for use; a little mud, a little rain or snow may prevent our visiting the sick; but it will never prevent an aching head from tossing restlessly all night upon its pillow; it will never prevent a weary mother or a care worn father from watching night after night by the couch of their afflicted ones.

There are others, whose hearts are warm with love. I have seen hastily arrange their work at home, and with willing hearts and ready hands hasten to

the home of the suffering with a noiseless step. I have seen them enter the sick room, wash and dress the suffering one, cleanse the room; and then sit quietly down beside the bed and keep away the troublesome flies, that they might get a little sleep. Or if they were no longer needed there, I have seen them go to the kitchen and aid in the household work. I have seen them wash and dress the children and prepare their food. I have seen them take the sick baby from its mother's arms, saying, "You are weary and need sleep. Go, lie down, and I will care for your child till you return." I have seen them go in the evening, after their work at home was done, and sit beside the suffering ones through the long, lonesome hours of night; and when morning came and they were obliged to go, they went weary and worn, it is true, but with a happy heart; happy, because within them dwelt the assurance of having given aid to the afflicted, for if they had not left the sick ones better, they had left those in attendance refreshed and strengthened, and therefore better able to resume their labors. Sisters, these are they who care for the welfare of others; these are they whose deeds are "deeds of charity;" these are they whose lights cannot be hid. Let us follow their examples. MARIA.

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### My Conversion.

*Dear Herald:*—In writing to you on the subject of my conversion, I do not intend to weary your patience with an account of how I first received the light of the Latter Day Work; but simply to give you an idea of how I became converted on the much mooted question of Branch Government.

I was in hopes that the question was about settled; but I see by reading Br. Morgan's letter in the first number of the *Herald* for 1874, that it still lingers.

After joining the Reorganization, I found myself hesitating for some time in my feelings, whether or not to accept what appeared to me then a new feature in Branch Government; meanwhile I determined within myself to abstain from

opposition against it, lest peradventure I should be found fighting against God.

Like many of my brethren and sisters whom I have heard testify, who have re-entered the service of Christ from the ranks of the Utah organization, I have received additional light on the gospel of Christ; and that light, instead of contracting itself into a supposed Pillar of Fire, by night; and of Cloud, by day, over the narrow confines of Utah, became intensified, and through this intensified light I seemed to be laboring with and for the whole world.

I gazed with raptured soul on the beautiful adaptation of the gospel of Christ to the wants and conditions of the children of men.

Reason, the noblest gift of God to man, hitherto bound with shackles strong, was let go free; and as the cold grey mist of morn recedes before the genial warmth of the sun's rays, so many old, misconstrued ideas of law, order, ordinances and doctrine, placed upon me by the cunning sleight of men, gave way to the heaven born truth, that in Christ, all are one.

And in this adaption I saw that while the celestial law of God was immutable, there seemed to be graduating steps by which mortals might approach the throne of God; as witness the higher law of Christ from the mount, teaching that in all cases and under all circumstances, good must be rendered for evil, instead of seeking for reparation for wrongs inflicted upon us; while, as if to bring us, by graduated steps, who are not able to abide the higher law, we are permitted "to go to our brother, and between him and us alone, tell him of his fault."

Following this beautiful principle of adaptation, I saw that a great similitude existed between the government of our land and the government of God, as revealed through the prophet Joseph. And right here, more light dawned upon me; for I gathered additional strength in the belief that earthly things are types of heavenly things, and that God had a hand in both; and verily, who that has looked upon the varied ramifications of our governments, spiritual and temporal, has not been led to exclaim,

"A wheel within a wheel;" thus gradually, as I gave way to reason and research, I found myself approximating to, and soon could no longer withhold, the exclamation, "Yes, of a truth, a Priest can preside over a meeting, though one, two or a dozen of Elders were present; just as well as a justice of the peace can try an offender in the presence of the highest dignitaries of the land. Instead of feeling degraded by this feature of government, I feel exalted in the scale of being, in that I have learned to respect the Priest's office.

In giving my reasons further for the position assumed, I would say that I accept the interpretation of the First Presidency given on the quotation from the law bearing on this subject for two reasons: one is, it accords with reason in that it permits the revolutions of the inner, or Priest's wheel; while the outer, or Elder's wheel is not stopped, but rather helped in its ministerial revolutions. The other is, I accept the word of the Lord given to the First Presidency, Doctrine & Covenants, section 87, (I quote from paragraph 5), "And this shall be your business and mission in all your lives to preside in council and set in order all the affairs of this church and kingdom." I look upon this subject as a question of order alone, and I claim for the First Presidency the undisputed right to determine the same.

Further, I look upon the organization of a Branch as complete with one Elder, one Priest, one Teacher, or a Deacon, so far as officers are concerned; and in the absence of "the" Elder, none would question the right of the Priest to officiate; and so on, from Priest to Teacher; Teacher to Deacon.

If it should be wisdom to ordain another Elder, and we should enquire what for; the answer would be, To go and preach the gospel; for in no case could it be shown that the organization of the Branch needed an additional Elder, for the reason that the organization was already perfected.

"But," says one, "the growth of the Branch needs it." I grant that such a contingency might arise, but in nine cases out of ten, in my own experience,

Branches have not grown to proportions incapable of being governed by one Elder, assisted by a sufficient number of the lesser priesthood.

The ordination of Elders simply to perform local duty has been a serious mistake in the past, and instead of creating respect for the priesthood, its tendency is to degrade; a good man, having the gift of preaching the gospel, but not with facility for traveling, can preach it through the power of the lesser priesthood, and may, if he be a righteous man, receive the ministration of angels; which by the way, few, very few are the Elders that obtain this blessing.

Let it be well grounded in our minds that additional Elders have a special mission to perform out of the Branch organization; and that their allegiance is due to an organized Conference of Elders which will receive properly reported labor performed by such Elders on missions given them by that Conference. See Doc. & Cov., "The Elders shall meet in Conference." I am compelled to plead negligence on my part in this matter in the past, and I have felt the chastening hand of an offended God for the same; and I realize that it is high time that the Elders in Israel aroused themselves to a proper understanding of their ministerial duties, and in doing the same, no time will be afforded to find fault because a Priest presides over a fellowship meeting.

Priest preside, forsooth; does the law not require him to come to my house, take possession of the government of the same, for the time being, while he enters into a strict examination of my standing in the Church; and this, in the face of the oft-repeated declaration that a man's house is his castle.

Why do I permit this? He comes in the name of the Lord; and I, though an Elder, being a dutiful child of God, must obey.

*Query.*—If this man of God, endowed with power to preach the gospel of repentance, receive the ministering of angels; administer the holy sacrament of the last supper; labor in the arrangement of all family difficulties, which is acknowledged to be the most difficult of

all spiritual labors, can he not preside over an assembled meeting in the absence of his superior, "the Elder," though other Elders were present? I answer, Yes; and further affirm that I think he is better qualified to give "meat in due season" than Elders, other than the Presiding Elder, can; from the fact, that he has gained access to the inner man, through our difficulties that he was called to settle while visiting the house of each member.

I thank God for my conversion. I would not stifle discussion, but I would offer a brotherly caution not to oppose the decision of the First Presidency for reasons given, lest peradventure we be found fighting against God.

JOHN CHISNALL.

[We offer one thought with reference to this article, and that is, in all matters of vital importance, no man can be justly blamed for making close inquiry respecting its correctness; but, a dogmatical assertion may be open to more than inquiry, it may be open to dogmatical denial. The First Presidency only ask, that when required to decide officially, the Church will so far respect themselves that they will acquiesce in such decision until properly reversed or affirmed. The brother has written well and frankly. We commend the spirit of the article.]  
—Ed.

#### De Profundis.—No. 6.

We might regard every cell as a magnet; that is, it has one given side or end attracted by the earth, and one, of course, repelled by it. Take, for instance, the seed of the common sun-flower; it has two equal lobes, or rudimental leaves, with an image of the future plant between them. This germ is a line of radius from the earth, and the whole is enclosed in a rough shell, or envelope. This seed cast into the ground, being porous and dry, absorbs moisture, and material from the soil; and these expand the germ made of cells. The material passes in through the pores of the envelope, but should it pass in alike from

every direction, then the currents of life within the plant would have no given direction, and result in no definite organization. But the Infinite has ordained that the seed should have a definite direction; the place of its attachment to the parent stock becomes a sort of mouth, through which it draws substance. This place of attachment, severed when the seed fell, is generally of a lighter color than the envelope or covering; through this the material passes; and in so passing through, is turned in regular veins and courses, the line of one extremity strikes downward, a fine filament is formed, for the cells always attach themselves at their edges, and build themselves in lines in this manner, or are drawn through and attached by the power named. The roots pass downward, and the spike or plume passes upward. The sun is the attraction that draws the plant upward; he is the great instrument in the hands of God for holding up, and expanding all life upon the earth.

This is proved by the following reasons: Were the sun always on an exact line above the plant, it would be drawn directly upward, and present an equal sided or equally lobed form, but the contrary is the fact; the sun is to the south and the tree follows the direction of its genial rays, its top or upper surface turns ever to the light. At night they remain facing the west, and in the morning turn again to the east in a direct line. This winds the plant upward in a spiral manner. The leaves are placed upon the stem of the plant in pairs, turning ever as they ascend. Those leaves that face the south are more perfect than the rest, and those of a northern exposure are least perfect.

In plants and trees of a large trunk and firm texture the wind, or turning of the earth to the sun, has less and less influence, until they are comparatively straight, full upon the south and less so upon the north.

This rule has exceptions as most rules have. If there is a vein of rich soil full of available material, the preponderance of root and trunk and frondage will be found on that side. When the line of the plant is of a slender nature, then the

plant ascends in a very marked spiral manner, and the result is a vine or creeper, some of which are very beautiful; others very fruitful; as the passion-flower, and the vines of the melon tribe.

A close examination of the various parts of the plant prove them to be formed on the same general plan. If the leaves are five lobed, then will the flower be five petalled, or the corolla will contain five parts, as the rose. If the leaves be opposite, then the petals of the flower will be opposite, or two in number or by pairs, as the sweet-pea blossom, and others of like nature. If the leaves are irregular, then will the flower be of irregular pattern, as in the pansy tribe.

Efforts have been made by man to number and classify the different orders of plants and animal organizations upon the earth; but as research is continued, the number and variety are so elaborated, that we conclude that the resources of creative art and invention with the Infinite are absolutely inexhaustible.

He who communes with Nature communes with God. God the Father presides in heaven—we cannot see him until we pass within the veil, or beyond the shores of time; and not then, until we are pure in heart through the resurrection. Jesus is his missionary to man; when he cometh, we may behold him; but the Holy Spirit, the Spirit of might and truth, prevades all things; it is present with us, and in all around, is the Creator God, who will never leave us until we forsake him. He was defined by some of the earlier church worthies to be "that mysterious chain that binds all things together," and its impress leaves the mark of its unity.

#### AORIUL.

THE memory of good actions is the star-light of the soul.

THOU canst not do one good thing, nor overcome the weakest enemy, nor take one step in the way of heaven, without Christ.

It is not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them, and drawing out the sweet. It is not he that reads most, but he that meditates most on divine truth, that will prove the choicest, wisest, strongest christian.

#### THE ASSYRIAN TABLET.

**Newly Discovered Record of Noah's Flood.—Legends Nearly 8,000 Years Old.—Sir Henry Rawlinson Vouches for their Authenticity.**

At the meeting of the Biblical Archaeological Society last night, Dec. 3rd, 1872, Sir Henry Rawlinson in the chair, Mr. George Smith of the British Museum read his eagerly anticipated paper, "On a Cuneiform Inscription describing the Deluge," which—as we were the first to announce to the public—he discovered a short time back among the Assyrian tablets in the British Museum. There was a large attendance, and the greatest interest was manifested in the subject of the paper.

After the usual introductory business, Mr. Smith stated that for convenience of working he had divided the collection of Assyrian tablets in the British Museum into sections according to the subject-matter of the inscriptions. He had recently been examining the divisions comprising the mythological and mythical tablets, and from this section he obtained a number of tablets, giving a curious series of legends and including a copy of the story of the Flood. On discovering these documents, which were much mutilated, he searched over all the collections of fragments of inscriptions, consisting of several thousands of smaller pieces, and ultimately recovered eighty fragments of these legends, by the aid of which he was enabled to restore nearly all the text of the description of the Flood, and considerable portions of the other legends.

#### WHERE THE TABLETS WERE FOUND.

These tablets were originally at least twelve in number, forming one story or set of legends, the account of the Flood being on the eleventh tablet. Of the inscription describing the Flood there are fragments of three copies containing duplicate texts. These copies belong to the time of Assurbanipal; or about 660 years before the Christian era, and they were found in the library of that monarch in the palace at Nineveh. The original text, according to the statements on the tablets, must have belonged to

the city of Erech, and it appears to have been either written in or translated into the Semitic Babylonian at a very early period. The date when this document was first written or translated is at present very difficult to decide. As evidences of the antiquity of the record, Mr. Smith cites the numerous variant readings of the three Assyrian copies which had crept into the text since the original was written; the occasional use of the hieratic characters by the more modern Assyrian copyist, who did not know their meaning; and the incorporation with the Assyrian copies of sentences which in the original were mere glosses explanatory of the text. The divisions of the lines in the original documents have been recorded by the Assyrian scribe; and among other peculiarities showing the high antiquity of the text is the constant use of the personal pronoun nominative, which in latter times was usually indicated by the verbal form, but not expressed.

#### THE HERO OF THE LEGENDS.

The text itself Mr. Smith cannot place in its original composition later than the seventeenth century before Christ, while it may be much older. It professes to belong to the time of a monarch whose name, written in monograms, Mr. Smith has been unable to read phonetically, and whom he therefore provisionally calls by the ordinary values of the signs of his name, Izdubar. This monarch, from the legendary description of his reign given in the tablets, evidently belong to the mythical period. From the heading of the tablets giving his history, Mr. Smith supposes that Izdubar lived in the epoch immediately following the Flood, and thinks, likewise, that he may have been the founder of the Babylonian monarchy, perhaps the Nimrod of Scripture. This, however, is pure conjecture. After showing how it was quite natural that an early Chaldean document from Erech should be transported to Ninevah, copied, and placed in the royal library there, Mr. Smith introduces the story of the Flood proper with a short account of the tablets which precede it, and which account for its introduction into

the narrative. Izdubar, the hero of these legends, flourished soon after the Flood, and the centre of most of his exploits was the city of Erech, now called Warka, which must have been one of the most ancient cities in the world. Four cities only are mentioned in these inscriptions—Babel, Erech, Surippak, and Nipur. Two of these, Babel and Erech, are the first two capitals of Nimrod, and the last, Nipur, according to the Talmud, is the same as Calneh, the fourth city of Nimrod.

#### THE STORY OF IZDUBAR.

Of the first five tablets of the history of Izdubar Mr. Smith has not recognized any fragments, but in the mass of material which he has collected it is possible that some portions may belong to this part of the story. Izdubar having conquered Belesu, put on his crown, and wooed and won the Princess Ishtar—the same as Venus—who was queen of beauty, but somewhat inconstant, for she had already a husband, a deity, called the "Son of Life." In course of time Izdubar fell into some illness and came to fear death, man's last great enemy. Now, the Babylonians believed in the existence of a patriarch named Sisit—the Xisuthrus of the Greeks—was supposed to have been translated and to have attained to immortality without death. Izdubar according to the notions of the time, resolved to seek Sisit, to ascertain how he became immortal, that he might attain to a similar honor. Izdubar has a guiding dream, the story of which is unfortunately very mutilated, few fragments of it remaining, and his subsequent journey is not in much better condition. After long wanderings he falls into company with a seaman named Urhamsi—a name similar to the Orchemus of the Greeks. Izdubar and Urhamsi fit out a vessel to continue the search for Sisit, and they sail along for a month and fifteen days, and arrive at some region near the mouth of the Euphrates, where Sisit is supposed to dwell. In this journey by water there are fresh adventures, and, in their course, Urhamsi tells Izdubar of the waters of death, of which he states, "The waters of death thy hands will not

cleanse." At the time when Izdubar and Urhamsi are approaching him, Sisit is sleeping. The tablet here is too mutilated to inform us how they came to see each other, but it appears probable from the context that Sisit was seen in company with his wife a long distance off, separated from Izdubar by a stream. Unable to cross this water which divided the mortal from the immortal, Izdubar appears to have called to Sisit and asked his momentous question on life and death. The question asked by Izdubar and the first part of the answer of Sisit are lost by the mutilation of the tablet. The later part of the speech of Sisit, which is preserved, relates to the danger of death, its universality, &c. It winds up as follows: "The goddess Mamitu, the maker of fate to them their fate has appointed, she has fixed death and life, but of death the day is not known." These words, which close the first speech of Sisit, bring us to the end of the tenth tablet; the eleventh opens with a speech of Izdubar, who now asks Sisit how he became immortal, and Sisit, in answering, relates the story of the Flood and his own piety as the reason why he was translated. The following is the translation of this, the most important of all the tablets:

THE STORY OF THE FLOOD.

1. Izdubar after this manner said to Sisit afar off
2. .... Sisit
3. The account do thou tell to me
4. The account do thou tell to me
5. .... to the midst to make war
6. .... I come up after the
7. say how thou hast done it and in the circle of the gods life thou hast gained.
8. Sisit after this manner said to Izdubar,
9. I will reveal to thee, Izdubar, the concealed story,
10. and the wisdom of the gods I will relate to thee.
11. The city Surippak the city which thou has established....placed
12. was ancient, and the gods within it
13. dwelt, a tempest....their god, the great gods
14. .... Anu
15. .... Bel
16. .... Ninip
17. .... lord of Hades
18. their will revealed in the midst of....
19. .... hearing and he spoke to me thus
20. Surrippakite son of Ubaratutu

21. make a great ship for thee.....
22. I will destroy the sinners and life.....
23. cause to go in the seed of life all of it to preserve them
24. the ship which thou shalt make
25. ... cubits shall be the measure of its length and
26. ....cubits the amount of its breadth and its height
27. Into the deep launch it.
28. I perceived and said to Hea my lord,
29. "Hea my lord this that thou commanded me
30. I will perform, it shall be done.
31. .... army and host
32. Hea opened his mouth and spake, and said to me his servant,
33. .... thou shalt say unto them
34. .... he has turned from me and
35. .... fixed.....

[Here there are about fifteen lines entirely lost. The absent passage probably described part of the building of the ark.]

A DESCRIPTION OF THE ARK.

51. it.....
52. which in.....
53. strong..... I brought
54. on the fifth day..... it
55. in its circuit 14 measures..... its sides
56. 14 measures it measured.... over it
57. I placed its roof on it..... I enclosed it
58. I rode in it, for the sixth time I..... for the seventh time
59. into the restless deep..... for the... time
60. its planks the waters within it admitted
61. I saw breaks and holes..... my hand placed
62. three measures of bitumen I poured over the outside
63. three measures of bitumen I poured over the inside
64. three measures the men carrying its baskets took... they fixed an altar
65. I enclosed the altar.... the altar for an offering
66. two measures the altar.... Paziru the pilot
67. for..... slaughtered oxen
68. of..... in that day also
69. .... altar and grapes
70. .... like the waters of a river and
71. .... like the day I covered and
72. .... when... covering my hand placed
73. .... and Shamas.... the material of the ship completed
74. .... strong and
75. reeds I spread above and below.
76. .... went in two-thirds of it.
77. All I possessed I collected it, all I possessed I collected of silver.
78. all I possessed I collected of gold,
79. all I possessed I collected of the seed of life, the whole

80. I caused to go up into the ship, all my male and female servants.  
 81. the beasts of the field, the animals of the field, and the sons of the army all of them, I caused to go up.

THE EARTH SWEEPED BY STORM AND FLOOD.

82. A flood Shamas made, and  
 83. he spake saying in the night, "I will cause it to rain from heaven heavily;  
 84. enter to the midst of the ship, and shut thy door."  
 85. A flood he raised, and  
 86. he spake saying in the night, "I will cause it to rain from heaven heavily."  
 87. In the day that I celebrated his festival  
 88. the day which he had appointed; fear I had,  
 89. I entered to the midst of the ship, and shut my door  
 90. to guide the ship, to Buzursadirabi the pilot,  
 91. the palace I gave to his hand.  
 92. The raging of a storm in the morning  
 93. arose, from the horizon of heaven extending and wide  
 94. Vul in the midst of it thundered, and  
 95. Nebo and Saru went in front  
 96. the throne bearers went over mountains and plains;  
 97. the destroyer Nergai overturned;  
 98. Ninip went in front, and cast down:  
 99. the spirits carried destruction;  
 100. in their glory they swept the earth;  
 101. of Vul the flood, reached to heaven;  
 102. the bright earth to a waste was turned;  
 103. the surface of the earth, like . . . it swept;  
 104. it destroyed all life, from the face of the earth. . . .  
 105. the strong tempest over the people,  
 106. Brother saw not his brother, it did not spare the people. In heaven  
 107. The gods feared the tempest, and  
 108. Sought refuge; they ascended to the heaven of Anu.  
 109. The gods like dogs with tails hidden, couched down.  
 110. Spake Ishtar a discourse,  
 111. uttered the great goddess her speech  
 112. "The world to sin has turned, and  
 113. then I in the presence of the gods prophesied evil;  
 114. when I prophesied in the presence of the gods evil,  
 115. to evil were devoted all my people, and I prophesied  
 116. thus, "I have begotten man and let him not  
 117. like the sons of the fishes fill the sea.  
 118. The gods concerning the spirits, were weeping with her;  
 119. the gods in seats, seated in lamentation;

120. covered were their lips for the coming evil.

THE STORM CALMED.

121. Six days and nights  
 122. passed, the wind tempest and storm overwhelmed,  
 123. on the seventh day in its course, was calmed the storm, and all the tempest  
 124. which had destroyed like an earthquake,  
 125. quieted. The sea he caused to dry, and the wind and tempest ended.  
 126. I was carried through the sea. The doer of evil,  
 127. and the whole of mankind who turned to sin,  
 128. like reads their corpses floated.  
 129. I opened the window and the light broke in, over my refuge  
 130. it passed, I sat still and  
 131. over my refuge came peace.  
 132. I was carried over the shore at the boundary of the sea,  
 133. for twelve measures it ascended over the land.  
 134. To the country of Nizir, went the ship;  
 135. the mountain of Nizir stopped the ship, and to pass over it, it was not able.  
 136. The first day and the second day, the the mountain of Nizir the same.  
 137. The third day and the fourth day, the mountain of Nizir the same.  
 138. The fifth and the sixth, the mountain of Nizir the same.

A DOVE FROM THE ARK.

139. On the seventh day in the course of it  
 140. I sent forth a dove, and it left. The dove went and searched, and  
 141. a resting place it did not find, and it returned.  
 142. I sent forth a swallow, and it left. The swallow went and searched, and  
 143. a resting place it did not find, and it returned.  
 144. I sent forth a raven, and it left.  
 145. The raven went, and the corpses on the waters it saw, and  
 146. it did eat, it swam, and wandered away, and did not return.  
 147. I sent the animals forth to the four winds. I poured out a libation.  
 148. I built an altar on the peak of the mountain.  
 149. by seven herbs I cut,  
 150. at the bottom of them, I placed reeds, pines, and singar.  
 151. The gods collected at its burning, the gods collected at its good burning  
 152. the gods like sumbe over the sacrifice gathered.  
 153. From of old also, the great god in his course,  
 154. the great brightness of Anu had created; when the glory

155. of these gods, as of Ukni stone, on my countenance I could not endure;  
 156. in those days I prayed that for ever I might not endure.

## THE GOD OF THE TEMPEST.

157. May the gods come to my altar  
 158. may Bel not come to my altar  
 159. for he did not consider and had made a tempest,  
 160. and my people he had consigned to the deep  
 161. from of old, also Bel in his course  
 162. saw the ship, and went Bel with anger filled to the gods and spirits;  
 163. let not any one come out alive, let not a man be saved from the deep.  
 164. Ninip his mouth opened and spake, and said to the warrior Bel,  
 165. "Who then will be saved?" Hea the words understood,  
 166. and Hea knew all things  
 167. Hea his mouth opened and spake, and said to the warrior Bel,  
 168. "Thou prince of the gods, warrior,  
 169. when thou wast angry a tempest thou madest.  
 170. the doer of sin did his sin, the doer of evil did his evil,  
 171. may the exalted not be broken, may the captive not be delivered;  
 172. instead of thee making a tempest, may lions increase and men be reduced;  
 173. instead of thee making a tempest, may leopards increase and men be reduced;  
 174. instead of thee making a tempest, may a famine happen and the country be destroyed;  
 175. instead of thee making a tempest, may pestilence increase, and men be destroyed.  
 176. I did not peer into the wisdom of the gods,  
 177. reverent and attentive, a dream they sent, and the wisdom of the gods he heard.

## THE COUNTRY PURIFIED.

178. When his judgment was accomplished, Bel went up to the midst of the ship,  
 179. he took my hand and brought me out, me  
 180. me he brought out, he caused to bring my wife to my side,  
 181. he purified the country, he established in a covenant, and took the people  
 182. in the presence of Sisit and the people;  
 183. when Sisit and his wife and the people to be like the gods were carried away,  
 184. then dwelt Sisit in a remote place at the mouth of the rivers;  
 185. they took me and in a remote place at the mouth of the rivers they seated me,  
 186. when to thee whom the Gods have chosen, thee and

187. the life which thou hast sought, after thou shalt gain  
 188. this do for six days and seven nights  
 189. like I say also, in bonds bind him  
 190. the way like a storm shall be laid upon him.  
 191. Sisit after this manner, said to his wife  
 192. I announce that the chief who grasps at life  
 193. the way like a storm shall be laid upon him:  
 194. his wife after this manner said to Sisit afar off,  
 195. purify him and let the man be sent away  
 196. the road that he came, may he return in peace,  
 197. the great gate open, and may he return to his country.  
 198. Sisit after this manner, said to his wife,  
 199. the cry of a man alarms thee,  
 200. this do, his scarlet cloth place on his head,  
 201. and the day when he ascended the side of the ship  
 202. she did, his scarlet cloth she placed on his head,  
 203. and the day when he ascended on the side of the ship.

## IZDUBAR MADE CLEAN.

The next four lines describe seven things done to Izdubar before he was purified. The passage is obscure and does not concern the flood, so I have not translated it.

208. Izdubar after this manner, said to Sisit afar off,  
 209. this way, she has done, I come up  
 210. joyfully, my strength thou givest me.  
 211. Sisit after this manner said to Izdubar  
 212. .... thy scarlet cloth  
 213. .... I have lodged with thee  
 214. ....

The five following lines, which are mutilated, refer again to the seven matters for purifying Izdubar; this passage, like the former one, I do not translate.

219. Izdubar after this manner said to Sisit afar off  
 220. .... Sisit to thee we may not come.

From here the text is much mutilated, and it will be better to give a general account of its contents than to attempt a strict translation, especially as this part is not so interesting as the former part of the tablet.

Lines 221 to 223 mention some one who was taken and dwelt with death. Lines 224 to 235 give a speech of Sisit to the seaman Urhamsi, directing him

how to cure Izdubar, who from the broken passages, appears to have been suffering from some form of skin disease. Izdubar was to be dipped in the sea, when beauty was to spread over his skin once more. In lines 236 to 241 the carrying out of these directions and the cure of Izdubar are recorded.

#### THE CLOSE OF THE INSCRIPTION.

The tablet then reads as follows :

242. Izdubar and Urhamsi rode in the boat  
 243. where they placed them they rode.  
 244. His wife after this manner said to Sisit  
     afar off  
 245. Izdubar goes away, he is satisfied, he  
     performs  
 246. that which thou hast given him and  
     returns to his country  
 247. and he heard, and after Izdubar  
 248. he went to the shore  
 249. Sisit after this manner said to Izdubar  
 250. Izdubar thou goest away thou art sat-  
     isfied, thou performest  
 251. That which I have given thee and thou  
     returnest to thy country  
 252. I have revealed to thee Izdubar the  
     concealed story

Lines 253 to 262, which are very mutilated, give the conclusion of the speech of Sisit, and then state that after hearing it, Izdubar took great stones and piled them up as a memorial of these events.

Lines 263 to 289 give in a very mutilated condition subsequent speeches and doings of Izdubar and Urhamsi. In this part journeys are mentioned of 10 and 20 kaspu, or 70 and 140 miles; a lion is also spoken of, but there is no further allusion to the Flood. These lines close the inscription, and are followed by a colophon which gives the heading of the next tablet, and statement that this (the Flood tablet) is the 11th tablet in the series giving the history of Izdubar, and that it is a copy of the ancient inscription.

#### A COMPARISON WITH BIBLICAL ACCOUNTS.

Mr. Smith, before proceeding to examine the bearings of the details of the flood, gave an outline of the Mosaic account as contained in Genesis, and cites the text of the Chaldean history as given by Berossus—which assigns Xisuthrus as the name of the builder of the ark, Cro-

nus as the name of the deity who commanded him to build it, five stadia long and two broad as its dimensions, and the land of Armenia as its resting place. The proper names, Mr. Smith considers the least satisfactory part of the subject, from the corruption of the Greek forms and the difficulty of reading phonetically the Cuneiform names, mostly written in monogram. The Cuneiform account agrees with the Biblical narrative in making the Deluge a Divine punishment for the wickedness of the world; this point is omitted in the Greek accounts of Berossus. The dimensions of the vessel in the inscription are unfortunately lost by a fracture which has broken off both numbers; the dimensions are expressed in cubits as in the Biblical account; but while Genesis makes the Ark fifty cubits broad, and thirty cubits high, the inscription states that the height and breadth were the same. Some details of the launching of the Ark, such as that of leaks being stopped by bitumen, have no parallel either in the Bible or in Berossus; but the description of the filling of the Ark generally agrees with the two other accounts—though differing from Genesis in not mentioning the sevens of unclean animals, and in including others besides the family of the builder. The date of the Deluge's commencement, given by the Bible and Berossus, is not mentioned in the tablet.

#### THE DURATION OF THE FLOOD.

With regard to the duration of the Deluge there appears to be a serious difference between the Bible and the inscription. According to the account in Genesis the Flood commenced on the seventeenth day of the second month, the Ark rested on Ararat after one hundred and fifty days on the seventeenth day of the seventh month, and the complete drying up of the flood was not until the twenty-seventh day of the second month of the following year. The inscription, on the other hand, states that the Flood abated on the seventh day, and that the ship remained seven days on the mountain before the sending out of the birds. On this point it must be remarked that some Biblical critics consider that there

are two versions of the Flood story in Genesis itself, and that these two differ as to the duration of the Flood. The Greek account of Berossus is silent as to the duration of the Deluge. Pursuing his examination, Mr. Smith finds differences in the accounts as to the mountain on which the Ark rested, and the test of birds, by which the abatement of the Flood was ascertained, while in the building of the altar and the sacrifice on leaving the Ark all three accounts agree.

#### REVIEWING THE EVIDENCE.

On reviewing the evidence, Mr. Smith continued it is apparent that the events of the Flood narrated in the Bible and the inscription are the same, and occur in the same order; but the minor differences in the details shows that the inscription embodies a distinct and independent tradition. In spite of a striking similarity in style, which shows itself in several places, the two narratives belong to totally distinct peoples. The Biblical account is the version of an inland people. The name of the Ark in Genesis means a chest or box, and not a ship; there is no notice of the sea, or of launching, no pilots are spoken of, no navigation is mentioned. The inscription, on the other hand, belongs to a maritime people; the Ark is called a ship, the ship is launched into the sea, trial is made of it, and it is given in charge of a pilot. He points out circumstances which suggest the question whether the Chaldean narrative itself may not have been compiled from two distinct and older accounts, and notes it as remarkable that the oldest traditions of the early Babylonians seem to centre round the Persian Gulf.

#### A NEW FIELD OF INQUIRY.

In conclusion he remarked that this account of the Deluge opened a new field of inquiry in the early part of the Bible history. The question has often been asked, "What is the origin of the accounts of the antediluvians, with their long lives so many times greater than the longest span of human life? Where was Paradise, the abode of the first parents of mankind? Whence comes the story of the Flood, of the Ark, of the

birds? The Cuneiform inscriptions are now shedding new light on these questions, and supplying the material which future scholars will have to work out. It would be a mistake to suppose that with the translation and commentary on an inscription like this the matter is ended. Beneath the mounds and ruined cities of Chaldea, now awaiting exploration, lie together with older copies of this Deluge text, other legends and histories of the earliest civilization of the world.

#### THE ACCURACY OF THE TRANSLATION GUARANTEED.

The chairman, in opening the discussion which followed, said he could guarantee the accuracy of Mr. Smith's translation except as to names, about which there were considerable doubts, and which were merely provisional, until some gloss was obtained by which their phonetic power could be ascertained, and the real reading be given. The most important point, and the question which would be asked generally was, What was the antiquity of the legend? He wished, therefore, to explain to the meeting that although the tablets found in the ruins of Ninevah dated only from the age of Sardanapulus in the sixth and seventh century B. C., yet they were copies of very much more ancient documents. Every tablet had at the foot of the writing a "colophon," which stated that the above writing was a copy of the original document, and it was found in many places that tablets from which the scribes of Sardanapulus had copied were defective, and the scribes had added the glosses, "Here the original is defective." The honorable gentleman then proceeded to show, by a masterly train of reasoning, that the historical era of the Assyrians dated back 5,150 years before Christ and that the legend belonged to the mythological period, probably 1,000 or 1,500 years earlier still, and that the Izdubar of the text was identical with Zoroaster. —*London Telegraph, Dec. 15th, 1872.*

WHERE is promise, where is philosophy, where is song like this? Magnify the word of God.

Whoso despiseth wisdom is miserable, and their hope is vain, their labors are unfruitful, and their works unprofitable.

# The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., February 1, 1874.

## CONCENTRATION.

WHEN any heavy pounding or lifting is to be done in mechanical pursuits, the power requisite to accomplish the task, is judiciously pent up, or concentrated; as witness the cylinder of the engine, and the pump of the hydraulic ram.

When skillful generals desire to make a successful assault upon an opposing army, they combine and concentrate their forces upon the point designated.

Our work—the Elders' work—demands that where an opening—a breach in the enemy's lines—offers a strategical point of attack, there should be a combined, a concentrated effort made at that point.

This has been most happily demonstrated, in the following instance, as related by Brn. John H. Lake and Daniel F. Lambert, in a late letter from Montrose, Iowa, of which we make the following extract:

"We consulted with our Father as to where we should go, and immediately came to the conclusion that Farmington, Van Buren County, Iowa, was the place where the Lord wished us to go. Accordingly, on Wednesday following, (Dec. 17th), we went to Farmington, and began a series of meetings that evening, Br. Lake making the introduction, by showing that we as a people stood upon the original platform of the Church. The next evening Br. Lambert introduced the subject of the apostasy from the Kingdom of God, which we treated upon in all its bearings, showing the officers which belong to it, and also its laws, their unchangeability and consequent power to save men with an eternal salvation. This done, we introduced the subject of the apostasy from the Primitive Church, showing in three ways that there had been such an apostasy. First, that there had been prophetic declarations made showing that such an event would take place. Secondly, that the christian world was without the officers, and had failed to practice the laws which had been placed in the Church of Christ in its primitive organization. Thirdly, that God had promised to send an angel having the everlasting gospel to preach to them that dwell upon the earth, which he certainly would not do if there had not been an entire apos-

tasy from the primitive church. We then treated upon the restoration of the gospel; the coming forth of the Book of Mormon, and other subjects. Our meetings were well attended, and we were greatly blest, being enabled to labor together with confidence and satisfaction. At the close of the meeting, Tuesday, Dec. 30th, having held thirteen preaching meetings, we gave the opportunity for persons wishing to obey the gospel, to manifest it by rising to their feet; three arose. Br. Lambert left on the first of January, and I attended to the baptizing of the three who had presented themselves the previous evening; and also two more who presented themselves at the time of baptism. I continued the meetings nearly two weeks longer, during which time I baptized six more, and left others believing who were not baptized."

Here was an opening, and these two men rallied their ministerial forces and held a month's protracted meeting. The result was eleven were baptized.

So also the brethren in Canton, Illinois, having determined upon a continued effort, have been steadily driving home their charges upon the strongholds of sin; and now Br. Forscutt writes:

"We had a glorious time here on Sunday last. Three were baptized, one of them a Mr. Seward, of Peoria, for several years Elder; that is, Presiding Elder of the Disciple Church of that place, and as such recognized and honored by the congregation up to Sunday last, both on account of his ability and christian uprightness. His conviction is due to the private endeavors of our excellent brother and sister Robinson, of Peoria; his conversion to the power of God in our glorious social meeting of Sunday afternoon last. God be praised, the ice is breaking, and the sunshine of truth again cheering us, not only by its lovely rays, but also by its causing the truth sown in the winter of barrenness to spring forth in the verdant foliage of the new life of the coming harvest."

Brn. D. S. Crawley and F. C. Warnky, down in Kansas, have been steadily warning the people for the last two years; and now Br. J. T. Davies is engaged, and there will be concentration of energies down there, by and by, and good results will certainly ensue.

Brn. Joseph C. Clapp and John H. Hansen are pounding away at the doors of superstition and vice and folly, down in Kentucky, and will soon reap, if they do not slacken their energies.

And so it is, and will be, everywhere.

What we now advise is, that the Elders go two by two, and labor together. Find, or make an open door, seeking direction of our Father, and then begin in mildness, firmness and amiability to tell the story of Jesus and him crucified; together with the things of the Kingdom of God; and continue the effort, unless warned by the Spirit to go hence, until the harvest and the gathering appear. Concentrate your energies; make your labors effective. Boast not nor talk of mighty faith; but tell the people the Son of God will come.

As much as possible avoid going from Branch to Branch; but leaving the Branches in the care of the proper custodians of their weal, strike out into the wide-spread harvest field, where earnest souls are waiting to be garnered into God's great Church.

It is, in our opinion, a good policy to hold several successive meetings in the same place; giving a fair opportunity for all who may become interested to investigate.

Try it, brethren, and report progress.

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WE wish to request of the agents, canvassers, Elders, and others soliciting subscriptions for the HERALD and HOPE, and selling the books of the Publishing Department, that they will forward with as little delay as possible, moneys received by them for subscription and for books. If persons whose names are sent for HERALD by the Elders do not pay in advance, state this fact when the name is sent.

When an Elder sends an order for the HERALD to be sent to such and such person or persons, without stating that the money has been paid to him, we naturally conclude here that he has received the money, and we hardly know what to do with the account. If the person has paid, it should be credited here. In that case unless the money is sent with the order, we are under the necessity of charging such HERALD to the account of the agent or Elder sending it. This sometimes causes difficulties in settlement.

There are some accounts that have been standing for years; these ought to be disposed of in some proper way. There are others that are falling short little by little;

and we are fearful of presenting them lest we offend; as some of the brethren have shown us that they are very sensitive about being "dunned," as they call it.

Now we mean no harm, nor do we intend to injure the feelings of any one, nor do we think or charge dishonesty upon any; but we would desire to impress every one having dealings with the Office with the idea, and the fact, that we are under the necessity of insisting that those receiving money for HERALDS, HOPES, or Books for which they should account to the Office, will do so at once upon the receipt thereof.

It is not expected, (nor is it required by the law), that the present Business Manager of the Board of Publication shall have much "wisdom in temporal things;" he must needs therefore, use what common sense he has, if any; and insist, that those of the Church with whom his business relations lie, shall use their wisdom.

With the HERALD at two dollars, every dollar will be needed. We ask, therefore, that Elders and agents will use diligence in securing subscribers, and promptness in forwarding names and moneys collected by them.

We lately offended a most worthy man and excellent brother in this matter, for which we are sincerely regretful; and we most earnestly wish that there may never be a circumstance which may involve us in a possibility to offend another.

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WE have quite a number of letters from different brethren that will of necessity have to wait their turn for insertion. Some of them are very interesting.

We are again out of a supply of Books of Mormon and Doctrine and Covenants. We will secure a supply at as early a day as practicable. The next issue of the Book of Mormon will be of our own printing, in size like the Nauvoo and Third European editions.

Our thanks are hereby tendered to Br. Carl A. Gross for a *Sacramento Union*, containing an epitome of the year's events for 1873. Also to Br. John S. Patterson for copies of the *Birmingham Daily Mail*, and *Reynolds' Newspaper*, a police gazette of crimes and misdemeanors. Also to Br. H.

J. Hudson, of Columbus, Nebraska, for a Platte County paper. Also to Br. R. M. Elvin for copies of the *Chronicle* and *Daily Press*, Nebraska City papers. Also to Br. Thomas Dobson for copies of the *Bulletin*, Denison, Iowa. Br. Dobson is out in the *Bulletin* with a series of continued letters respecting the Latter Day Saints. Thanks for your steadfast defence, Br. Dobson. Also to Br. John Holt for a copy of *The Pilot*, a Boston, Massachusetts, Catholic paper. The copy sent us contains an "Important Address" by Archbishop Manning, a reprint from the *London Times*. Also to Br. E. Penrod, of Carson City, Nevada, for a copy each of "The Natural Wealth of California," a valuable work, and the "Biennial Report of the State Mineralogist," (California), for the Church Library. Also to Br. W. W. Blair for a copy "Ecce Deus," for the Library.

We have added by purchase, a set of "Chambers' Encyclopedia," and "Gross' Statutes of Illinois;" with some other works, more or less valuable. We have one hundred and seventeen volumes in the Library now. We suggest the fact that there are several empty shelves yet in the case. Almost any *old*, dilapidated, crippled book, printed ever so many years ago, will be thankfully received; especially so, if it contains valuable information. Biographies, Histories, Books of Sermons, Scientific Works, will be all available for reference.

In the field presented by Br. Brown's article, "The Birthplace of Christ," there is an excellent opportunity for research of the Scriptures. His argument seems to be good, and the showing fair, that the prophecy of Alma had a more literal meaning than appears at first sight. If any of the readers of the HERALD remember to have seen the former article upon the subject written by him, and have access to it, they will confer a favor by sending it, or a copy of it, to the office.

There is a newspaper paragraph going the rounds, to the effect that the Josephite Mormons are about to remove their Press from Plano, to Nauvoo, Illinois. We have often heard that "one must go from home to learn the news," and here is an apt illustration of the saying. Probably the most

unconcerned parties who read this paragraph, are the Saints at Plano and vicinity. Be not disturbed, brethren, about this report, "except ye hear from us."

Mr. Frank Johnson, of Downer's Grove, Illinois, called on us on the 24th of January, with autographs of the Sultan of Turkey, George the III., Wm. Cullen Bryant, and others, for the sight of which he has our thanks. Mr. Johnson is a young man of fair promise, and is engaged in gathering autographs and other interesting relics of the past. Thanks to him for an *Aurora Beacon*, of the 24th of January, containing the paragraph concerning removal of office, &c.

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## Correspondence.

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10 Haden St., Balsall Heath,  
BIRMINGHAM, England,  
Nov. 26th, 1873.

*Br. Joseph Smith.*—I am thankful to God, that I can say, the work is not dead in England; but moving along steadily and surely. The English people are generally a very cautious people, and investigate thoroughly before they take hold of anything, and that causes the work to move slowly, but I think it will be faster bye and bye.

Bro. Patterson is well and laboring faithfully for the cause; and is much respected. He left here on Wednesday for Clay Cross, Nottingham, and those vicinities. There is a prospect of a good work being done around that part; and there are one or two faithful zealous brethren there, who assist in searching out the lost sheep, and trying to bring them back again to the true fold. The spiritualists are making more converts here than any other sect. Their meeting room is close to ours.

With sentiments of brotherly love to yourself, and all who love the truth, I remain yours for the cause of Christ,

THOMAS TAYLOR.

SAN BERNARDINO, Cal.,  
Dec. 16th, 1873.

*Br. Joseph Smith.*—Seated in company with Bro. Alex. H. Smith in our pleasant room, furnished by our kind sister, Mrs. John Garner, enjoying a pleasant chat, rehearsing old and pleasant times, when you and I were young in our Master's work; you leaving home on foot walking to Nashville, preaching there, crossing over our beautiful river, the Father of waters, when the elements threatened wrath against us; but the kind angel kept our small bark

upon the top of the surging foam, until we landed in safety on the other side, and making our way through the mud to Golden's Point, to fulfill our appointment, about three miles distant, and when arrived there finding the whole neighborhood gathered to hear what we had to say, and after you had talked about one hour in your happy way, we left and all seemed happy; you then had a short walk of eight or nine miles home; and many more such trips we had, and rehearsals of them revives my feelings, and I find myself now battling away and trying to fulfill my appointments. I met Bro. Alex. at this favored spot in Joseph's land, favored as it is with the precious fruit brought forth by the sun, and the chief things of the ancient mountains, and the precious things of the lasting hills, and for the precious things of the earth, and the fulness thereof, and for the goodwill of him that dwelt in the bush; trying to persuade brethren to cease their strife and contentions, and not stand as barriers to the truth and stumbling-blocks to the seekers after the Kingdom of God. As yet his labors have been unsuccessful. The idea that servants of God will quarrel about so trifling a thing as it seems to me this is, until they almost destroy the Church, and still perish in their own ways. The cause simmered down and skimmed off is nothing more than jealousy. We have been trying to hold meetings, and found it uphill business on account of the existing feelings. I think the dark clouds are going away, and the silver lining commences to show its peaceful and pleasant colors. I hope we soon shall see its light in all its glory. We find doors are opened everywhere, and calls for preaching are on every side.

I thank the Lord I am ready and able for almost any undertaking. When you last saw me, the expression of your countenance seemed to say, "Bro. William, I fear for you; your days are almost ended, unless you get help." But if you saw me now, you would say, "Why you have just as good a show as any of us for life."

I enjoy this lovely climate, and also the associations of the good kind souls that live in this country. I feel for the Saints in their tried situation, (I feel for them, for I have been there), it seems that every power is brought to bear against them, to try their faith, and many are determined to hold on, come what may. They feel as Peter of old, "Lord to whom shall we go; thou has the words of eternal life."

I cannot see why old Elders in Israel cannot see that such persuading, will work confusion and discord, and that spirit encouraged will bring its train of evils, jealousy, hatred, contention, and emulation, and where these abound the binding link will be severed, (love), and all feel that coldness and indifference towards each other,

that their meetings lose efficacy, and their light ceases to shine.

We soon shall go north. We cannot always stay here; but sometimes I think I would like to, and sometimes think that I may. May our guardian guide us right in our journey through life, that a rehearsal of the scenes may bring to our minds pleasant and reviving thoughts; as there has come to mine this pleasant evening.

Yours truly in the cause of truth,

WM. ANDERSON.

ARMSTRONG, CADAMY, C. N.,  
Dec. 14th, 1873.

I, D. C. Betts, sit down to write the journey of my life. I was born April 10th, 1803. In 1837 I united with the Baptist Church, believing that I was then doing the Lord's will. I continued in that until October, 1873. I was then taken very sick. Racked with pain and scorched with fever, it was expected by some of my neighbors that I was on my death-bed. I was then visited by B. G. Watson, he being an Elder of the Church of Jesus Christ of Latter Day Saints. He inquired of me if I believed in my God. My reply was that I did. He said that if I would comply with the terms of the gospel, and serve God to the best of my ability the remainder of my days, he would then administer unto me in the ordinance of the Church, and in thirty minutes I was entirely restored to health and strength. I can now testify in the sight of God and man that I am now right. Yours most truly,

D. C. BETTS.

I will state that my step-daughter was taken suddenly and carried from her seat into the middle of the room, as by some unseen power, and she screamed out as if she was in the most distressing pain, and from that moment lost all reason, and seemed to know nothing but pain and distress, and Br. Watson was sent for; when he came she was insensible, and appeared as though she could not live but a few minutes, and he rebuked the spirit in the name of Jesus Christ, and bid it come out of her, and she was immediately relieved and was easy, and went to sleep, and had no more pain, but was sore all over.

E. M. SEAGOE,

D. C. BETTS,

E. J. SEAGOE,

MARY BETTS.

I can, for another, testify in the sight of God and man that I am now right. I am now twenty-nine years old, and have sat under the sound of man's preaching from the time I was old enough to understand right from wrong, and it had no more effect on my mind than as though I had never heard them. About three months ago I was taken very sick with burning fever. I racked with pain, consequently the doctor was called, and he gave me one dose of medicine after another, and all of no effect. I grew worse and worse; then the doctor

said there was no hope for me; then my husband called another doctor. He gave me slight relief but effected no cure. Then I was cited to Dr. Betts. To him I went with all haste, and he said that the Bible and the love of God and obedience to the same was all that he could cite me to. So Br. Watson was called in, and asked me if I believed in God, and I told him that I did; and if I was willing to serve God to the best of my abilities. I told him that I was. I was baptized that evening, which was on the 29th of November, 1873; and when I was baptized I had to be helped up and down to and from the bed; and the next morning I could walk out into the kitchen for my breakfast. And I hope, by the grace of God, that I may press onward in his cause. We have the gospel preached to us now, as it was preached by the apostles of olden times, for which we are very thankful.

LUCY SETTLE.

W. M. SETTLE, }  
E. M. SEAGOE, } Witnesses.

BOSTON, Jan. 20th, 1874.

*Br. Joseph*.—Fully and firmly believing the Book of Mormon to be of divine origin, every additional link in the chain of evidence to its truths, gladdens my heart. Not that I fear its overthrow, but the constantly increasing evidences in its favor, may yet prove the means of additional recipients of its truths. Having noticed in the *Banner of Light*, of January 17th, an article headed, "Where are They?" I felt that it was only another parallel to that of Uzzah and Hiel. The article reads thus:

"Eight years ago an Austrian Prince, noble by nature as well as by birth, encouraged by his wife, a Belgian Princess, and one of the most accomplished ladies of Europe, on the suggestion of Napoleon III., with the blessing of Pius IX., and by the aid of the good sword of Marshal Bazaine, attempted to establish an Empire in Mexico. What terrible changes have come to all these parties. Maximillian was executed by the Mexicans; his wife Carlotta became a raving maniac; the Pope has been stripped of all territorial powers, and in his old age is on the brink of a great struggle for the preservation of his spiritual dominion; Napoleon III. died in exile and defeat; and last of all, Bazaine, stripped of all honors, has been consigned to imprisonment and disgrace." And it adds: "Here is a lesson upon the uncertainty of all earthly glories." But I would amend it to read, here is a lesson to all who disregard the word of the Lord. For I find on the 77th page of the third edition to the Book of Mormon the declaration of God, that "this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, \* \* \* for he that raiseth up a king against me shall perish, for I the Lord

*will be their King.*" Showing clearly to my mind that the Lord designs to be the only King over this land, and he will not suffer the children of men to en throne any other. By this statement in the *Banner of Light* we can see that those engaged in the enterprise of establishing a monarchy on this land, fared scarcely better than Uzzah for taking hold of the ark of God, or Hiel for building the city of Jericho; although those engaged in that enterprise *might* not know what the Lord had said in reference to such an enterprise, as recorded in the Book of Mormon. Nevertheless the word of the Lord can *never* return unto him void. My prayer to God is, that the light of divine truth might speedily find its way to the understanding of every lover of righteousness. With an earnest desire for your spiritual and temporal welfare, and the spread and prosperity of the work of the Lord, united with a daily prayer to God for the same; I remain your brother in Christ,

WM. POND.

No. 8, Western Avenue,  
ALLEGHENY CITY, Pa.,

Jan. 9th, 1874.

*Br. Joseph Smith*.—The good Father has favored me with returning health and strength for my years. I visited Ohio a few weeks since, and held nine meetings with apparent good effect; one man offered himself for baptism. Two were baptized last Sabbath in Pittsburgh; the Branch here is coming up again to her former good feeling. Br. James Craig, of Belmont, is a live Elder, and is striving to live in the spirit of his calling. Br. Craig has held several meetings in West Wheeling, with some prospects of being able to raise up a Branch there, and doors are opening in other directions.

JOSIAH ELLS.

PLANO, Jan. 3d, 1874.

*Br. J. Smith*.—I started from home on December 11th, 1873; on the 12th, I preached at the house of Chas. Penick, on first principles; on the 14th, preached at the Occidental School House; text, 2 John, 9th verse, services at 11 A.M.; good congregations; and at 7 P.M., I spoke in Lima, in the Protestant Methodist Church; had a crowded house, and a request from the people to return; text, Romans 1:16. I here gave out all the tracts I had, or rather the people came and took them from me, I could not give them fast enough. On the 19th, preached in Dallas City; first principles; stopped with Wm. C. Walker. On the 20th, preached in the Union School House, one mile north of Lomax; first night, first principles; second night, the authority; third discourse, Origin of the Book of Mormon, to crowded houses; good liberty and apparent satisfaction to all; strong request to return and preach with

expressions of satisfaction on the doctrine. On the 25th, I tried to get a hearing in Sage Town, and also at Biggsville, and Young America; but there was too much excitement over Christmas Ball, Masonic Festival, and other amusements, to get a hearing; but was promised a Church on my return. On the 28th, I stopped in Kewanee; Sunday night I preached to the Saints in Saints' Meeting-House. This was my first attempt at preaching to Saints; text, Jer. 51: 45. I was very much embarrassed, and felt that the least of them was able to instruct me. Thanks to the Kewanee Saints for their timely assistance. On the 31st, preached in the Donaldson School House; subject, Origin of the Book of Mormon; had fair liberty, and obtained a unanimous vote to return. I arrived in Plano on January 1st, 1874; stopped over Sunday and met the Saints in Sacrament meeting. Your brother,  
J. J. CRANMER.

THE BRIN, Near Pontllanfraith, Wales,  
Dec. 16th, 1873.

*Dear Br. Joseph:*—I have often thought of writing for the pages of the good comforter, the *Herald*; but as often as the thought has presented itself, I have felt my insufficiency to do so; but the thought came again, that there were many Welsh brethren in America, and I know that they, as well as our brethren of the New World, would like to see a letter from the Old Country. Well, the work is rolling onward very slowly in this country at present, but sure; and I feel that our Heavenly Father yet cares for those that are faithful in his work here.

Our meetings are better attended of late than usually, and we feel that God yet strives with man.

We received a severe blow when Br. John T. Davies departed from us, and we feel the want of him now. I am quite convinced that he is a servant of the God of Israel. It was he that confirmed me in the Church, and he it was that confirmed me in the office of Priest; and my prayer is, that God will bless him by the aid of his Holy Spirit, until he returns again to us, for we expect him yet-again.

We have one comfort in this, the New Tredegar Branch; that is, our old President, Br. Morgan, whatever backwardness there be among us, he has always a firm grip of the gospel plough, and is ever ready, by his faithfulness and long suffering, to help us onward and to cheer us. May God bless him, say I. It is more of such faithful brethren as he that we want to roll on the work in these the last days.

Br. Patterson paid us a visit some time ago, when he was traveling through Wales. He preached in New Tredegar, and the Saints like him well. He is a noble man and fully alive to the Master's work. Br. Mark H. Forscutt preached in New Trede-

gar also, several times, and the people there have a very high opinion of him, which is, I am sure, something new; for I think we get our share of persecution in this place; but our consolation is this, God is with us. I am happy to see in the *Herald* that Br. Mark is still exalting his voice for the cause of truth and liberty in the land of America.

Well, Br. Joseph, I must close, lest I weary you with a lengthy letter. Remember us in your prayers, and may Israel's God shed forth his promised blessings on us all, is the prayer of your brother in Christ,  
JOHN HALL.

NORTHFIELD, Rice Co., Minn.,  
December 29th, 1874.

*Br. Joseph:*—I have arrived at my assigned place of labor for the winter. The brethren and friends received me kindly; and yesterday I spoke to a full house, at the old place of meeting in the Little Cannon Valley.

The brethren, so far as yet seen, remain firm in the faith, and appreciate and delight in the beautiful system prepared to make them free. They have heard no sermon for over two years, and have been scattered, insomuch that no meetings of any kind have been kept up. Some of those who seemed to be nearest, by reason of long and more intimate acquaintance, have passed away, to reap the joys of the spirit land. Their faith was a happy boon in the trying hour. We miss them—regret their loss; but the Lord's will be done.

Kind regards, WM. H. KELLEY.

WALTHAM, Tama Co., Iowa,  
December 22d, 1873.

*Mr. Joseph Smith, Dear Sir:*—I am taking your paper, the *Herald*.

I saw in the last one, a piece headed, "Who is at the Helm, God or the Devil?" The piece is very good; and all right for what I know; but it is clear to any one that is not short-sighted, I think, that the devil has got a hold, and has had since 1844. The devil had hold when they killed your father and uncle.

I stood within ten feet of him when he got on his horse to go to Carthage, and I thought of the Lamb going to the slaughter. I looked upon his dead body when it was returned to his own house, and thought of the wickedness of this world.

He was a good man, but they killed him. I hope they wont serve you as they did him; but when men get religion on the brain, they become dangerous; the devil has hold then.

When women want to be saved, and think their own husband can't save them, but some other Elder can; then they are dangerous; and the devil has got a good hold.

I have often seen you, when you were a

little boy in the streets of Nauvoo at play. I don't belong to any church or denomination, for I am sick of the churches in this part of the country. I wish you well.

Please forgive me for bothering you with this. Do with it as you think best. The Methodist, Free Will Baptists and Adventists are trying to start the horns right off the devil's head here, in this section. I am not sure, but I think if the devil had any shame about him he would leave; but he is fond of company, so he stands his ground. I don't mean any harm, Joseph, but when I look back to old times, I almost think [wicksd words.—Ed.]

A. H. LOVELAND.

N. B. I am not a Brighamite. No, sir-e-e!

PROVIDENCE, R. I.,

December 19th, 1873.

*Dear Br. Joseph:*—The work here has never been so prosperous, or so promising. Unity, zeal, understanding, and an abundance of spiritual blessings are enjoyed. God has truly and wonderfully blessed my labors; thank his holy name. I am determined to magnify my calling, that the "building up of the kingdom" shall be my only aim and purpose. I go to Fall River to-day, and to Dennisport the week after.

Truly, affectionately, and fraternally yours

THOS. W. SMITH.

HEALDSBURG, Cal.,

December 26th, 1873.

*Br. Joseph:*—We have been enjoying, for the past month, the labors of Elder Albert Haws, the result of which is, thus far that two precious souls were buried with Christ in baptism, last Sunday; and they were followed, on Monday, by three more; thus increasing the number to five, who have shown their faith by their works, in going forward in the ordinance of God's house; while there are still others apparently deeply interested in the Latter Day Work. May the Lord forward his work, that the honest in heart may be gathered out, and come to a knowledge of the gospel of Christ. We have been blessed with the gifts of the gospel in our meetings, such as tongues, interpretations, prophecy and healings.

The Church here is alive to the interest of the work, and farther addition may reasonably be looked for at no distant day.

Yours in the gospel, P. C. BRIGGS.

MIDDLETOWN, Frederick Co., Md.,

Dec. 9th, 1873.

*Br. Joseph Smith:*—I should be very much pleased to see some Elder in this part of the country to preach to the people. I would do all I could to help sustain him; and also go with him to see to getting houses to preach in. There has been no preaching by the Elders of the Latter Day Saints, in this beautiful valley. I have

preached some in West Virginia, and also in Pennsylvania, but not here; as "a prophet is not without honor, save in his own country." I have loaned out the "Voice of Warning" to be read, and it is creating some stir among a people called Dunkards. They are a very fine and exemplary people; yet they do err, being led by the precepts of men. I have thought of going among them to try to preach to them; but as it is some distance from me, it would be too laborious for me to go there; as I am seventy-one years old, and I desire to have more of the "Voice of Warning" to send among them. And, if it so be that the good Lord will spare me until next spring, I may try and go and preach to them. I would like to have an Elder with me who would be more competent to preach to them. I think they are some of the people that the Book of Mormon speaks of, that there would be some among the Gentiles that are humble followers of Christ; yet they err, being led by the precepts of men. May the Lord bless you and yours.

I remain yours in the gospel of Christ.

GEORGE W. CROUSE.

WOODBINE, Iowa

Dec. 19th, 1873.

*Dear Herald:*—I have several times put my pen to paper, thinking that I would have something to say for the cause of Zion. But I felt my weakness so much that I did not send them. I now feel that if I could only say a few words by which we might be furthered on in the knowledge of God, I would gladly do it. For it is by our diligence and faith in God, that will move the cause of Zion from her fallen state, in which she is in at this time. When we look around about us and see how many obstacles there are in the way, it would seem almost impossible for us to do anything. Then, on the other hand, we can realize the many blessings that our heavenly Father has bestowed upon his creatures in this day and generation, it makes our hearts glad in the Lord, and it inspires our hearts to work while the day lasts. It makes our hearts glad in the Lord; realizing that there is a powerful arm to sustain us, and to help us in every time of need, inasmuch as we observe to do what is well pleasing in his sight. The Lord has promised us that the destroying angel should pass by us, and not destroy us as it did the children of Israel. We can very plainly see that the destroyer is on his way to lay the land desolate under the inhabitants.

And now, if we can so overcome the world and the allurements of sin, that we may be one in Christ, how soon, O! how soon we shall see Zion arise and shine, and put on her robes of righteousness. Is this not worth living for? Is this not worth making a little sacrifice in this life? Even to think

of a day of righteousness here on the earth! O how condescending our blessed Savior was, to confer his Holy Spirit upon such fallen creatures as we are, that we may learn of him by his Holy Spirit, that we may be prepared to meet him at his coming. Has he not repeatedly said that his coming was drawing near? Exhorting us to be faithful that we may meet him with joy and not with grief.

He has warned and forewarned us to be in readiness, and has even said what robe we should put on. It is my belief if we could only get our robes in readiness, there are many of the world that would follow the pattern. For the *Word* said we are to let our light shine before the world, that they may be constrained to glorify our Father which is in heaven. It is our good works which will shine forth; and not our bad works that bring darkness, death, misery and destruction. Not long since I heard a leader of one of the sects say that there would be no more miracles done on the earth. He was speaking of the last miracle that Jesus did before he was crucified. He said that would be the last miracle that Jesus would do. You can imagine my feelings at that time better than I can describe them, when I have a knowledge of his spirit, and his power being made manifest as it was on that day, perhaps not the same miracle; but it was done by the same spirit, and the same power;—when I realize how merciful the Lord is unto us in bestowing so many blessings upon us from time to time, that we may be furthered on in the knowledge of our blessed Savior, it pains my heart when I hear people say the Lord is not doing anything for us.

My hearts desire and prayer to my Heavenly Father is, that their eyes may be opened, that they may see what the Lord is doing for the inhabitants of the earth in this age and generation. O! how much I do desire that a servant of God might be sent into this town to proclaim life and salvation to this people, for they have been so very kind and good to me. I feel that good might be done in the name of Jesus, if there could be an Elder sent here and stay long enough to have prejudice give way, so that the Spirit of God could enter.

HANNAH E. ADAMS.

SAVANNAH, Wayne Co., N.Y.,  
Dec. 30th, 1873.

*Br. Joseph Smith.*—I preached on Sunday in a Methodist Meeting House, at a place called Conquest, in Cayuga County, about fourteen miles away. The Methodist preacher there gave me his place in the stand at his usual hour and appointment. There was a good sized congregation present. Last night I attended an Advent meeting. The preacher discoursed upon a portion of the twenty-fourth chapter of Matthew, and

referred to the abomination that maketh desolate, spoken of in that chapter, and applied it as taking place in the year 530. These kind of Adventists have also figured out the time of the end of the world to take place at this year. And as their time is about expired, they begin to propose an extension to a later period; but do not know why it does not come now. Winter is now set in, after the usual way of this eastern country, with snow, windy and blustering.

Yours with best regards,

C. G. LANPHEAR.

WAUBECK, Wis.,

October 3d, 1873.

*Br. Joseph.*—I went to Cady Creek to visit the Saints before winter would set in, and that I might apologize to the people for not going to the school house the last time I was there. I left on the 24th, to have Saturday to write and give out preaching at the school-house Sunday, September 26th, when I traveled to Mr. Gardner's that lives six miles from Cady. They were living in Waubeck four years back, when I preached at Waubeck and Dunville, and they were my constant hearers, with his brother. Although Methodists, they were interested in the Latter Day Saints' doctrines, and were sorry that I gave up preaching. They are moved to where they are now, and it is a resting place for me. They receive me as a friend. When I arrived there on the 24th of September, at noon, it began to rain, and continued raining. They would not let me go. On Saturday morning the weather was fine and pleasant. I arrived at Br. Webb's at 10 o'clock. I found them in trouble, the baby was very sick, and Br. Webb was gone for the doctor, about ten miles off, and she was alone. Her brother come to stop with her until Br. Webb would come back. Her people are Baptists, and not friends to the Latter Day Saints. I felt sorry for Sister Webb. She looked at me as if she wished for me to do something. I knew she would not like to ask me to bless the baby before her brother; and as I rose to go, I felt impressed to bless the child. I laid my hands upon its little sick head and said aloud, "God bless the baby;" and in my heart I prayed for God to heal it and restore it unto them. I then went up to Br. Shields', about six miles, calling with the people as I went. I was well received by all I called upon, both Saint and sinner.

There is an old gentleman living there, who belongs to no church. His wife is a Campbellite. He attended at all the meetings I had, and seemed disappointed the last time I was there, but did not preach; and Sr. Shield's told me he would like to have some conversation with me. I called to see him as I was going to Br. Shields', (he lives near them), but he was not at home; but the old lady was glad to see me,

which she never seemed to do before; she began to make dinner for me; but I wished to go on to Brother Shields'. As usual, the school-house was taken up, Sunday School from 10 to 11:30; prayer-meeting at twelve. When the Sunday School was out, I asked the Superintendent if I could have the house at two o'clock to preach, and one of the brethren asked likewise. They gave up the prayer-meeting to let me have it; then the meeting opened by singing a hymn; after I prayed, I read the twelfth of Corinthians, taking the twenty-eighth verse as a text, and referred to Ephesians 4th ch.

I returned to Br. Webb's to see about the child; it was much better. Br. Webb did not get the doctor. I asked her when it began to mend; she said, yesterday, when you left. I stopped over night, it continued better, and in the morning when I left, it was laughing and jumping. Your brother in Christ,  
JOHN MACAULEY.

ARMSTRONG, CADAMY, C. N.,  
Dec. 3d, 1873.

*Br. Joseph.*—I thought that I would write to you a few lines to let you know that I am doing all that I can to spread the truth and help build up the kingdom of Christ. I can say to you that there is a Branch here consisting of twenty-one members, and many more believing. I can say that the Lord has blest my labor here, both in preaching and administering the ordinances of the Church. I can say that the calls for preaching are increasing, and the field is growing larger. My prayer is that the Lord will raise up more laborers and send them into the field, for the harvest is great and the laborers are few.

B. G. WATSON.

## Conferences.

### South Eastern Illinois District.

The above Conference convened at Deer Creek Branch, at 10 o'clock a.m., Dec. 6th, 1873. Pres. G. H. Hilliard in the chair; and A. N. Caudle, clerk; I. A. Morris, assistant.

After prayer and sundry remarks by the President, the minutes of last Conference were read, and after consideration it was

Resolved that we apologize to the Elm River Branch for losing their report.

*Branch Reports.*—Dry Fork: 23 members. The spiritual condition of the Branch much better than when last reported.

Brush Creek: 57 members; 2 cut off since last report. Priest Jesse H. Hensen and Eliza Hensen, his wife, cut off, Nov. 20th, 1873.

Elm River: 10 members.

Dry Fork: 24 members; 3 removed by

letter since last reported; and I, Marcus D. L. Marshall, received by baptism, by Henry Walker, confirmed by G. H. Hilliard.

Elder G. F. Thomas reports Dry Fork Branch in better condition than heretofore; troubles in Branch settled.

I. A. Morris reports Brush Creek as last reported, with the exception that prayer meetings are now kept up.

T. P. Green reports Elm River in good condition, with a prospect of some additions.

B. F. Kerr reports Deer Creek in rather poor condition, with poor encouragement for preaching.

T. P. Green reports his labors since June. He has preached in Wabash three times; five times in Brush Creek; six times at Dry Fork; sixteen times at Elm River; twice near Mount Erie; twice at Cisna; twice at Deer Creek; twice at Jeffersonville; finds a good feeling among the people.

B. S. Jones has preached four times; B. H. Ballowe; has preached once; B. F. Kerr twice; J. F. Thomas twice. Pres. G. H. Hilliard has visited all the Branches except Little Wabash. N. A. Morris has preached eight times, and administered some to the sick.

Resolved that Elders mission themselves the coming quarter, and labor where their influence is greatest.

*Evening Session.*—On account of rain, preaching was changed to prayer meeting.

*Morning Session.*—Martin Brown, Priest, having arrived, reported as follows: has spoken a few times in public.

Elder I. A. Morris addressed the audience, followed by A. N. Caudle.

Thirteen officials present.

Resolved that we sustain all the authorities of the Church in righteousness.

Resolved that when this Conference adjourns, it does so to meet at the Dry Fork Branch, on Saturday, at 10 o'clock a.m., February 28th, 1874.

Preaching at night by Elder T. P. Green.

### Decatur District.

The above Conference convened at Little River Branch, Nov. 29th, 1873, at 1 o'clock p.m. Br. A. W. Moffet, president; W. N. Abbott was chosen clerk.

*Branch Reports.*—Lamoni Branch reported. Little River Branch reported. Chariton Branch reported. Leon Branch reported verbally by J. F. Green; in very bad condition; not worthy a Branch organization.

Committee heretofore appointed to examine the District Record in regard to resolutions passed, reported and time granted for further examination, as to the resolutions, the records not being perfect.

Resolved that all District officers of the Decatur District be elected for one year, to

take effect from and after the passage of this resolution. Passed Nov. 29th, 1873.

Resolved that I. N. W. Cooper be appointed Clerk for the ensuing year.

Pres. A. W. Moffet then tendered his resignation as President of District, stating that his temporal affairs were such that he could not attend to the affairs of the District as the urgency of the District seemed to demand; whereupon it was

Resolved that the resignation of Br. A. W. Moffet as President of the Decatur District be accepted with the close of this Conference, and we do hereby tender a vote of thanks for past meritorious services, and pray the blessings of God to attend him.

Resolved that Br. Samuel H. Gurley be chosen President of Decatur District for the ensuing year, to take effect from and after the close of this Conference.

Adjourned to meet at early candle-light, for prayer and testimony meeting.

The Saints had a good time together. Adjourned to meet at 11 A.M. for the funeral services of Br. Alma Allen.

*Sabbath Morning.*—Discourse by Z. H. Gurley, from Rev. 22:12. Spoke to a large and attentive congregation; after which, adjourned to meet at 3 P.M. Benediction by A. W. Moffet.

*Afternoon.*—Minutes of last Conference called for, only a portion of which could be found. Read, as far as found, and accepted.

Number of officials present 16.

*Reports of Ministerial Labors.*—G. Morey reported but little done outside of the Branch; had assisted in administering to the sick, and preached some in the Little River Branch.

E. Robinson reported administering to the sick, and attending one funeral; labors had been confined to the Branch.

Z. H. Gurley reported preaching 13 times; 4 in Ringgold county, Iowa, 4 in Harrison county, Mo., 5 in Lamoni Branch; administered to 12 sick; blessed 5 children; had been to Ringgold county, and administered to Sr. Kent. She was given up to die, by her friends; was healed instantaneously; so that she got up and helped to get breakfast. Had administered to Sr. Cooper, who was healed.

Wm. Abbott had preached five times.

O. Thomas, Teacher, desires to labor in his calling whenever opportunity offers.

Wm. Dodson desires to magnify his calling.

Teacher J. F. Green had been with Br. Brady to attend one appointment, southeast of Leon; also with Br. Abbott. L. Little, labors confined to the Branch; had lost no opportunity of advocating the cause in private conversation; had been blessed in so doing. D. B. Morey was anxious to do his duty as Teacher.

A. W. Moffett reported the District in

good condition, except the Leon Branch. Had attended the Semi-Annual Conference; gone from home fifteen days; had visited the Leon Branch, and tried to regulate the affairs there; thought he had succeeded, and would, if the officers had done their duty, recommended that the Conference take action in the matter. Whereupon the following resolution was passed:

Resolved that a Committee, consisting of E. Robinson, Geo. Morey, and Chas. Jones, to investigate, at their earliest opportunity, the situation of the Leon Branch difficulties, and adjust the same if possible, and report at the next Conference.

Resolved that Z. H. Gurley be added to said Committee.

Resolved that we sustain all the spiritual authorities of the Church in righteousness, and the true interests of the Church, as far as our means will permit.

Resolved that we adjourn to meet at the Draper School House, in the Lamoni Branch, on the first Saturday in March, [7th], 1874, at 11 o'clock A.M.

### Alabama and Florida District.

The above District Conference was held in the Cold Water Branch, December 6th, and 7th, 1873. L. F. West, chairman; A. J. Odom, clerk; G. R. Scogins, assistant clerk.

Official members present 9.

G. T. Chute, G. R. Scogins, L. F. West, and A. Kennedy reported their labors; all have done what they could for the progress of the work. L. F. West has been traveling in the District in company with Br. J. C. Clapp. They have labored like true soldiers of the cross.

Several Branches reported, but were all rejected, save one.

Report of Pleasant Hill Branch for two months, ending Nov. 30th, 1873:—Two have been added since last report, by baptism. Otherwise remains as when last reported. The officers and members are all, without exception, striving to live their religion.

Br. L. F. West asked the Conference to release him from the presidency of the District.

Resolved that L. F. West be released from acting as Presiding Elder of this District.

Resolved that Br. G. T. Chute be appointed to preside over the District.

Question being called, a vote was taken, which was unanimously in favor of Br. Chute.

*Afternoon Session.*—Preaching by Br. G. R. Scogins. Adjourned to 6 P.M.

Preaching by Br. J. C. Clapp.

*Sunday Morning, 7th.*—Preaching by Br. G. T. Chute. Adjourned to come together by singing, for preaching by Br. J. C. Clapp; after to repair to the water's edge

to attend to the ordinance of baptism, where we had the pleasure of seeing four precious souls laid beneath the yielding wave, Br. L. F. West officiating. Br. John White, Srs. Nancy Hall, Rebecca Thompson, and Jane Peva, names of those baptized. G. T. Chute, G. R. Scogins, L. F. West and A. J. Odom officiating in laying on of hands. Preaching by Br. J. C. Clapp.

Adjourned to the call of the President for the next Conference.

Br. J. C. Clapp leaves us an appointment for Tuesday evening; then takes his leave for the west. God be with him and all the true Israel, is the prayer of your unworthy servant. Amen.

### Pottawatamie District.

The above Conference was held at Council Bluffs, Iowa, November 29th and 30th, 1873. Organized with Jas. Caffall, president, and Frederick Hanson, secretary.

Minutes of last Conference were read and approved.

*Branch Reports.*—Council Bluffs: total number 96. Crescent City: total 49.

Spiritual condition of Branches was reported by H. Hanson, W. Strang, L. Campbell, R. Campbell, — McKewen and C. A. Beebe.

The North Star Branch had only held three meetings during the last quarter; the President himself had been there almost every Sunday.

Crescent City: some doing well, but some very much dispirited.

Wheeler's Grove: not very bright; had not been able to obtain a statistical report.

Union: disorganized.

North Pigeon: had good meetings, still only a few were turning out.

Council Bluffs: very good, but might do better.

President Caffall had not done much during the last quarter, on account of the mission assigned him at the last General Conference, which had taken up part of his time; however, if the District saw proper to sustain him during the coming quarter, he would try to get around among the Branches more than he had during the last quarter. He had also spent part of his time in laboring for the support of his family, as he only received \$16,70 from the District for that purpose.

*Reports of Elders.*—Daniel Dodson had preached three times during the quarter.

John Gallup reported by letter; had preached twice in Big Grove; had invitation to preach in other places.

Br. Weeks reported by letter; had preached several times, but seemingly to very little effect.

Missions appointed and continued:—John Gallup to Big Grove and vicinity. Br. Weeks in Casey, Adair county. Brs. Mc-

Intosh and Dodson were appointed to visit Council Bluffs, Union and Wheeler's Grove Branches. Brs. Waddal and Hall were appointed to visit Crescent City, North Pigeon, and Boomer Branches.

Financial report of North Star Branch: Had received for the ministry \$3,75. Paid to the ministry \$5,00.

Resolved that we nominate a man, and recommend him to the Bishop of the Church, as his agent for this District.

And inasmuch as Bro. Gamet was appointed Bishop of this western country in 1867, by the General Conference, a discussion arose whether the man we were about to nominate should be appointed by Bishop Gamet, of Little Sioux, or by Bishop Rogers, of Sandwich. It was therefore

Resolved that Pres. Caffall present the matter to Bishop Rogers.

The Conference then proceeded to nominate a man for the above purpose, by ballot, which resulted in nominating Andrew Hall.

Resolved that we sustain James Caffall as President of this District for the next three months.

That we sustain the constituted authorities of the Church in righteousness.

The word was preached by Brn. C. G. McIntosh and Pres. Caffall.

Official members present 19.

Resolved that we adjourn to meet in Council Bluffs, on the last Saturday in February, [28th], 1874.

### Miscellaneous.

#### Nanvoo and String Prairie.

Inasmuch as the obstacles which prevented the last session of our Conference from adjourning to meet at Montrose have been removed, notice is hereby given that said Conference will be held at Montrose, Lee Co., Iowa, commencing the Saturday before the First Sunday in March, [Feb'y 28th], 1874, at ten o'clock, A.M.

JOHN H. LAKE,

*President of District.*

#### Disfellowshipped.

14 Davis-St., FALL RIVER, MASS.,  
January 19th, 1874.

*Br. Joseph Smith:*—By vote of the Branch I send you the following, for the *Herald*: Resolved that we sustain the action of the Court of Elders, in the case of William Street, and that we now raise our hands against him, to cut him off from the Church. Voted that we notify the Church, through the *Herald*, of our action in his case.

JOHN SMITH, *President.*

JOHN GILBERT, *Clerk, pro. tem.*

**General Church Recorder's Report.**

In the *Herald* of November 1st, 1873, I invited *all* the Presidents and Clerks of Branches of the Church to send their post office address and a postage stamp for each Branch, that I might inform each Branch of what is needed to correctly represent them in the General Church Record. I also expressed a desire that the number of members in each Branch should be sent. If this invitation had been universally accepted, I might now present a *full* report of the names of all the Branches of the Church, and the number of members in each, and have shown to each what is needed, for the General Church Record, but from fifteen Branches I have received post office addresses *without* the number of members, and from forty-seven Branches only, I have received both items. These Branches, and the number of members in each, are as follows:—

Alma, Ill..... 29	Leavenworth, Kan..... 22
Boomer, Iowa..... 15	Mason Bay, Me..... 37
Boyer Valley, Iowa..... 39	Mill Creek, Iowa..... 24
Bryant, Ill..... 19	Millersburg, Ill..... 25
Buffalo Prairie, Ill..... 82	Mound Valley, Kan..... 32
Burlington, Wis..... 40	Nebraska City, Neb..... 46
Coon Creek, Mo..... 8	New Canton, Ill..... 12
Council Bluffs, Iowa..... 105	Newton, Iowa..... 34
Dayton, Nevada..... 11	North Dartmouth, Mass..... 17
Belana, Mo..... 26	North Star, Iowa..... 28
Dennisport, Mass..... 47	Olive, Ontario..... 32
De Soto, Neb..... 19	Omaha (Scan), Neb..... 36
Douglass, Mass..... 12	Philadelphia, Pa..... 46
Dry Fork, Ill..... 23	Rochester, Ontario..... 12
Fall River, Mass..... 62	Sherman, Mich..... 27
Far West, Mo..... 32	Stockton, Cal..... 41
Galland's Grove, Iowa..... 140	St. David's, Ill..... 25
Glenwood, Iowa..... 30	Streator, Ill..... 8
Good Intent, Kansas..... 11	Syracuse, Ohio..... 24
Independence, Iowa..... 44	Thriving Willow, Ill..... 8
Keokuk, Iowa..... 39	Union, Utah..... 22
Knoxville, Mo..... 11	Vincennes, Iowa..... 23
Lawrence, Mich..... 40	Watsonville, Cal..... 51
Llanely, Wales..... 29	

From Statistical Reports, I have copied the following names of Branches, number of members and dates of reports:—

Boone County, Ill..... 17	Aug. 30, 1873.
Brooksville, Maine..... 26	" 3, "
Burlington, (German), Iowa..... 12	Nov. 20, "
Croton, Iowa..... 30	Aug. 31, "
Farmington, Iowa..... 21	Dec. 6, "
Marengo, Illinois..... 20	Aug. 30, "
Mission, Illinois..... 66	" 24, "
Pilot Grove, Illinois..... 15	Nov. 20, "
Plano, Illinois..... 140	" 3, "
Pleasant Grove, Iowa..... 34	Dec. 28, "
Providence, R. I..... 38	" 21, "
Rock Creek, Illinois..... 33	Aug. 31, "
St. Joseph, Mo..... 60	Jan. 1, 1874.
Spring Valley, Wis..... 8	Oct. 10, 1873.

The following names of Branches, numbers and latest dates recorded, are gathered from the General Church Record:—

Butler, Ala..... 16	Jan. 9, 1874.
Canton, Ill..... 40	Nov. 4, 1873.
Elvaston, Ill..... 11	July 1, "
May, Maine..... 33	Aug. 10, "
North Mines, Ind..... 9	" 26, "
Pleasant Ridge, Ind..... 9	Nov. 3, "
Pleasant River, Maine..... 11	" 13, "
Union, Ind..... 17	July 1, "
Union, Maine..... 10	Oct. 20, "
Waconda, Mo..... 23	Sept. 26, "
Wilton Centre, Ill..... 49	Aug. 17, "

The following names of Branches, numbers and dates of the latest reports in the last six months of 1873 have been gathered from the *Herald*:—

Aberamman, Wales..... 34	Oct. 25.
Alameda, Cal..... 65	" 5.
Allenville, Iowa..... 32	Aug. 16.
Amboy, Ill..... 53	Nov. 29.
Atchison, Kansas..... 39	" 1.
Bellevue, Ill..... 41	Sept. 14.
Benton, Mo., or Kan..... 39	Nov. 1.
Bevier, Mo..... 21	" 28.
Brush Creek, Ill..... 59	Sept. 6.
Campo Bello, Maine..... 5	Oct. 4.
Coldwater, Alabama..... 78	" 3.
Crescent City, Iowa..... 56	Aug. 30.
De Kalb, Mo..... 22	Nov. 28.
Dry Hill, Mo..... 31	Sept. 14.
Eden, Ind..... 38	Aug. 30.
Elm Creek, Iowa..... 17	Nov. 1.
Evening Star, Ala..... 59	July 11.
Fanning, Kansas..... 17	Nov. 1.
Fox River, Ill..... 50	Aug. 30.
Gallatin, Montana..... 22	Oct. 25.
Gravois, Mo..... 64	Sept. 14.
Guilford, Mo..... 20	Aug. 16.
Hannibal, Mo..... 4	Nov. 28.
Harlan, Iowa..... 14	Oct. 11.
Healdsburg, Cal..... 17	" 5.
Hazeldell, Mo..... 6	Nov. 28.
Janesville, Wis..... 23	Aug. 30.
Kewanee, Ill..... 113	Dec. 2.
Lamoni, Iowa..... 69	Aug. 23.
Leon, Iowa..... 17	" 23.
Little Kennebec, Maine..... 39	Oct. 4.
Little River, Iowa..... 64	Aug. 23.
Little Sioux, Iowa..... 95	" 23.
Little Wabash, Ill..... 17	Sept. 6.
Llanfabon, Wales..... 5	Oct. 26.
Magnolia, Iowa..... 33	Dec. 6.
Millshoals, Ill..... 17	Sept. 6.
Netawaka, Kansas..... 7	Aug. 2.
New Canton, Ill..... 12	" 9.
New Tredegar, Wales..... 29	Oct. 26.
North Pigeon, Iowa..... 26	Aug. 30.
Olive, Maine..... 18	Oct. 4.
Omaha, (English), Neb..... 70	July 5.
Petaluma, Cal..... 20	Oct. 5.
Pittsfield, Ill..... 21	Aug. 9.
Pleasant Hill, Alabama..... 22	Oct. 3.
Pleasant View, Maine..... 21	" 4.
Plum Creek, Iowa..... 92	Nov. 1.
Princeville, Ill..... 25	Dec. 2.
Robe's Station, Mo., or Ill..... 12	Sept. 14.
Sacramento, Cal..... 80	Oct. 5.
St. Louis, Mo..... 264	Sept. 14.
Salem, Iowa..... 48	Nov. 1.
San Benito, Cal..... 24	Oct. 5.
San Bernardino, Cal..... 201	Oct. 5.
Sandwich, Ill..... 46	Aug. 30.
San Francisco, Cal..... 75	Oct. 5.
Shell Creek, Neb..... 7	Sept. 7.
Spring Valley, Iowa..... 45	Aug. 23.
Tarkeo, Mo., or Kan..... 15	Nov. 1.
Turkey Creek, Mo..... 11	Sept. 19.
Turney, Mo..... 6	Nov. 28.
Twelve Mile Grove, Iowa..... 11	Aug. 23.
Union, Ind..... 19	Aug. 23.
Victoria, Ill..... 20	Aug. 23.
White Cloud, Kan..... 33	Nov. 1.

Total number.....6,540.

The names and latest reports of all the Branches which have not reported their number of members since June, 1873, have been excluded from the foregoing selection, but I *again* renew my appeal for post-office addresses, &c., so that regularity and order may appear in the General Church Record, and in an early revision and extension of this report in the *Herald*. I hope that Presidents and Clerks of Branches will not disregard this "Appeal."

In the *Herald* during the last six months, the reports of many Branches to District Conferences were published which do not contain the number of members, but are reports of changes only, or no changes. I would suggest the propriety of reporting the number of members in every report. The names also of many Branches have been published since June, 1873, as those who have made no reports. The Branches referred to, who have only reported changes, or no changes, or nothing, are the following:—

Allenville, Mo.  
Batavia, Ill.  
Bear Isle, Me.  
Beaufort, Wales.  
Bell Creek, Neb.  
Braidwood, Ill.  
Burlington, (Eng.), Iowa.  
Chariton, Iowa.  
Columbus, Kan.  
Deer Creek, Neb.  
Elm River, Ill.  
Eureka, Ala.  
Freedom, Wis.  
Green's Landing, Me.  
Galesburg, Kan.  
Harris Grove, Iowa.  
Kennebec, Maine.  
Leland, Illinois.  
Liberty, Iowa.  
Little Deer Isle, Maine.

Lone Star, Ala.  
Merthyr, Wales.  
Montrose, Iowa.  
Nemaha, Iowa.  
Nephi, Iowa.  
North Coon.  
Platte, Mo.  
Pleasanton, Kan.  
Pleasant View, Kan.  
Rockland, Maine.  
Sandusky, Wis.  
Santa Rosa, Fla.  
Starfield, Mo.  
String Prairie, Iowa.  
Ton Yr Ystrad, Wales.  
Union, Iowa.  
Webster, Wis.  
Wheeler's Grove, Iowa.  
Willow Creek, Mon.

Having presented the names of 177 Branches in the foregoing classifications, I hope I shall be enabled to make an additional and more complete report in a few weeks.

ISAAC SHREN.

Plano, Kendall Co., Ill.,  
Jan. 21st. 1874.

### To the Elders of the Quorum of Seventy.

Dear Brethren.—In view of the wide, and every day extending field inviting laborers, together with the increasing desire to hear on the part of all classes, and the activity of the enemies of truth, we feel prompted to address you, and bring to your consideration the present want of a more numerous and active traveling ministry. The world is ripening; creeds and theories changing; new questions arising; and new issues forced upon the religiously inclined, as well as upon the religious teachers. The spirit of irreligion is rampant, and Christianity is attacked at all points. The Iconoclasts (breakers of images) of to-day, are seeking to break down the temple and altar of God—the pillars of gospel truth, and obliterate, (what sectarians have obscured), the foundation of hope.

At this juncture an unusual disposition is manifested to lend an ear to the words of life; the Church feels this increased weight of responsibility to furnish an increase of laborers corresponding to this increased demand; and its main resource in the matter is the Seventy. How many of you will respond like the ancient of the Lord, "Here am I, send me?" How many can so respond

and take the field from the next Annual Conference? As many as can, and will probably do so, please inform us of their willingness and intention; and if drawn to any particular region, name it and the principal reasons for choosing such locality. If any are willing, and are prevented by obstacles they cannot remove, advise us of such facts. Those already in the field, whether upon home or foreign missions, we request to communicate with us upon the condition, prospects and wants of their several missions, and of any change of labor contemplated by them. By complying with this request at as early a day as convenient, we will be the better enabled to provide for the various wants of different localities by having a better understanding and preparation against the Conference. And we would here suggest, that it will be a praiseworthy act on the part of local brethren and Branches, where a Seventy is resident and in shackles, to "loose him and let him go." Brethren, try it; and may the God of all grace reward you, and inspire those to help move the cause of Zion, and in hope of its complete redemption,

We remain your co-workers in the vineyard of the Lord.

J. W. BRIGGS,

President of the Twelve.

PLANO, Ill., Jan. 24th, 1874.

Notice to the several Elders and members of the Quorum of Seventy.—In view of the coming Annual Conference, we wish to call the attention of all the members of Seventy to the request in the *Herald* of the Fifteenth of last April, (1873), under the head of Report of the Quorum of Seventies, and to that clause or resolution which reads thus:

"Moved, that the several Elders of the Quorum of Seventy, be requested to report themselves to C. G. Lanphear, Sandwich, DeKalb Co., Illinois, either personally or by letter, their readiness for duty."

Brethren of the Seventy, do not fail to let us hear from you, that we may be justified, and better prepared for action for the coming Annual Conference.

C. G. LANPHEAR,

President of Quorum of Seventy.

SANDWICH, DeKalb Co., Ill.,  
January 17th, 1874.

### Information Wanted.

Sister Mary Ann Llewelyn, of Columbus, Kansas, wishes to hear from her brother, John Bajer, who when last heard from in 1869, was residing in Brooklyn, N.Y. And also from her brother-in-law, Thomas Jones, vest maker, who when last heard from, was residing in New Jersey. Any information concerning the above-named parties, through the *Herald*, or by letter, will be thankfully received.

**Northeast Wisconsin District.**

The Northeast Wisconsin District will hold their next Conference at Binghamton, Wolf River Branch, Outagamie County, Wisconsin, on Saturday and Sunday, Feb. 21st and 22d, 1874.

By order of the President of the District.  
W. S. MONTGOMERY.

**Notice.**

That the Middelen\* District of the Eastern Division Conference will be held in Cosmopolitan Hall, adjoining Masonic Temple, in Seventh Street, near Grand Street, Williamsburg, on the Saturday before the fourth Sunday in February, [28th], at two P. M.

THOMAS LESTER,  
*President of Branch.*

\* Word not understood.

**DIED.**

Brother DAVID BONA departed this life on the 26th of December, 1873, in the 76th year of his age, in the hope of a glorious resurrection.

At Bevier, Mo., January 9th, 1874, of croup, MARY ANN, daughter of Samuel and Ann SANDERS, aged 4 years, 6 months, and 9 days.

At Bevier, Mo., November 29th, 1873, of croup, ALICE, daughter of J. T. and M. THOMAS, aged 1 year, 9 days.

"Sleep, Alice, sleep; you are gone to the slumbering tomb, to rest from all your pains, till the Savior comes in glory.

At St. Joseph, Mo., December 26th, 1873, of ripe old age, in the 84th year of her earthly career, Sr. CATHARINE HAILY.

She died in hope.

At Newtonia, Newton Co., Missouri, December 21st, 1873, LAURA, daughter of Bro. R. M. and Sr. Hannah BARMOUR, aged 12 years, 11 months, and 4 days.

At Wheeler's Grove, Pottawattamie Co., Iowa, July 16th, 1873, of heart disease and liver complaint, Sister MARTHA HILLIARD, wife of Chester Hilliard, aged 37 years, 1 month, and 5 days.

At Hopkins, Michigan, September 29th, 1873, of congestive chills, WILLIE, son of Asa and Mabel E. COCHRAN, aged 2 years and 3 months.

At Buffalo Prairie Branch, Mercer County, Illinois, January 2d, 1874, of congestion of the heart, CHARLES LEARMAN, son of Henry and Eliza HOLMES, aged 3 years, 11 months, and 1 day.

Sermon by Elder J. F. Adams, from Rev. 14 : 13.

At Galesburg, Mo., August 20th, 1873, Sister KATE, wife of Bro. Charles S. ROBERTSON, aged 36 years.

Sister Kate was baptized by Bro. B. V. Springer, in 1871, and lived and died in full faith of a glorious resurrection.

At Good Intent, Atchison County, Kansas, December 31st, 1873, of croup, THOMAS, only son of Hiram and Sarah PARKER, aged 1 year and 8 months.

Funeral sermon by Elder David Williams. Text, Matthew 19 : 14.

At St. David's, Fulton Co., Illinois, January 14th, 1874, of quick consumption, Sister JANE, daughter of Noah and Mary WILLIAMS, aged 18 years and 14 days.

Services by Elder Mark H. Forscutt, of Canton, Ill.

**Selections.****Remains of an Ancient Inhabitant of the Earth Discovered.**

The papers have already chronicled the finding on the bank of the Missouri, Nebraska side, not many miles from Yankton, of the fossil skeleton of a Plesiosaurus. After being for some time on exhibition in Iowa City, it was critically examined by Prof. White, State Geologist, who gives his opinion upon the subject as follows:

Having had an opportunity to examine the singular remains that are now on exhibition in this city, I have come to the conclusion that they once were the frame of an animal known to scientific men as the "Plesiosaurus;" the word meaning "near to or like a lizard."

The animal, having been an inhabitant of this planet between 500,000 and 1,000,000 years ago, is known only to the few scientific men who have had an opportunity to inspect its remains, preserved in nature's way, between seams of rock through this long period of time, the skeleton being, of course, the only parts remaining.

From all that has been gathered, the animal was like unto the lizards, or perhaps the alligators, of the present time, and of their nature. It differed from the alligator, however, in the length of its neck, which was as long as the rest of his body and tail together, resembling that of an immense swan.

Its mouth was armed with 130 to 140 sharp pointed conical teeth, and it is believed to have been an air breathing animal. Its neck has from forty to fifty joints or peices in it, thus giving it great freedom of motion and the power of using those formidable teeth with great effect.

It is no doubt a fierce and savage animal, more so if possible than the alligator or crocodile of the present age.

From the scanty description that I possess, the remains now in our town exceed anything of the kind ever before discovered as to size and length.

The skeletons of this animal before discovered are reported from fifteen to twenty feet in length, while this Nebraska produc-

tion is not less than thirty-six feet long without the head.

It is a pity that this splendid specimen should be allowed to go from the very doors of our University to be placed in some cabinet east.

It is a western production, and should be owned here by our own *savants*.

All who have a curiosity to see things of the past, should see this skeleton of an animal, which lived and died before any of the present species had existence. This skeleton was part of the living form before the ox, horse, elephant, man, or in fact any sort of animal form known to us had been created. This Plesiosaurus was indeed an old settler. His remains are now before us telling of his death, which happened 500,000 years ago, so says the tombstone above him.

We believe that this is the first specimen of the remains of this animal ever found in the United States, as we find in the authorities to which we have access no record of any other discovery. So valuable are these remains that a skull which was found in France became the subject of a treaty between that Government and England. The possession of this specimen by the cabinet of our State University would give the institution a prominence and importance the world over, for it would become a scientific Mecca, as possessing the very Koh-i-noor, of fossils.

### A Cave of Dead Indians.

A Virginian paper says: "The following information is given us by gentlemen of the highest character and credit, who have seen with their own eyes, touched and tested with their own hands the wonderful objects of which they make report. The workmen engaged in opening a way for the projected railroad between Weldon and Garrysburg, struck, on Monday, about a mile from the former place, in a bank beside the river, a catacomb of skeletons, supposed to be those of Indians of a remote age and a lost and forgotten race. The bodies exhumed were of a strange and remarkable formation. The skulls were nearly an inch in thickness; the teeth were filed sharp, as are those of cannibals, the femur (thigh bone) being as long as the leg of an ordinary man, the stature of the body being probably as great as eight or nine feet. Near their heads were sharp stone arrows, some mortars, in which their corn was brayed, and bowls of pipes, apparently of soft soapstone. The teeth of the skeletons are said to be as large as those of a horse. One of them was brought to the city and presented to the officers of the Pittsburg Railroad.

"The bodies were found closely packed together, laid tier on tier as it seemed. There was no discernible ingress or egress to the

mound. The mystery is who these giants were, to what race they belonged, to what era, and how they came to be buried there. To these inquiries no answer has been made, and meantime the ruthless spade continues to cleave skull and body asunder, throwing up in mingled masses the bones of this heroic tribe. We hope some effort will be made to preserve authentic and accurate accounts of these discoveries, and to throw some light, if possible, on the lost tribe whose bones are thus ruthlessly disturbed from their sleep in earth's bosom."

### Golden Grains.

Exemplifying duty does more than explaining it.

To be furious in religion is to be irreligiously religious.

Neither great poverty nor great riches will hear reason.

A straight line is the shortest in morals as in geometry.

The rays of happiness, like those of light, are colorless when unbroken.

I guard well my friendships. They are worth more to me than any conceivable fame.

The greatest of men live unseen to view, while thousands are not qualified to express their influences.

Decision for the right tends to progression, and progression to good works, and good works to eternal reward.

The greatest gift mentioned in the Bible, is salvation in the Kingdom of God; and the only ones who have the promise of said gift, are they who obey the gospel of Christ, and keep steadfast to the end.—*W. C. L.*

Good men demand constant friction with bad people to keep their goodness in tone, and men who are trying to be good need to see the prize they aim at shining like a star on the bosom of a very palpable darkness.

This statement was recently made under oath by a Catholic priest on Ward's Island: "I believe I have divine authority to secure Protestant children from their Protestant mothers and make them Catholic children; I deny the right of the Protestant minister to do the same."

Mr. Spurgeon lately said, on the subject of close communion: "If I should meet a truly converted child of God, who called himself a Primitive Methodist, or a Wesleyan, or a Churchman, and should say: 'No, sir; you do not agree with me on certain points. I believe you are a child of God, but I will have nothing to do with you,' I should then think the text would bear very hard on me: 'These are they who separate themselves, sensual, not having the spirit.'"

The Philadelphia *Presbyterian* admits that fastidiousness in the ministry, and the reluctance to go where comfort is not assured, has something to do with the corresponding facts of vacant churches and unemployed ministers.

He that hath a trade hath an estate, and he that hath a calling hath an office of profit and honor; but then the trade must be worked at, and the calling well followed or neither the estate nor the office will enable us to pay our taxes.

The Ultramontanists of France are now organizing pilgrimages to the statue of Notre Dame de Boulogne sur Mer. The statue is said to have been brought into that port in the seventeenth century on board of a vessel manned by angels, to the great astonishment of the inhabitants.

A religion of the bare intelligence makes everything disreputable; of the feeling, everything vague; of the conscience, everything rigid. Intelligence in religion gives form to feeling, feeling gives warmth to conscience, and conscience gives firmness to both.

If a second Joshua, to-morrow, commanded the sun to stand still, and obeyed him, and he therefore claimed credit as a miracle-worker, I am afraid that I should answer, "What! a miracle that the sun stands still? Not at all. I was always expecting it would. The only wonder to me was its going on."

A sheep sets a good example of meekness. If a man imitates a sheep in this respect he will go safely in this world and gain reward in the next.

Contentment, we are informed, is a good thing; but there seems to be two kinds, viz: content with doing the best we can, and not content with what we are, while we can grow better.

Bees generally mind their own business; but when we go to rob them they will fight for their rights, if they get the chance.

### A Prediction.

A Washington letter in the *New York Journal of Commerce* quotes the following prediction, the original of which, in Latin, is copied from a book in the library of the Augustinian Convent, at Rome, published in 1675:

"Before the middle of the XIX century, sedition will be excited every where in Europe; republics will arise; kings will be put to death, together with the nobility and the ecclesiastics, and the religious will desert their convents. Famine, pestilence, and earthquakes will spread desolation over many cities. Rome will lose her sceptre by the invasion of false philosophers. The Pope will be made a captive by his own peo-

ple, and the church of God will be placed der tribute, divested of its temporal possessions. In a short time there will be no Pope. A prince from the north will overrun Europe with a great army—destroy the republics and exterminate all rebels. His sword, wielded by God, will vigorously defend the church of Christ, uphold the orthodox faith, and subdue the Mahometan power. A new pastor, the final one, will come by a heavenly sign from the shore, in simplicity of heart, and in the doctrine of Christ, and peace will be restored to the world."

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# THE TRUE LATTER DAY SAINTS' HERALD.

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

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

Vol. 21.

PLANO, ILL., FEBRUARY 15, 1874.

No. 4.

## What is Your Example?

Perhaps, there is no influence more potent for good or evil among men, old or young, than that of example.

Words fitly spoken sway the multitude; rouse their feelings; enchain the attention; enlist their sympathies, and excite the admiration of all that hear. But too often, when the sound of those words has died away their effect is vanished too; and with it the pious resolve has faded; the holy feelings that were inspired cease to influence the mind, and the beautiful gems of truth are forgotten. But a good example is the exemplification of truth and righteousness. In it the divine principles are lived and acted, and thus the full force of their power and beauty are set before the eye. And in the life of the truly good it is constant and abiding, it does not pass away with the hour. Its illustration of divine truth is at once convincing and convicting. It deprives us of power to doubt, and at the same time charges us with guilt in not having reduced the precept to practice.

This was one of the grand secrets of success in the life and mission of Jesus the Great Teacher. He not only came to teach, but also to do the will of his Father. Had he only taught the divine precepts, the wily Pharisees and Sadducees would have entangled him in their nets; they would have charged him with saying and not doing; with denying by his acts what he taught in his words. But his precepts confounded them; his practice put them to shame, and silenced their envenomed tongues. He lived according to the precepts of the

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religion he taught; and the glorious beauties that shone in his life awed his enemies; attracted the lovers of godliness, and filled them with admiration; and at the same time constrained the evil doer to follow in his footsteps.

It was example, in a great measure, that gave such tremendous success to the Apostles and Elders of the first century of the christian church; and if any good has been accomplished in all the succeeding ages, it has been owing, under God, not to the imperfect teachings of men, but to the noble and Christ-like examples of those few who, in all ages, have *lived* in accordance with the truth, because they loved it.

The power of example might be illustrated in a thousand ways, but we have chosen the above, and think them sufficient to illustrate the beauty of good example.

This is the great duty of the christian to-day; and it is binding upon us, as it was upon the christians of the early ages. When Christ says, "Follow me," he calls upon us to imitate his divine example. Vain will be our efforts to convince the world of the beauties of Christ's religion, if words are the only means we use. We may be eloquent as Demosthenes, and as zealous for our theory as Paul was for Christ's sake; but if the example is lacking, men will say we do not believe our own teaching, and will charge us with hypocrisy in trying to ensnare them with a system in which ourselves have no faith. The cry of "priestcraft," will be raised against us, and our teachings, however true they may be, will be passed unheeded. This is not all, we shall be found traitors

to God's cause, our hope will be cut off, and our expectation perish forever.

Let me ask again, What is your example? If it is not what it should be, a copy of the divine one; in other words, if we are not trying to walk in the footsteps of the Great Teacher, then we are on the broad pathway of the evil one; we are scattering the seeds of darkness and death, and God has decreed that "whatsoever we sow that shall we also reap." If we sow to the Spirit, we shall reap life eternal; but if we sow to the flesh, or to the evil one, we shall reap corruption. Then how important it is that we ask ourselves what example we are setting. Let us look closely at the matter, and be honest with ourselves. This is no time to deceive ourselves or to seek to deceive our neighbors, and it will be idle indeed to seek to deceive the Holy One.

We are parents, perhaps; it would shock us to hear our little ones use improper language; to take the name of God in vain; to act dishonestly with each other; to slander their brothers and sisters; to love falsehood and practice any degrading acts. We would not like to see them following in the steps of the lewd, nor of the drunkard. No man loves to see his children degrading themselves however degraded he may be. We would shudder at the thought that they should become revilers of all that is good and pure. What, then, is our example? We acknowledge God in our words. Do our acts acknowledge or deny him? We preach love. Do we practice any? We extol truth. Do we deal falsely? We say, "Do unto others as you would they should do unto you." Do we love to slander our neighbor? Do we envy his good fortune? We condemn the lewd and profane. Are we in their slimy path? Do we roll profanity under our tongue as a sweet morsel? We teach temperance. Do we love the intoxicating cup? Do we drown our senses in the flowing but life-destroying bowl? If we do these things, the purity of our precepts will be sunk, as it were, in the deep, dark, and damning example we set before our children. They will not see the beauty and excel-

ence of godliness, but they will perhaps be ensnared in the meshes of our unholy example, and sink with sorrow into the mire of iniquity to rise no more. Our children are closer watchers of our conduct, than they are listeners to our words; and clever imitators too.

It will be well to remember that "we are all children of a larger growth," and are more apt to look at the example of others than to listen to their teachings; especially when looking upon a person who is supposed, from his position, to be a man of God. We are too apt to think that whatever such a man does, we may do with perfect safety to ourselves. This was brought forcibly to my mind some years ago. It was on a hot summer's day; I was in the streets of a western town; an old acquaintance came up to me, a brother in the Church too, and after exchanging the usual civilities, he invited me to drink a glass of beer with him. Without reflection I accepted the invitation. We entered the cellar, and while there, I reflected in this wise:

"Here I am, an Elder in Israel in a beer saloon, only having one glass it is true; but a brother is perhaps going by, who is weaker in resolution than myself; he sees me heaving the glass to my mouth. He knows not that I am only quenching my thirst, and that this is the only glass. He knows I am here, drinking of the intoxicating cup. He concludes that, as a man of God, I would do no harm, consequently it is no sin to drink a glass of beer; and if I can drink *one* without sin he can do the same. By and by he enters, calls for a glass; that excites his thirst for another, and another, and my example has made him a drunkard; and it is written, 'The drunkard cannot inherit the kingdom of heaven.' And all this must be laid to the weight of my example."

These were my reflections, and I inwardly resolved that no such blot should stain my record, and that no lost soul should curse me as the cause of his ruin.

Fellow laborers, How is it with you? What is your example? Is it good or evil? Are you consistent? Do you practice what you teach? Or are you only careful to set forth in glowing eloquence

and well studied speech, the excellency of the gospel of Jesus, that your brethren and sisters may admire your eloquence and tact, and applaud the profoundness of your reasoning? If only the latter, then you are more dangerous to the interests of mankind than the avowed reprobate—the most vile and degraded despisers of godliness—can be.

But if you are consistent—living in accordance with the religion that you teach—your children will bless you, and through all eternity will honor you as the instrument, under God, of leading them to eternal life. And perhaps thousands whom you know not, will point to you as the humble means of making plain to them, by a godly example, the pathway to celestial glory.

Let us obey the divine injunction given through the inspired Paul, and be “examples of the believers, in word, in conversation, in charity, in spirit and in purity.”

HOPE.

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### Sacraments.

The word sacrament, is commonly understood to mean “sacred ordinance,” or a means of grace of divine origin.

When we consider how far mankind have fallen from grace, the necessity of sacraments is at once apparent. The indulgent Creator has graciously furnished the means by which his prodigal children may return to holiness and favor. These means, through Christ, are prayer, keeping the law, and the observance of the sacraments.

It is not our purpose to take up time in discovering what this, that, or the other church believes; or what either ancient or modern divines say about sacraments. In the first place, such a course might weary the reader; and, in the second place, however instructive such authors might be, they are not authority. Our only hope is in Christ Jesus, therefore we go straight to the book of the law.

### BLESSING OF CHILDREN.

“He took them [children] up in his arms, put his hands upon them, and blessed them.”  
—Mark 10 : 16.

Had not sin come into the world, there

would have been no need of sacraments. All mankind would have been holy, and full of grace. But when all the inhabitants of earth had sinned, there were none to bring forth a holy race; for, we ask, “Can an impure fountain send forth pure water?” The answer is, unquestionably, No! “That which is born of the flesh is flesh.”—John 3 : 6. Therefore our Lord established the blessing of children. This does not infer that children are sinners; by no means. For “sin is a transgression of the law.”—1 John 3 : 4. According to this inspired definition of sin, every child that comes into the world is innocent; although it is under the curse and is not holy. It is, therefore, necessary that it be consecrated to God—born of the Spirit. “For that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.”—John 3 : 6. A man commits treason, for which his life and property are forfeited. His children are innocent of the crime, but they are more or less sufferers—under the ban—but a merciful government, on proper application, will remove the ban and restore them to their estate and privileges. This is our case exactly in childhood.

Some ministers, instead of following the example of our Lord, place a wet hand on the child’s head; others sprinkle them with water. How do the words of the royal prophet apply to such? “They have transgressed the law, and changed the ordinance,” &c.—Isa. 24 : 5.

The Church of Jesus Christ of Latter Day Saints is the only one that we know of that observes this sacrament literally as the author established it. To those who say that the sacrament is not essential, we have only to say, that we dare not claim to be wiser than God; nor hazard a contempt of the means of grace which the Savior has vouchsafed unto us.

As Hannah took Samuel to the temple and “lent him to the Lord,” so the mothers in Israel bring their offspring to the house of God for consecration: and as Jesus took children up in his arms and blessed them, so the ministers of Christ bless and dedicate to God the little ones that are brought to them.

No mother should neglect this duty,

nor suffer her child to pass from earth without this sacrament, even though it were but an hour old.

We believe that any man holding the priesthood may attend to this ordinance.

X. A.

### Jesus the Savior of Men.

Suppose to illustrate, that a cavern most drear,  
 Made either by nature, or art, very queer,  
 Of workmanship curious, and device most strange,  
 Admitting no sunbeam, no daylight, no change,  
 Had existed for ages, in a spot so retired,  
 That mortal to find it, must indeed be inspired.  
 The kingdom resounded with sorrowful wails,  
 Secret dread in the mind of each subject prevailed,  
 Lest the King, or his agents, should open the door,  
 And bid him this awful cavern explore.  
 Useless were bribes, also title and fame,  
 Peers, princes, and beggars were summoned the same.  
 The code of this province contained a clause  
 Reading, "He who is guilty of breaking these laws,  
 Incarcerate him in this dungeon, but wait  
 Till he weeps for his sins and deploras his sad fall;  
 For no word of condolence can to him be spoke,  
 And no merciful judge can his sentence revoke."  
 A long tunnel-like passage led into the cell,  
 Within which was placed a machine to propel.  
 It would move fast or slow, as the power was applied,  
 Which was easily done by a lever outside.  
 The culprit thrust in, and pushed rudely ahead;  
 Was soon stretched at full length on a cold, stony bed;  
 Shut out from the earth, dead indeed from that hour;  
 For the wheels possessed only a propelling power.  
 And no other aperture, no crevice, no block,  
 But the walls of the cave were one solid rock.  
 The poor wretch thus entombed had no hopes of egress,  
 And the rocks hoarsely echoed his cries of distress.  
 For thousands of years had this Monster been fed  
 Upon human bodies, whether living or dead;  
 Now, no person could tell, as no tidings e'er came

From this dungeon of darkness, this prison of shame.  
 But awfully silent this Sarcophagus stood,  
 Clutching millions of victims, some evil, some good.  
 At length, a most brave and magnanimous youth,  
 A genius, a scholar, a lover of truth;  
 The King's only son, loved, revered and caressed,  
 Was touched with emotions that could not be suppressed;  
 His philanthropic heart swelled with harrowing grief,  
 For his brethren, cut off from all hopes of relief.  
 He plead with his Father, he reasoned, he prayed,  
 That the red hand of Justice, by Mercy, be stayed.  
 The King fondly loved both his subjects and Son,  
 But said, "Let not Justice, by Mercy, be won;  
 For eternal the law, and unchanged the decree,  
 And what duty demands must inevitably be."  
 But again plead the youth, "Won't a season suffice?  
 Cannot satisfied Justice relinquish its prize  
 When atonement is made and imprisonment borne,  
 And the man for his follies doth sorrow and mourn?  
 Let us open a door to this horrible den,  
 And limit the bondage of these wretched men."  
 Assent and assistance, the generous King gave,  
 For his dear Son to enter this desolate cave,  
 As all efforts without would be utterly vain,  
 He must calmly submit, like a lamb to be slain.  
 He wrote the poor captives to be of good cheer,  
 And prolong their lives, for redemption was near.  
 The King and his subjects were somewhat estranged,  
 Hence they knew not the pledges that were interchanged;  
 Neither the co-working of Father and Son,  
 In the plan of redemption they had begun.  
 A few honest souls were enlightened in part.  
 And they followed the youth with sorrowful heart;  
 Manfully, bravely, he bore his arrest,  
 Concealing his title, but baring his breast.  
 Should they know him, their Prince, they would quickly dismiss,  
 And by no other means could he enter but this.  
 Disguised as a felon, his murderers thought  
 Him only a thief; and two others were brought,

Convicted, condemned, and entombed were  
 all three ;  
 And the innocent youth was considered to be  
 The vilest of all, him they banished to scorn,  
 As he clung to life's joys on that beautiful  
 morn,  
 And shrank from the corridor, cheerless and  
 damp,  
 The gloom of whose walls knew not even a  
 lamp.  
 The great King was there, with his person  
 concealed,  
 But unto his Son, he his presence revealed.  
 He cheered him with visions of fame and  
 renown ;  
 He promised him gems for a glittering  
 crown.  
 One agonized groan and a shudder of dread  
 Was all, and he bowed his illustrious head.  
 The wheels drew him in, for the lever was  
 plied  
 With a zeal, that demons incarnate outvied.  
 Most rapid his passage from earth to the  
 tomb,  
 And a self-lighted lantern dispelled all the  
 gloom.  
 He concealed, and took with him, a curious  
 store  
 Of implements needful to open a door ;  
 Utensils to hew with, to blast, and to cut ;  
 And the Father had placed, ere the prison  
 was shut,  
 A magnetic rod in the tube to the cave,  
 By which he assistance and instructions  
 gave.  
 It is vain to attempt it, for tongue never told  
 The soul-sickening scenes that the youth did  
 behold,  
 As he entered that charnel-house, filthy and  
 vile.  
 Living skeletons met him, and ghastly their  
 smile,  
 As they clamored for food, which came daily,  
 but scant ;  
 They asked if he come with his pleasures to  
 taunt ?  
 He told them his mission, a credulous few  
 Laid hold to assist him ; some insolent grew.  
 Others hopeful but calm, stood in apathy  
 wrapped ;  
 Many could not their natures to order adapt ;  
 But noisy, impulsive, rude, eager and wild,  
 They rejoiced, then lamented, they blessed,  
 then reviled.  
 Thus few was the number that strove to be  
 free,  
 And slow was the remnant the opening to  
 see.  
 It was made, though three days of hard la-  
 bor had passed,  
 Ere success crowned their efforts to hew and  
 to blast.  
 Regal, aye God-like, the blessed youth  
 seemed  
 Equal now to his task ; how his countenance  
 beamed

With radiant joy as he opened the door,  
 And stood as a porter, for those, and ne  
 more,  
 Who, willing and watching were ready to go  
 As he passed out himself, giving others to  
 know,  
 That they, his own time, or his Father's,  
 must bide ;  
 And yet, their own conduct the term must  
 decide !  
 Pen cannot portray it, the scene as it ends,  
 Restored to his Father and his weeping  
 friends.

## EXPLANATION.

Now let us from fanciful fables revert,  
 To truths more instructive, and facts far  
 more plain.  
 The grave is the cavern, and none can avert  
 The dread that we have of its horrid de-  
 main.  
 The corridor is death, and the ponderous  
 wheels  
 Are disease, violence, and they only prop-  
 el ;  
 For no living being the reverse motion feels,  
 And no dead one returns, its dark secrets  
 to tell.  
 On account of transgression we enter the  
 tomb,  
 Which was dark and unopened for four  
 thousand years ;  
 When Christ entered in, to diminish its  
 gloom,  
 To "rob death of its sting and the grave  
 of its fears."  
 Thus far, all the facts as first sketched will  
 apply,  
 But here it would seem that the simile  
 must end ;  
 But not so, indeed, for the spiritual eye  
 Can see them still clearly, in harmony  
 blend.  
 The implements taken, were faith, purity,  
 power ;  
 And more could be furnished whenever  
 required.  
 Adjoining the grave is a great, gloomy  
 tower,  
 Where the spirits are kept till their time  
 has expired.  
 In the ante-chamber, or grave, we must  
 leave  
 Our soiled outer-garments, (the body),  
 and go  
 Into this inner prison, until a reprieve,  
 Duly signed by our Savior, we lawfully  
 show.  
 Thither, Jesus repaired, when thrust into  
 the grave ;  
 He must free both the spirit of man and  
 his clay.  
 Death demanded his body, which he freely  
 gave,  
 And they wrapped it in linen, and laid it  
 away.

Thus dismantled, untrammelled, his bright spirit sped

To spirits disrobed, and unsightly to view;  
They seemed changed, or perverted to demons, instead

Of the calm holy angels he formerly knew;  
But still beings immortal, eternal, as God,  
Self-existent, self-formed, matter pure,  
unalloyed;

Fac-similes of their bodies laid under the sod,

Which held also a germ that could not be destroyed.

These were never self-formed, but a substance controlled

By God, and his agents, throughout endless time;

Like a mine, or a mountain, of silver or gold,

Can be melted and minted to dollars and dimes.

Now after digression, again we return

To the facts in the figure, and try to explain

How Christ made the door, and we easily learn

That the grave cannot spiritual matter retain,

Save when inanimate, but God gives it the power

To revive from its trance, and lie dormant no more.

Hence a spiritual body from that very hour,  
It requires not a natural, but a spiritual door.

Even so with Christ's body, as on the third day,

He returned, and beheld it, so beautifully white.

It was purified, cleansed, even glorified clay,  
And he touched it with rapturous thrills of delight.

Like some desolate mansion, the body did seem,

With the windows all closed, and the shutters made fast;

Or more like an engine, deprived of its steam;

Or like unto a mill when its grinding is past.

But the Master has come, and stands now at the gate,

He confers with his Father, asks blessings and aid;

He enters his palace, so gloomy of late,  
And seems not of its cold clammy portals afraid.

Ah! look! now no longer like engine or mill,

Deprived of their motion, the body appear,

But wheels, valves, and pulleys, from roofing to sill,

Are creaking and moving the ponderous gear.

This is spiritual matter, with a spirit within,

Wrought upon by God's Holy Spirit refined;

A compound of spirit, with no portion of sin;

Such a spiritual substance could not be confined.

Thus Jesus hath opened a door to the grave;  
He passed out himself, and his Saints too they saw,

And in time thus each body of man will he save;

Though unchanged the decree, and unaltered the law.

O kind benefactor! O Savior supreme!  
How exalted thy priesthood! How glorious thy fame!

How brightly the gems in thy coronet gleam!

Every knee shall bow to thee; every tongue praise thy name

Alice E. Cobb.

Jackson, Ia., Oct. 1, 1872.

### The Gathering.

"But carefully gather together, as much in one region as can be consistently with the feelings of the people."—D & C. 102: 7.

If this command had been carried out in righteousness from the time it was given June 22d, 1834, all the north-western part of Missouri, the south-western part of Iowa, and the parts of Kansas and Nebraska adjacent thereto, would to-day be very largely occupied by the Saints. These regions are the most desirable in all the Western States; and, as agricultural districts, can scarcely be excelled in all the world.

The marvelous and uniform fertility of soil, the timber, stone, water, and climate, are, taken together, excellent. California, and some of the territories, as also some other districts in the United States, can boast a pleasanter climate, but while they excel in this respect, they fail in many others.

The coal-fields of Missouri and Iowa and Kansas, as also the inexhaustible iron, lead and zinc mines of Missouri, the gold and silver regions of Colorado and New Mexico, as also the immense grazing grounds on the plains of Kansas, New Mexico, Northern Texas, Colorado, and Nebraska all add to the importance and real wealth of this "region," where the Saints were commanded to settle. It has the facilities of becoming one of the finest food-producing regions in the

world; and by its very position to the localities cited, can command their tribute. The stock-grazer of the plains can here find material to fatten and fit up his stock for the chief markets. The food supplies of the mining regions can be largely furnished from this region; and its position and natural facilities are such as to offer great inducements for many of the varied manufacturing interests to locate in its midst.

Its proximity to the great water-route to the sea,—a matter of increasing interest to our nation,—the ease and economy with which, soon, western products are likely to reach the great market centres of the East, North, South, and the territories by an improved railway system, are considerations that should enter into the account when determining the importance and real *material* value of the region indicated.

It is not too late for the Saints to avail themselves of the advantages of settling in this region, as land is yet comparatively cheap, and opportunities at least fair for them to secure homes. But this is a matter that should be attended to with great care and prudence. There should be most perfect order in the movement; and it should be conducted by the best business talent and moral uprightness combined that the Church can produce. Very much depends on this.

Great pecuniary loss has been incurred, and much disappointment has resulted, from the unadvised and unwise manner in which not a few of the Saints have moved around, settling in localities to the damage of their wealth, health, and happiness; and consequently to the hurt of the Church; for when one member of the body suffers, all suffer with it.

Persons not of the Church have persuaded some in this matter of locating, and the results have proved bad. Some persons in the Church, without a shadow of right or authority in the premises, have zealously, but unwisely, counselled and advised in regard to making settlements and locating the Saints. This, too, has worked badly. Such movements are in direct contravention of the order of God. "Let every man learn

*his* duty, and to act in the office in which *he is appointed*, in all diligence." And if the Saints were particular to attend to this, especially the ministry, they would cease counselling and advising in the matter of locating the Saints till they had been chosen and set apart properly for that purpose.

The Lord called Bezaleel, and "filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works." &c., while he filled Moses with his Spirit to give law to Israel and govern them in their religious and civil concerns.

Moses was fitted of God for his place, and Bezaleel for his. Bezaleel could not fill "Moses' seat," and Moses would have met with signal failure, no doubt, had he attempted to do what was assigned to Bezaleel.

The eye cannot perform the duties of the hand; nor can the hand discharge the functions of the eye. Both are essential, but each *in its place*. They are mutual helps, and are mutually dependent. So also are the various members in the ministry, and in the Church. Each should learn their own duty, and be careful not to intermeddle with the rights and duties of others. Whenever they leave their own duties, and attempt to fill the place of others, they derange the order of government, create discord, bring hurt to the Church, and discredit to themselves.

The law of the Lord points out the way in which the gathering of the Saints, and the locating of them, is to be conducted. There is consistency and beauty in that plan; and in it there is safety and success. Outside of it there is confusion and evil.

The word of the Lord given last March reminds the Saints of the true plan, and demands that it shall be observed. It says:

"Let my commandments to gather into the regions round about, and the *counsel of the Elders* of my Church guide in this matter, until it shall be otherwise given of me."  
—*Herald*, May 1st, 1873, page 285.

By this we see that the commandments given in 1834, to gather into the  
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regions round about Zion, are not abrogated, but are in full force. And the gathering "as much in *one region* as can be consistently with the feelings of the people," is still an item to be faithfully observed. And, also, that this matter is to be counselled, and directed, by "the Elders of my Church;" those who have been, or may be, appointed to that work.

The Lord at the first commanded that "wise men" be selected and appointed by the Church to make purchases of lands, and to see to locating the Saints. Surely, this mode of procedure is as much needed now, as it was then.

The Church needs financial agents,—good and true Saints,—as well as traveling and presiding ministers. Its temporalities must be looked after as well as its spiritualities. These are mutually dependent in the development and progress of the Latter Day Work. They form different departments of the one great work; and though they differ they are in perfect unity, as the body and the spirit are. On the success of one, to a great degree, depends the success of the other. Bitter experience has taught this to many.

The law provides "that certain men," among the Saints,—not anyone, nor everyone,—but "certain men," "shall be appointed by the voice of the Church; and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer; and *send them forth to the place which I have commanded them*; and this shall be *their work*, to govern the affairs of the *property* of this Church."—D. & C. 38:8. Here provision is made for financial agents,—persons whose duty it shall be to see after the property concerns of the Church;—and this evidently means the Bishops and their Counselors. The Saints are commanded to lay their properties,—that which they consecrate to the Church,—“before the Bishop of my Church and his Counselors.” Here are the men to care for the temporalities of the Church; and we may reasonably expect that God will fit them for their work inasmuch as they honor their calling. Again; “And now concerning the

gathering, let the Bishop and the Agent, [Bishop's Agent], make preparations for these families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance.”—D. & C. 57:6. By this we learn that the Bishops and their Counselors are the ones to oversee and direct in regard to locating the Saints, when the Church shall see fit to attempt the gathering into any locality, or region.

If the Saints who need advice in regard to their *temporal* affairs,—locating new homes included,—would but counsel with those who have been appointed to the charge of such affairs, they would comply with the Spirit of the law, and might reasonably expect to do well. If they will not do so, but counsel with those who have no authority in the premises, they should not look for success; and if they meet with misfortune, they can take at least some small degree of blame to themselves.

The Church has the right to expect that its financial agents will be well qualified in respect to all temporal matters, and be capable of giving wise and timely advice in regard thereto. The man whose time is mainly or wholly given to preaching the word, and disseminating the gospel of Christ, though he be a most excellent man and wise minister, is, by reason of his calling and work, unfitted to be a good, practical financier, or financial adviser. Some men has a fine gift and good experimental training in matters pertaining to word and doctrine, while others have equally good gifts and experiences in temporal things.

These facts are important and should be carefully heeded by the Saints. Follow the counsel of those who are authorized of the Lord and of the Church, and avoid all that are not. This is the true and safe course. W. W. B.

#### The Woman's Dress.

In the *Herald* of September 15th, vol. 20, is an excellent article on Revelations twelfth chapter. But *believing* that we have discovered a slight mistake in the application of the "Woman's

dress," we present the following for consideration:

*First.*—John saw a *sign* in heaven; not the Church, but an emblem of the Church; that is, the things seen in heaven represented the Church as it existed on the earth.

*Second.*—This "sign in heaven" represented the Church on earth at war against the Pagan Romish power; it, in its turn, being represented by "a great red dragon having seven heads and ten horns." This great red dragon is a personification of Satan; that is, he received his power from the "Prince of the air."

*Third.*—From a careful reading of the chapter referred to, we fail to see that it contains "a history of the Church Militant, and the Church Triumphant," but of the Church Militant alone. The sun, therefore, is not "celestial glory," nor the moon "the next grade of glory." The Church does not receive celestial glory, while a probationer, neither is she exposed to the persecutions of the dragon *after* having been clothed upon with the glory of the sun. She is *governed*, however, by celestial law, the law of the gospel; and if she abides that law, she will, hereafter, receive celestial glory.

*Fourth.*—If the sun does not typify celestial glory, but rather celestial law, then the moon, that the figure may be a good one, does not typify terrestrial glory; but it represents a law that is not perfect, which the Church had put under her feet, "For the law was administered without an oath and made nothing perfect, but it was only the bringing in of a better hope, by the which we draw nigh unto God." If there was any virtue or good in the Mosaic law, it came through the gospel; the law of itself was but a shadow, "For the law was given through Moses, but *life and truth* came through Jesus Christ."

Astronomers tell us that the moon receives her light from the sun; it is, therefore, a fit emblem for the law of Moses. Christ came, not to do away with the law, but to fulfill it. Hence the Church rose above the imperfect law, stood with her feet over it, while she was clothed with the glorious gospel of the Son of God.

If it is asked, "How can the Church Militant 'bring forth the kingdom of God and his Christ,'" we answer thus: God uses his people as instruments to perform his work. Christ commenced the organization of his Church, and as soon as it was begun, persecution raged against her. But against all this opposition, the disciples completed, brought forth, the organization of the kingdom, (man-child.)

Very soon after this great work was accomplished, the man-child was caught up to God; that is, the authority of the priesthood was taken from the earth, and without priesthood there could be no kingdom. The Church was driven into the wilderness.

The woman, therefore, represents the Church *Militant* alone; the sun represents the *celestial law*; the moon represents the lesser, the imperfect, or the law which came by Moses.

JOSEPH R. LAMBERT.

#### Labor.

Labor has been, and still is, in all civilized countries, the leading theme of poets, philosophers, and statesmen; in fact, men of only common experience are well acquainted with the fact, that no country, community, or individual, can possibly succeed either in scholastic, commercial, or manufacturing pursuits, except through positive labor. The rise of the seven hilled city, Rome, from a rude mud village to the magnificence it afterwards attained, is attributable to the disposition for industry of those early settlers on that part of the Italian peninsula. Those who have read the history of the Rome of that period, could not have failed to observe the rapid rise to opulence of the famed city of Romulus, and how with opulence came indolence, with the birth of *indolence began decline*.

It is no wonder that men should labor and prosper, seeing that it is one of the unalterable laws of God; Gen. 3: 23. Or that *idleness* should breed *disgust* in every well meaning man or woman. See Prov. 15: 19. To what can be ascribed the *prosperity* of the vast

continent of America, with its area of 15,000,000 square miles, unless it be to the indefatigable industry of "Cousin Jonathan," by which quality it has risen, and is still rising in importance among the nations. If we couple with the above scripture citations the law, "Six days shalt thou labor," we have complete, the positiveness of labor, having been commanded of God. By referring to Isaiah 65:23, we are informed that prosperity is God's reward unto man for labor accomplished. "They shall not labor in vain."—21st verse. "They shall build houses and inhabit them." "They shall plant vineyards and eat the fruit of them."—22d verse. "They shall not build and another inhabit. They shall not plant and another eat, for mine elect shall long enjoy the work [i. e., labor] of their hands." Thus we see the command of God is, that man should labor, and for compliance prosperity.

I cannot endorse the principle laid down by many, i. e., that *speculation pure* is labor proper; because it receives its per centage through a forbidden channel. The Psalmist in his 15th Psalm asks two important questions, "Who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" In the fifth verse they are answered, "He that putteth not out his money to usury, \* \* \* shall never be moved." See also Exodus 22:25; Lev. 25:36; Deut. 23:19. These chapters contain evidences of so plain and positive a nature of God's displeasure towards the usurer, that it is impossible to mistake the line of conduct it is best to take in order to avoid that displeasure. Consequently I have come to the conclusion that the labor referred to by God cannot mean the usurious speculation practiced by so many in the present period of the world's history.

There is a higher and holier labor than the merely mundane. The labor of love, the missionary labor in the Master's vineyard, to which I desire to draw attention. For as human exertion assists to procure that which is so necessary to recruit the waste of our physical organization, so does labor for God in

his vineyard bring its reward to the laborer; even that vitality from the Lord of the vineyard which strengthens the spiritual natures, so that we may be assisted to prepare for a better and a holier state of existence; by which spiritual strength we are enabled to conjoin with the Savior in the war for the overthrow of sin, preparatory to the Second Advent and his taking possession of the throne of David and reigning triumphantly with his Saints. Those who will not labor for Christ, according to his teachings, are metaphorically the foolish virgins.

"Ah!" says one, "such language cannot apply to me, because I have put on Christ, through being baptized in likeness of his death, by one holding authority; consequently I am secured from such a result." God grant that it may be so with all who have done the same. But caution is necessary, for I find on reading the first portion of Matt. 25, that our Lord is not alluding to the outer circle, but the inner circle; or to those who have obeyed the Church's demand, when he says, after explaining in the last part of the 24th chapter, how unlooked for will be the day of the Lord, "*Then shall the kingdom* be likened unto ten virgins, which took their lamps and went forth to meet the Bridegroom. And five of them were wise, and five foolish; they that were foolish took their lamps and took no oil with them; but the wise took oil in their vessels with their lamps. And at midnight there was a cry made, behold the Bridegroom cometh, go ye out to meet him." All simultaneously arose to trim their lamps, when lo, the foolish found their lamps had gone out, and cried to the wise to give us of your oil, that we prepare to meet him; the wise answered, "No," we cannot, lest we have not enough, but go to them that sell and buy for yourselves." The foolish ones depart to buy, but what a sad, sad disappointment awaited them on their return; the Bridegroom had come, had entered in, and had *shut the door*. They cried aloud, "Open to us?" The only answer they get is, "I know you not." Unto what can we ascribe the shortness of oil possessed by some,

except it be slothfulness, want of activity in the affairs of the cause of "God and his Christ."

In Prov. 19:15 we read, "Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger." One can imagine the Savior to have had the words of Solomon in mind when he gave the metaphor of the virgins, "Slothfulness casteth into a deep sleep." Yes, the virgins slept, forgetting that it was necessary to continue laboring without ceasing in the Master's cause, so that they might continue to acquire the refulgent rays of the Holy Spirit, *or oil*, ever burning in their lamps, or earthly temples, which the Apostle Paul calls the body. "An idle soul shall suffer hunger." Yes, not only an idle soul, (i. e., man), suffer hunger for the want of natural food, but an idle man who thinks it too much trouble to labor in any and every way that presents itself for the spread of God's truths, shall suffer hunger for the want of spiritual food that satisfies the cravings of such as 'hunger and thirst after righteousness.'

Some might ask, "Do not all who are baptized into the Church labor with all their might?" No, friend; and very frivolous are some of the excuses made for not doing so. One which I have heard urged is, "Although preaching in the open air is a very efficacious means for warning the people, yet scholastic attainments preclude me from taking part in *itinerant* preaching," considering their position as a scholar to be in jeopardy. Such an one has no objection to preach in some large hall; but considers that out-door ministerial duties should be performed by their less fortunate brethren in erudition. Such overlook one very important fact, i. e., those who are not capable of wisely representing Christ's gospel in a hall, because they have not a refined education, are certainly not fit representatives of so grand a scheme in the open air; for the unwise would breed as much contempt in the one place as the other.

Some might argue thus, "The most respectable, the best educated will attend in halls; while the class most likely to stand and listen in the by-ways and

market places, would be those in the lower ranks in society." To such an idea I will say, that my experience, ranging over a period of twenty years, has led me to entertain an opposite opinion; for as a rule I find the rich ignore the pure gospel; because the pure gospel never was fashionable; therefore, the larger part of the most respectable, the best educated, run with the stream; but the poorer accept the gospel in vastly superior numbers. Halls and rooms appointed for the delivering of the Master's message are filled, if filled at all, by the toiling artisan class, who are generally poor enough, yet possessed with ability sufficient to judge of the merit or demerit of the evidence placed before them, in reference to the simple truths of the gospel; equally so with those who move in the so called higher walks of society.

I have heard others of the same way of thinking respecting open air preaching affirm, when questioned, their inferiority to Christ, or his immediate Apostles. Now, if such do truly believe themselves to be inferior, it does seem to me to be very inconsistent their refusing to labor in or out door for him they profess to love. Of course "every man is free to choose his life, and what he'll be;" and I cannot help believing that our Father, our God, will entertain as folly the assertion that the educated man is too superior to become a preacher in the 'highways and hedges;' while his own dear Son that he gave to the world, that all might be saved through the sacrifice of himself, was one who thought it not unworthy from his exalted position to proclaim his Father's mandate, either in the open air, or the synagogue.

I do not wish to be understood as ignoring refinement or classical education, far from that; for I could not be a True Latter Day Saint and do such a thing. Still, although education materially assists the preacher in arrangement, perspicuity and useful pathos, I hold that a man of intellect, without extreme education, can become a useful preacher for Christ; useful either in halls or in market places, or the Galilean fishermen could not have carried the good news home to the hearts of assembled multi-

tudes with such wondrous results.

This is not written with a view to excuse those who may not be educated, except in a comparative degree from playing some active part upon the stage. No, for there is active service for all, if only to plead in *fireside chat*, with their fellows to go and hear the word preached, through which some soul might be won to the side of Christ. Let us labor on, then, my brethren and compeers, with love and long suffering, forgetting not the parable of the talents, or the divine promise made in Proverbs 10 : 16, "The labors of the righteous tendeth to life;" also 15 : 19, "The way of the slothful is as a hedge of thorns."

Let us view the subject in another phase. You have heard or read of, if you have not seen, a shipwreck; and no doubt, like myself, you have read with pleasing interest and pride the exhibition of moral bravery; also the personal sacrifice made by the captain in his endeavors to save the lives of his passengers, his conduct having a beneficial influence upon the crew. They seeing the sacrificing efforts, the calm demeanor, the fearless expression upon their captain's countenance, became inspired to emulation; and so by a combination of effort between captain and crew, many vessels have been rescued from foundering, and thousands of precious souls saved from a watery grave, where no friendly hand could grasp them, or loving voice whisper consolation. Compare the Church to a ship in such circumstances; the executives, captains; the subordinate ministry, the crew; the lay members, the passengers; and do you not think, reader, the crews would be better stimulated in the endeavor to preserve the (Church) vessel and passengers, from "the rocks on the shore," by all captains casting from them the very appearance of self-esteem; and like all true, noble captains should do, lead the van with a hearty good will, in out-door, or in-door preaching, to promulgate the glorious news? I think so. Try it, captains; it is worth the trial. If you do so, I feel certain you will hear such a crying out, "Look! See! Our captain is girding on his armor for the

strife; we must now buckle on ours, and stand to the front with him and oppose that monster he is arrayed against. And what think you would be the result of such a combination of effort and power? Only such as would, comparatively, result unto the purely mundane industrious laborer, PROSPERITY to both captain, crew, and passengers; spiritually, to the realization of God's promise to man, eternal rest with Jesus the Redeemer in his kingdom. HOPEFUL.

England, July 10, 1873.

### A Proposition.

The committee on appeal have stated to the Saints and readers of the *Herald*, that in order to sustain this little messenger of truth, it is necessary that the list of paying subscribers be at least doubled. That the Board of Publication, in making a reduction in the price of the *Herald*, have done so, confident that the Saints would promptly and cheerfully respond to their call, and thus co-operate with them in the work of spreading the truth, their action abundantly testifies.

How can we best respond to the confidence reposed in us? I apprehend that if we do not meet the exigencies of the situation in a few weeks, that the Board will be forced to return to the former prices, or suspend the publication of the *Herald*. This must not be! By prompt and diligent action on the part of the Saints, this can be avoided. If such action is not taken, discredit will be justly thrown upon the Saints by their enemies. How shall we avoid it? It cannot be done without sacrifice on the part of those interested. Do not get frightened at the idea of sacrifice; for, let me assure you, dear Saints, that in order to accomplish our object in this case, *it is not necessary to give up a single real comfort or privilege heretofore enjoyed by us*. All Latter Day Saints will agree with me, that in order to reap the greatest possible benefit from our position as children of God, it is needful that we live by every word that proceeds out of his mouth.

All true Latter Day Saints believe that the "Word of Wisdom" is a part

of his word. Now, brethren and Sisters, just try and observe this "Word" in all its details for one year, and take my word, *and the word of God for it*, you will save enough "greenbacks" to enable you to pay for a half dozen copies of the *Herald* to your unbelieving relatives and friends on trial. Many thus receiving the *Herald* would ultimately become subscribers, and perhaps members of the Church. Really, there is no means of fairly estimating the amount of good that can be brought about by this course. Instead of giving up any real comfort, you would be giving up that which God says is "not good for the body." Your health would be the better for this denial, and you would, as he has declared in his "Word," prosper greatly in your physical labors.

One more suggestion and I will leave the matter with the Saints. I think that I may say without exaggeration, that there is not one unmarried person in the Church, who has reached the years of maturity, that cannot afford the sum of six dollars per year. This would give one copy to the subscriber, and two copies for missionary purposes. I am not one who gives counsel that he is unwilling to follow; for I firmly believe that there is no defensible reason why the *Herald* and *Hope* should not be in every family in the Church, and also in many outside.

Let us show by our actions, dear Saints, that we are in earnest in our profession of devotedness to the Latter Day Work. OBSERVER.

### The Gospel Restored Again.

Beloved reader, whoever you are, do not be amazed at the sight of my title or caption.

I am aware that the title I have chosen to write upon, may seem strange to some; nay, it may seem absurd to talk about the gospel being restored again, in this nineteenth century; this Christian Era; nay, more, in this land of Bibles, churches, and theological schools; this age of refinement.

Friendly reader, I am aware that I could fill a whole page of this article

with excuses or apologies why I write; but as I have little faith in excuses or apologies, I will omit them; hoping this article may be read with an unbiased mind, and expecting to be weighed in the balances of truth, sound reason and scripture, I will proceed. Being aware that I have assumed a position where the burden of the proof rests upon me, I shall, God's Spirit assisting me, endeavor to place my views before the reader in as clear and scriptural a light as possible.

For a text or starting point, please read Isaiah 8 : 20 :

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

#### THE GOSPEL RESTORED.

Now this very sentence pre-supposes the gospel to have been upon the earth at some time; then again that the earth at some subsequent period lost the same, for it is impossible to *restore* what you never had; nor, again, that which you are already in possession of cannot be restored.

That the gospel has been upon earth, I shall not attempt to prove, for every Bible believer will admit that truth.

What is the gospel, and for what intent given? St. Paul says, Rom. 1:16 :

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

Then, if the gospel is the power of God unto salvation to every one that believeth, then is the gospel *essential* to salvation; not only this, but faith in this gospel is *essential* also.

When I say *faith*, I do not mean a mere nominal assent without action; for in St. James 2:17, we read, that "faith without works is dead, being alone. Yea, a man may say, Thou hast faith and I have works: shew me thy faith without thy works, and I will show thee my faith by my works." If this is not enough to show that faith in Jesus, alone, will do us no good, I will quote the next verse. "Thou believest that there is one God; thou doest well; the devils also believe, and tremble."

We wish now to ascertain what the gospel is that is the power of God unto salvation. In St. Mark 1:14, we read:

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God."

What do we learn by this quotation? Simply that the gospel is the law of the kingdom of God, or kingdom of heaven, which is synonymous. If this does not make it plain, that the gospel is the law of the kingdom, we will see what the Psalmist David says upon the subject; for, according to my text, "To the law and to the testimony," else "there is no light" in me. In Psalm 19:7, it is stated that:

"The law of the Lord is perfect, converting the soul."

Then if the law of the Lord is perfect, converting the soul; and if the gospel is the power of God unto salvation, it follows that that perfect law that works a perfect conversion, is the law of the gospel, is the law of the kingdom.

One thing more I wish to notice: If the *law of the Lord* is perfect, converting the soul, then it is evident that if we can find what that law is, or ever was, we shall know what kind of a law or gospel to look for, when the law of the kingdom or gospel of the kingdom is restored; for a perfect law cannot be changed, can have no amendments, no alterations.

But as this law, or gospel of the kingdom, was set up in the days of Christ and his apostles, is there anything to warrant us in the belief that this gospel should ever become extinct? Let us see. In St. Matthew 11:12 we read:

"And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force."

We are told here, that from the days of John the Baptist until now, (the time in which Jesus was speaking), that the King of heaven suffereth violence, and the violent taketh (yet in the future) him by force. Let me see. I fear I have misquoted. O, I see, the book says that it is the "*kingdom of heaven*," not the King that this warfare is against, and that the violent should succeed in taking the kingdom by force. Now whenever the Savior's prediction becomes fulfilled; the kingdom of heaven taken by force, let me ask, Would not the kingdom cease to exist amongst the children of men? Most assuredly it would.

Now, as we have already shown that the kingdom, gospel or church, are synonymous terms, that it was God's law or plan of salvation, or "the power of God unto salvation, to every one that believeth;" that if "the law of the Lord is perfect, converting the soul;" then, if that law has ceased to exist, it follows that that law must be restored again, in order that we may be saved by the law of the gospel, or law of the Lord.

Having proven by the words of Jesus, that the kingdom of heaven was to suffer violence, and to be taken by force, I shall endeavor to show from the scriptures of divine truth, and by reason, my first proposition.

#### THE GOSPEL RESTORED AGAIN.

If the *gospel* or *law* of the kingdom of heaven, or church of Christ on earth, (for no one will presume to say that the kingdom or church triumphant shall ever be overcome), has been taken from the earth, then there is a necessity of its being restored again; especially if the gospel of Christ is essential to salvation, which we trust has been shown.

When, and how, is the gospel to be restored?

Turn with me, if you please, to Rev. 4:1. The voice of the trumpet was: "Come up hither, and I will shew thee things which must be hereafter."

We must bear in mind that if the Revelator shows us anything, pertaining to our subject, (especially if it be after this 4th chapter), then it was to be in the future from his day, or after the ninety-sixth year of the Christian Era.

Now, kind reader, turn with me to Rev. 14:6. Here the Revelator says:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Please notice the difference in the phraseology of this text and the commission of Jesus to his apostles, in St. Mark 16:15, where he says:

"And he [Jesus] said unto them, Go ye into all the world, and preach the gospel to every creature."

Why this difference of phraseology? if, as some vainly assert, that the angel has got to preach to every nation, kin-

dred, tongue, and people, in order that the text may have a literal fulfillment. One says, "Go ye into all the world, and *preach the gospel* to every creature;" the other says, "And I saw another angel fly *in the midst* of heaven, having the everlasting gospel to *preach to them that dwell on the earth.*" Both texts are from the same source. One is the commission of Christ to his apostles, after his resurrection; the other is his revelation to one of those apostles; his beloved apostle.

The answer to my question is evident. We are not to understand that the angel is to preach the gospel in person to the inhabitants of the earth. He was not seen going through the earth, *preaching the gospel*, to every nation, kingdom, tongue, and people; but he was seen to *fly in the midst* of heaven, having the everlasting gospel to *preach*.

This angel having the everlasting gospel to preach, and the keys of the same, flew in the midst of heaven; came to earth; chose mortal men as the heralds of this gospel; gave them their commission, and sent them forth to preach the gospel in all the world. If, as we read in the blessed Bible, God is the same yesterday, to-day, and forever; that his course is one eternal round; where do we find angels sent to preach the gospel to the children of men?

"But," says one, "did not the angel come and preach to Cornelius?" We will examine that question soon.

When God was going to destroy the world with a flood, he sent Noah, a preacher of righteousness to warn the world. When he proposed to deliver Israel out of Egyptian bondage, he sent a Moses and Aaron, as his servants to accomplish that work. He sent a Caleb and a Joshua to spy out the promised land. Elijah was his servant in the time of Ahab, to warn and reprove the wicked king; to command the heavens to withhold their rain for forty and two months; to destroy the four hundred prophets of Baal, and again to call for rain to water the earth. Still further, he chose mortal man as the forerunner of Christ, to prepare the way before him; that is, to prepare a people to receive him.

Nay, still further, What did Jesus say concerning the rich man and Lazarus, when the rich man prayed father Abraham to send Lazarus to his father's house to warn his brethren, lest they come into this place of torment?

"Abraham saith unto him, They have *Moses and the prophets*; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."—Luke 16 : 29-31.

Is not here a lesson for sign-seekers, and that from Christ's own words?

Now, my object in referring to the above is to show that God chooses man, not angels or heavenly messengers, to do his will upon earth.

But have we no instance of angels preaching to men?

In Acts of the Apostles, chapter 10, we read of "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." In the third verse we are told that in a vision he saw an angel of God, which called him by name. In the fourth verse, he was afraid, and said, "What is it Lord?" The answer was, "thy prayers and thine alms are come up for a memorial before God." Here was a pious, praying man, a very devout man, and one that feared God with all his house, a man whom the Father loved; but there was something lacking. Let us see if we can find what it was. In verses five and six Cornelius was instructed to send to a certain place for one Simon Peter, that he (Peter) should tell him what he ought to do.

Why, let me ask, did not the angel tell Cornelius what to do? Simply because Christ had chosen certain men here in the flesh; had given them their commission, and told them what to do. And as God's course is one eternal round, the angels had no right to usurp authority, and act in the calling of Peter.

[CONCLUDED IN OUR NEXT.]

Backbiting is a foolish habit, for no one likes to be evil spoken of, and to be among the wise virgins we must do as we like to be done by.

# The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., February 15, 1874.

## SPECIAL PROVIDENCES.

THERE is abundance of comfort in the idea that God by the immediate supervision of his Spirit, or by the administration of holy angels, presides over us, and watches our devious pathways in the world. There are many choice assurances in the Scriptures, that such is the case, and the promises that God's angels and ministering Spirits shall follow and attend, warn, guide, influence and save.

The nature of God's providences in this direction, is a subject of great dispute; and upon no other subject is the proneness of man to disputation upon religious topics more than upon the subject of prophecy. How that any power can look forward to the future years and foretell the events that are to transpire, seems to many a mystery, impossible even with the Eternal. One thing we should remember: God is the great moving cause of all that transpires in the world, in his universe; and His power to foretell consists in His power of decision. A mind of great depth, an architectural mind, a builder, determines beforehand the nature of his building. He can readily tell the future form and fashion thereof, its form and situation. Humanity being of the dust, fallible; it may be thwarted in its designs. Man's determination may be broken; but the will of the Almighty is invulnerable, there is no power to interfere with his plans. He is bound by no power save eternal truth to his word, and justice to his own holiness. So in his wisdom he determines the great events of future history, that "in the beginning" he will organize the earth. That in the course of time he will bless the patriarchs, and Israel shall spring thence. That he will lead, guide, bless, and prosper them in accordance with their righteousness. So determining, He could easily inspire Noah with a dread of the incoming flood that should sweep away the wicked, and during which the willing and

worthy should be saved. Having given his creatures light and intelligence, it was his design to allow them the liberty of that design; and in no case to rule them save by placing before them, that which was good and allowing them to choose it if they would. In most cases evil arises from misapplication of the good blessings God has given.

A prophecy is but a promise—a promise of good—or a threatened punishment. Viewed in this light, the mystery of prophecy becomes more plain to us, its possibility with God more evident, and the nature of its fulfillment more easy of comprehension.

THERE is a tremendous temperance excitement and effort for reform in the State of Ohio. Dr. Dio Lewis, of Boston, is helping fan the flames. Whole districts are being patrolled by women, armed with prayer books, hymn books, temperance tracts, and pledges to abstain from drinking and selling. They invest drug stores, whisky shops, saloons and doctor's offices, where the vile stuff is kept and sold, and pray, exhort, sing and chide, both drinkers and sellers. Many sellers have given up the sale. Some the women have bought their stock in trade from and turned it into the gutters. Some have closed their doors and moved away to other towns.

It is reaching Columbus, Cincinnati, and the edge of the wave begins to sound its warning beat upon the shores of the channels of the liquor traffic of Illinois, striking forcibly at Chicago.

One man, a keeper of a drug store, entered a protest in the courts, and Judge Safford, of Ohio, enjoined the woman's brigade that had laid religious siege to his traffic; compelled them to remove their enginery of offensive war, a moveable tabernacle which they set up in the street opposite his drug store, and where they prayed and sung from early morn till frosty eve.

Judge Safford decided that neither women nor men had a legal right to obstruct, and interfere with a citizen's business; nor to annoy or disturb him and his customers by prayers, songs, oburgations, or other religious exercises; nor even to pray for him

in public, if he objected thereto. That if by any of these practices the man's business suffered, the parties guilty of them would be liable in damages, the same as for any other breach of the peace or riot.

BR. W. T. BOZARTH, of Mirabile, Missouri, near to old Far West, wishes the Saints to be informed that if any of them have legal claims to lands in that region, there is a favorable opportunity now to proceed for its recovery. Any wishing to purchase homes there, he thinks may do well now, as lands are cheap and many want to sell. He is willing to correspond with any wanting information. He has been raised right there; his folks having staid there in the flight from there.

Not more than one tenth part of the land once owned by Saints in those regions can be legally theirs; as research shows that more than nine out of every ten sold or bartered their titles away before leaving there.

It is urged that they were driven away and therefore the land remains legally theirs. This is only partly true. The Saints were driven, it is true, but there were comparatively few who were compelled by duress to convey away the titles to their lands. They did this in many instances for little or nothing, and it will not now avail in law to plead compulsion. Besides, very many have permitted the statute of limitations to run against them after proper proceedings could have been instituted.

It will be wise for any who have, or think they have claims to lands in Ray, Clinton, Jackson and Caldwell counties, Missouri, to move very cautiously in their efforts to recover. We by no means advise them to refrain from making the effort to recover; but do counsel those who do attempt it to be wise.

JOSEPH BROWN, Algona, Kossuth County, Iowa, will gladly welcome an Elder, should any travel that way. Give him a call.

Br. Robert Harris, formerly a member of the San Francisco Branch, as he states, wishes his friends to know that he is at West Belleville, St. Clair County, Illinois.

Letters addressed in care of George Hicklin, box 57, West Belleville, Ill., will reach him. He has lost his letters of standing, and wishes the San Francisco Branch to re-send them, if he be worthy. Send as above.

Bro. John Macauley, of Waubeck, Wisconsin, has again laid us under obligation for a valuable addition to the library, in a small work upon "The Spiritual Gifts," published in defence of the Irvingites, many years ago. Bro. Macauley also proffers as a nucleus to a cabinet, a number of coins, doubtless very valuable as relics. What can be said in favor of a cabinet of curiosities to be an accompaniment to the library?

Br. Jason W. Briggs delivered three lectures in the Union Hall, at Sandwich, Ill., February 2d, 3d, and 4th, 1874, at the solicitation of Elders Blair, Rogers and Banta, in defense of christianity, in reply to lectures delivered in the same hall, upon the "Origin, Evidences, and Absurdities of Christianity." What the result may be we can not yet say.

Bro. Blair left for Mission on the 7th inst., and will go to Wisconsin about the 20th.

Br. Jason W. Briggs expects to start for Michigan and Indiana in a few days.

Br. J. J. Cranmer was at Viola, Mercer County, Illinois, on the 5th, speaking to good houses. He feels anxious to use up infidelity root and branch. We must needs go slow many times, for "God gives the increase;" man can not *compel* belief in his fellow man.

Read the item headed "Dr. T. B. Taylor in Plano." The idea of the Creator obtained by many philosophers is aptly presented by J. W. B.

Mr. T. B. H. Stenhouse has our thanks for a copy of his book, "The Rocky Mountain Saints." We received it by mail from Salt Lake City, on the 7th inst., and have not had time to examine it.

Mrs. Ann Eliza Webb Young was posted to lecture at Aurora, Illinois, on the 11th inst. We presume she discoursed on the beauties and shadows of Polygamy.

We are in receipt of a letter from Mr. S. Richards, (Silas, we presume), reviewing an editorial of December 1st, on "Free Educa-

tion;" and asking us to print and reply.

Subscriptions come in slowly. We want to double our list this year. At Two Dollars per year we ought to do this easily.

It will hardly be necessary for the Elders in distant fields to spend the time and means of travel to come to the April Conference; as with one exception, no critically important measure will be presented; so far as we are now informed. There were one or two appeals to the High Council; but these have not been considered sufficiently important to summon the members of that Council together; being rather questions of fact than doctrine or law. The most important will be considered by the First Presidency and replied to.

Circumstances make it necessary that we decline many invitations to go to distant places to administer to the sick and in preaching the word. The business of the Office daily increases, we work slowly, and keep no private Secretary or amanuensis; hence attend to all our Church correspondence in person. This precludes our getting away at will. We regret having to refuse to go at the calls by telegraph that we have lately received; but were unable to respond.

QUERY.—Has a Branch in a disorganized condition power to reorganize themselves, or should the Conference take action in the matter. *Answer.*—The Branch has such right.

## Correspondence.

AFFOLTEN, a | A CT., ZURICH,  
Switzerland, Dec. 29, 1873.

*Br. Joseph.*—It is quite a good while since I wrote you last concerning this portion of the Lord's vineyard; in reality I could not have written any good news, is what made me keep silent till now. It is hard to fight the battle empty handed, without the printed word. It seems to me so long till the European Mission is supplied with the necessary ammunition. People are not apt to believe so quickly, and only one testimony. I can see what comfort and strength there can be in two and two going together to preach the gospel. I have great opposition to meet, the greatest is prejudice against Mormonism. It will take quite an effort to remove it. No other Mormon party was known here except the Brighamites, and the name "Mormon" is enough for the people to shrink away. Still I believe the time

is not far distant when hundreds in Switzerland will obey the gospel; but so limited is means to carry on the work here, it will go slow. There is not the half of that religious freedom here as in America. No church here gives me an opportunity to preach in their temples or chapels; no, not for money. The private houses also are all closed against me, which makes me many times to feel heavy and sorrowful. I did ask a young single man, a Methodist, to have religious services at his house, and promised to pay him what was right; at length he consented, but on the second Sunday as I went there the door was locked without he saying a word to me. Then I asked the Young Men's Association for their Local; they gave me word that I should come in their meeting, then they would see what they can do about it. I went, and according to their request preached unto them the gospel of Christ and our claims; they seemed pleased with it, made a few opposing questions to no amount, and promised in their next Council Meeting to decide on my request. Their decision was No; the majority voted against it, notwithstanding my promise that I would pay what they considered would be right. Plenty of places could be got in the cities for money; but the prices are high, what I would not be able to pay; but it would give the greatest assemblies. Still I feel to struggle on for the Master's cause, and thanks to God last Christmas day I led again a dear soul into the watery grave. She belonged to the Brighamite Church before; she believed our doctrine for several months, but felt not sufficient strength to obey; but now she said after the baptism was over, she felt like a heavy rock was removed from her heart. God help her on to victory.

In all my conversations with the people, I have not been able to get one to converse with me out of the Scriptures; as soon as they see they cannot stand, then comes their own "opinion," their own "belief," their own "I think so and so," "that and that is right," and so on. None can I bring to the point to converse or debate with me out of the Scripture. The Methodists are worse in this respect than the others; they do not want to receive anything else but their own, and when they see that they are beaten out of the Holy Writ, then they get excited and do not want to hear anything more; they are self-righteous and need no physician; they have it in their heart that they are right in spite of the Holy Writ; the Baptists are the same.

I have written of late a pamphlet in the German tongue, it would do very well if it could be put in print. I think it would give about twenty-four pages; it is adapted for the lower and higher classes of people, and has the title, "The Church of Christ in the Days of the Apostles 1800 Years Ago,

and the Different Churches of the Nineteenth Century; their Doctrines, their Beginnings, and their Authority."

The *Herald* I receive regularly, and is a real comfort to me in this dark benighted land. It is like a star to me in the hour of midnight. I hope the Churches in the West will not forget me in their prayers to the great Jehovah; I need it, and I feel that I am the weakest and smallest among God's servants upon the earth, and without his assistance I am nothing. And what am I in the sight of man? An outcast, a deceiver, and a fanatic. I hope that the families of the Missionaries so far from home will be remembered that they have not to suffer in the time we struggle here for truth and righteousness, among a dark, unbelieving generation, far away from the societies of the Saints and our family circles. My desire is to go ahead, serve my Master, and cleanse my garments from the blood of this generation; God being my helper. My love to all the Churches, receive the same yourself; from your brother in the everlasting covenant,

J. L. BEAR.

BRAIDWOOD, Will Co. Ill.,

Jan. 10th, 1874.

*Br. Joseph*:—Allow me to say a little about Braidwood. Since I came here it has grown rapidly. Since the year seventy, one would scarcely know it to be the same place. What a great change four years make. It is possessed of four churches, if I could call them such; also about forty-seven drinking places, and these carry the greatest membership. At least I can see those who frequent them throughout the streets of our city on Sabbath days, drunk; so I thought that these men was not going to church or coming from it in that state.

Well, we have a Good Templar's Lodge to try and raise man from a sinful state, to awaken him to a sense of his duty, and to let him see what God requires him to do. Man cannot serve two masters; he cannot serve God and Mammon. When a man is drinking that which stealth away his brains, he is not in a fit state to serve a pure and holy being like our Creator.

Well, I must say a little about our own Branch. We are few in numbers, but one thing I can say, that we realize the promise, where the two or three are gathered together in his name, he is there in the midst of them, to bless them and to do them good. Br. John Keir is Presiding Elder; he is an earnest working brother for the cause of the Latter Day Saintism; also Br. Peter Develin as Priest. The two brethren, according to my judgment, are trying all they can to spread the truths of the gospel. We have a good many in our little Branch if they were all gathered together in one place, but they are widely scattered, some twenty

miles apart from each other, so you see it is very inconvenient for them to meet with us regularly. Well, we have a Bible class on Sabbath mornings at ten o'clock, preaching at two and at seven in the evening, and on Wednesday evenings at seven o'clock. Brn. John and Peter have made arrangements for renting a hall, and we are going to get it, and we expect Br. Stebbins here on the 20th to open it. I hope you will bear with me in writing so much and taking up so much of your valuable space. I remain your brother in Christ,

JAMES PETTIGREW.

LOUISVILLE, Ont.,

Dec. 16th, 1873.

*Br. Joseph*:—Not the least interesting portion of the *Herald* is that occupied by letters from the Elders who are out in the great field of the world, endeavoring to reap some of the rapidly ripening harvest. That I may assist in furnishing items for the same, I send you a sketch of what is being done in this part of the field.

Last summer, on the departure of Elder E. C. Briggs for the West, I started for Saginaw, calling at North Branch, Lapeer County, on my way. There I preached four times, the people manifesting a good interest and desiring more preaching of the same kind.

On reaching Saginaw I found a number of persons who have been identified with the Church, and whose names I presume are still on the General Church Record, but who are not connected now with any organized Branch. There were at one time two Branches of the Church in that region, but the entire membership of the one has removed, and the greater part of that of the other. Those remaining have fallen into coldness and indifference, consequent upon dissension, want of unity and a spirit of love. Quite a number of them confessed that they could not consistently claim the name of Latter Day Saints, on account of the manner in which they had lived for some years, and seemed not to have sufficient confidence in themselves to attempt a reformation. They received and treated me very kindly, however, and I was privileged with holding quite a number of meetings, both at Swan Creek and Shingletown, with indications that an interest had been aroused in the minds of some who had never before heard the gospel.

From Saginaw I proceeded to East Tawas, where reside Brother and Sister Conat, and Sister Lighthouse. I held four meetings, but a high fever having set in, I was completely prostrated. Br. Joseph S. Snively came to the rescue, but after holding one meeting we felt that there was not sufficient interest manifested to warrant us in prosecuting further labor there. During my sickness I was very kindly cared for and

attended by Mr. Lighthouse's family. Br. Conat's family also rendered me substantial service, for which I am thankful.

Leaving Tawas, we went to the St. Clair Branch, where Br. Snively held some meetings and baptized a promising young person whose parents were Catholics, and who threatened some opposition to the baptism, but happily did not carry their threats into effect.

While I remained at St. Clair to gather strength, Br. Snively went on to North Branch, Lapeer County, preached and visited among the people for a week, with the result of two being added to the Church by baptism.

Br. Snively was about going to Saginaw, when he too was taken sick, and we repaired to Br. John Traxler's of this place, soon recovering our health and strength under the treatment there received.

A very interesting Two Days' Meeting was held at the Zone Branch, Ontario, at which two were baptized and confirmed.

About the beginning of November we went to Saginaw, and held meetings at Swan Creek and Shingletown. We left some greatly interested in the doctrine, who will doubtless at some future day obey the truth.

We next visited North Branch, Lapeer County, and preached some seven discourses. On Sunday, December 7th, two firm believers, husband and wife, were led into the baptismal waters, and at the confirmation meeting which followed, their four children were blessed. As a large number of people had assembled to witness the confirmation, Br. Snively preached a very effective discourse, which was listened to with the most profound attention, and will no doubt be followed by good results. We had a very interesting sacrament and testimony meeting combined in the evening. Elder Blanchard and brother, and Sister Hemenway, of the St. Clair Branch, being present.

We are now at home for the holidays, after which we expect to renew our energies in the cause of the Master, satisfied that we have the truth on our side, and that it will finally triumph over all the opposition which priestcraft, bigotry and error can raise against it. Yours in bonds,

DUNCAN CAMPBELL.

COLUMBUS, Platte Co., Neb.,  
Jan. 12th, 1874.

*To Mr. Joseph Smith.*—I feel constrained to write to you concerning the work of God in this part of the Lord's vineyard. For some time the Elders have felt very much oppressed in Spirit in consequence of their not seeing any fruits of their labors; and some of our best Elders have been overcome by this feeling, that they have been led to doubt if they have been called to officiate.

In our meetings we occasionally have strangers who pay every attention to the word declared, testifying to it being in accordance with the written word, but presented in such a light as they never saw it before.

The truth appears to fascinate the people for the time being, but in a short time it loses its charm, and they settle down in their old ways. We have struggled against this despondent spirit, endeavoring to rally each other, until at our last Conference a very worthy brother gave way to his feelings, which caused a spirit of despondency to prevail among the Saints. Dear brother, if you had seen them then, you would have felt sorry for them; but this state of things was not to continue long. In the afternoon we came together again, the prayers of the Saints had been heard, the speaker was led by the Spirit to speak words of hope and consolation to every heart, raising their drooping spirits until a smile of joy and satisfaction beamed forth from each countenance. Thanks be to God for a gospel of power, and the manifestation of his Holy Spirit in this our time of need.

Since this time our prospects have been brightening; the brethren feel encouraged; the Saints are rallying, determined by the help of our heavenly Father to renew the conflict again, and again.

In our meetings since the New Year the voice of the Spirit to us is, "O, ye Elders, lift up your voices and cry. Proclaim my gospel; be not discouraged, for I the Lord will bless your labors. Therefore lift up your voices, for I am about to perform a marvelous work upon the earth. Thrust in your sickles and reap, while it is called to-day; for the night cometh wherein no man can labor." The Spirit has rested upon those of our number who have been standing aloof from us, thinking there was no way of reconciliation; but when the Spirit broods over us, how these great barriers disappear, and the way opens before us bright and clear. May his Spirit ever guide us, until we reach the desired haven of rest. Pray for us, brother. Rejoice with us. I remain your brother in the covenant of truth,

GEORGE W. GALLEY.

MANDEVILLE, Mo.

Jan. 20th, 1874.

*Br. Joseph.*—I have been pained to see the effect of the Grange movement here; persons of all sects but the Saints have united with it. They spend nearly all their time going to the Grange and Grange singing. They will leave their places of meeting in time of a great revival to attend the Grange; and as for listening to a Latter Day Saint preacher, they have not time. This Branch, (the Turkey Creek); has so far kept clear of it; and I can truly say we have been blessed of the Lord since our

organization in July last. We are mostly poor in this world's goods; but hope to be rich if we hold out to the end. If some of the traveling ministry could visit us we would be glad. I think if an Elder from abroad could visit us, he could do some good; the people would come to hear a stranger. Our Branch is fifteen miles from Carrollton. There is a brother living in Carrollton that would welcome an Elder, and show them out to the Branch; his name is Samuel Martin. Carrollton is on the St. Louis, Kansas City, and Northern Railroad, a little over two hundred miles from St. Louis. I remain your brother,

ELISHA JOHNSON,

*Presiding Elder of the Turkey Creek Branch.*

BLUE GRASS, Iowa,

Jan. 20th, 1873.

*Br. Joseph.*—That you may know you are remembered "away out here," I address you a few lines.

My own health is very feeble yet, though I feel that the Lord has been good to me, has blessed me much. I was visited by Br. Geo. Kerr last week, and feel renewed in my spiritual strength. I have been confined to the house now, over a year and a half, and do not therefore have many opportunities of seeing or meeting with those of the "precious faith," but my prayers are for the prosperity of the Church, and that God will bless all those engaged in its advancement.

Br. Joseph, there are many in our land who are suffering from cancer, and know not where to obtain relief. For the benefit of such, I tell you that at Blue Grass, Scott County, Iowa, resides Dr. Gadd and brother, who have been, and are, very successful in their treatment of cancer. If the case is not too old, they never fail to effect a cure. Asking an interest in your prayers, I am your sister in hope.

ELIZABETH GOLD,

FARMINGTON, Graves Co., Ky.

Jan. 27th, 1874.

*Br. Joseph Smith.*—Your kind letter is at hand. Br. Hanson is with me. I thank the Conference for sending him. Send a half dozen more like him.

We have got Kentucky on the tilt, and we think we will get this portion of it right side up soon. Just closed a nine days' meeting, but had another one on hand, so we have not lost a day, or evening, yet. We have more calls than we can fill.

My zeal was never greater for the work. Pray for us. Quite a number are with us. Heavy rain last night, and still raining. Preach to-night on "Predestination," for the benefit of the old Baptist and Presbyterians.

Two old time Saints claimed their standing in the Church yesterday. They are

good people. Heard another was coming to-morrow. Heard an intelligent lady say, yesterday, that she would be baptized if she lost every friend she had on earth by it.

*Jan'y 30th.*—We are at work in earnest. Bro. Hanson hits hard in the right place; he is preaching nightly three miles north, and I am holding forth three miles south; but we both lodge at the same place. The people begin to think we are in earnest about it. The hireling priests flee from us like the hare before the beagle. I suppose it is because they are hirelings and care not for the flock.

Pray for us, dear brother, and we will try and magnify our high and holy calling. Your brother in Christ, J. C. CLAPP.

BOZEMAN, Montana,

Jan. 17th 1874.

*Pres. Joseph Smith.*—I am still laboring as my circumstances will permit, but times are very hard here at present; but I hope ere long I will be able to shape my affairs so that I will be able once more to devote my entire time in the ministry, if deemed worthy. My heart is still in the work; and the aim of my life is to be instrumental in assisting to roll it forward.

I am as ever yours in the bonds of the covenant,  
J. W. GILLEN.

HIDE PARK, Cache Co., Utah,

January 29th, 1874.

*Br. Joseph.*—On Sunday, 19th inst., I met with the Saints in Salt Lake City, 10th ward. A good feeling was manifested, and a desire not only to say, but do according to that which is written.

On Monday, 20th inst, I preached at Sessions' Settlement, ten miles north of Salt Lake City, at the house of Br. Richard Ashdown, to about fifty or sixty attentive listeners, many of them old Mormons, some of them staying until after 11 o'clock P.M., discussing our differences of faith. One Henry Ball challenged me to debate with him on polygamy, he affirming that the Bible taught and sanctioned it. I accepted the discussion to come off the next day. On Tuesday, 21st, I met Mr. Ball, according to agreement, but failing to get a public building to discuss in, I moved on to Kaysward, and preached that evening, at Br. Hudson's, to a good congregation. Wednesday, 22nd inst., called on George D. Watt, the first man baptized in England, by the Mormon Elders, and some other old acquaintances, on my way to Ogden. Thursday, 22rd, met with the Saints at the house of Mr. Wells Chase, at Ogden, at 2 P.M. Sacrament was administered; we had a good time; and in the evening I preached at the Mound Fort School House, to a good congregation. Friday, 24th, I preached in Brigham City, at the house of Br. N. B. Hokanson, a Dan-

ish brother, to a small congregation. I tried to get the Court House, but failed. I helped to build it, and so I thought I had a right to have it.

My preaching has been on the first principles, the original tenets of the Church, and their effects with them that embraced them with pure motives; and contrasted the doctrines of the Brighamite Church, and their demoralizing effects.

Through the kindness of the Rev. Story, minister of the Episcopal Church, in Logan, at Sherman's Hall, I have given out an appointment to preach there next Friday evening.

The people in Utah are getting more liberal; there is a fearful looking for something ahead. Many of them can see that a judgment is coming upon them. I have felt well in speaking to this people of late. I try to avoid personalities, but dig at the root of the matter, that a tree that has borne such bitter fruit may fall down.

ANTHONY METCALF.

FARMINGTON, Graves Co., Ky.,  
Jan. 30th, 1873.

*Br. Joseph*.—Please put my address in the *Herald*, if you can find room for it. I received a letter from you a short time ago, with Hoag's prophecy, thanks to you for sending it; also give my heartfelt thanks to Mr. Nicholson, the giver. Remember me to all in the office, and other friends. Your brother in Christ, J. H. HANSON.

BUFFALO, Scott Co., Iowa,  
Jan. 13th, 1874.

*Dear Br. Joseph*.—Believing that a few words from us who have been almost cast away, will be acceptable, I endeavor to tell you how we are prospering.

For many months the Branch of the Church here has been languishing. Want of laborers, Elders; has left us without a head, and consequently the *whole body* became *faint*. The enemy of all righteousness seeing this, to him, glorious opportunity, made haste to use it to his advantages. Distrust engendered strife; strife, discord; discord, division; until it seemed that we must be "wrecked on the rocks."

But while in this perilous condition, God remembered us, and sent among us his servant, Br. George Kerr. Faithful in every duty, he gave us spiritual food, and by careful admonitions and administrations brought us back into the light! He came among us a stranger, yet was in *very deed* our brother, remaining a week with us, laboring faithfully, he did much towards setting in order our little Branch—removed prejudice, and made friends among unbelievers. We love him, and believe him to be a good man. Our sympathies are with him; we feel that he needs encouragement, and should be sustained. He left yesterday,

the 12th, for his home in Prairie City, Ill. He left a blessing with us, and our prayers follow him.

Owing to our scattered condition, and in consequence of a little iniquity that has crept in among us, it has been very difficult for us to hold meetings. True, there are Elders belonging to the Branch, but they are so far away, and have *so many cares*, that they cannot come among us—at least not often.

Those Elders, were they called to give an account of their stewardship, we greatly fear, would be found—well—to say the least, "speechless."

Our Teacher, Br. Lardner, has determined now, to try and do his duty—labor as his calling demands, and we that stand united are determined to try and assist him, and uphold him by our faith and prayers; and now we are enabled once more to hope at least, for good things in the Buffalo Branch. And that we may be unwavering do you, dear brother Joseph, remember us to Him whose Spirit we so much need for our guidance.

With feelings of deep solicitude for the spread of truth, and the welfare of Zion's cause. I remain as ever, your sister in the covenant of promise,  
MARY RUBY.

JEFFERSONVILLE, Wayne Co., Ill.,  
Jan. 24th, 1874.

*Br. Joseph*.—The work of the Lord here, seems to be on the increase. There is a better feeling among the Saints than for sometime past. The visit of Br. Blair was one of marked interest, and we feel assured, of great worth to the Saints in this District. We would like to have him, or some other able Elder, visit us again. We like the *Herald* and *Hope*, and are doing all we can to increase the subscription list here. Our love to all Saints.

Your brother in Christ,  
JOHN F. THOMAS.

DENISON, Iowa,  
Dec. 7th, 1873.

*Br. Joseph*.—I thank God for the *Herald*. My heart beats faster as I tear off the wrapper, and then I weep and pray, and rejoice; weep for joy, pray for its continuance in the breast of every Latter Day Saint; pray that my brethren may be kept faithful; rejoice that God's work is going on, and will until light shall supercede this darkness; the gospel of the kingdom this mockery, this perversion of God's Holy Word.

I did not go to Conference, and bore my disappointment very well; did not scold any; did not wish I was there, but once. I spent much time in prayer that the Spirit might attend you, and much good be done. By the same Spirit I was much blest, and felt to write a prayer in verse, which I will send you. I would not exchange my gold-

en hopes for a world of glittering dross. God bless all the Saints and keep them faithful; increase our faith, our love for each other, until we can no longer see the motes in each others' eyes.

Father, in the name of Jesus,  
Now we ask, make bare thine arm;  
Heal us of our vile diseases;  
Keep us safe from sin and harm,  
Father, Satan oft returning,  
Tries by every art to charm;  
Snatch us, Lord, as brands from burning;  
Keep us safe from sin and harm.  
Father, in thy word thou'st told us  
We can trust no fleshly arm;  
In our weakness, Lord, uphold us;  
Keep us safe from sin and harm.  
Father, when dark clouds hang o'er us,  
E'en amidst the gathering storm,  
Let thine arms of love surround us;  
Keep us safe from sin and harm.  
Father, when the earth shall tremble,  
Filling us with dread alarm,  
With thy saints may we assemble,—  
Safe with Jesus, naught can harm.

Some friends who knew us in Illinois for years, knew my blindness at the time we moved out here in July, as I was healed the September following, came to see us. We talked of old times, until I began tea; They watched me closely for some time, when one said, "Frankie, you can see somewhat better surely, can you not?" "Yes, thank God, I can," I said. They insisted that I should tell them all about it; then with tears of heartfelt gratitude streaming from my eyes, I bore a true and faithful testimony of the fulfillment of God's holy word in these last days. They seemed to believe, and asked me if I preached any now. I told them when they knew me as Blind Frank, I preached on Sunday, now I preach all the time, when any would listen. They asked me to preach some Mormon doctrine for them, so we adjourned till after tea; then I preached from these words, "Seek first the kingdom of God; what and where it was; how to find it; how to know it; the door; how to enter; the gifts and all things added; and the "any other way." As we parted with tears of regret and half-uttered good-bys, I placed in their hands the Voice of Warning and some tracts.

Pray the Father that I may overcome;  
and that my name may not be blotted out.  
Yours in Christ, FRANCES ERNST.

SAVANNAH, Wayne Co., N. Y.,  
Jan. 17, 1874.

*Br. Joseph Smith.*—I send you with this a notice to the Quorum of Seventies, for insertion in the *Herald*; would like to have it in the first of February number, if possible.

I leave Monday for Allegany and Steuben County. I have been favorably received by the people in this part. One man told me he fully believed the doctrine, but has deferred being baptized at present.

We had quite a hard snow storm this week, with considerable drift, and rather hard getting about in places. I held meeting on Wednesday night, about fourteen miles away. The night being stormy and snow track unbroken in the road; there was but few present. Several expressed themselves friendly disposed towards me after meeting. As ever yours for the hope of Zion, with best regards.  
C. G. LANPHEAR.

AMERICAN FORK, Utah,  
Jan. 27th, 1874.

*Br. Joseph Smith.*—Since I wrote you, Br. Wm. Gibson and myself took a trip to Heber City, in Provo Valley; but, owing to storms of rain and snow, we were able to do but little. We found the same liberal element as before; we got the school-house to preach in; this making three times we have had the privilege of preaching in that house. Through the politeness of Bishop Hatch, and the trustees, we think there has been a door opened that will prove effectual. The heaven has begun to work. On Sunday, the 28th, we baptized Br. Wm. Aird.

On Monday, we started to go twelve miles, to a settlement in Ramas Prairie, but after traveling a few miles, the snow got so deep we had to return. Our intention was to try to get a hearing in all the settlements in the valley, but the weather was so unfavorable that we left for the low lands, looking for a more congenial clime.

I am now going to try go south in company with Br. Worwood; how far I can not say. I want to go as far as Beaver City, then back to Provo Valley, and by that time I shall have to go to work. I am not discouraged in regard to Utah; the way is opening, and truth will triumph. My opinion is that, with a few good, able, energetic, Elders here, they can do a host of good.

I learn from Br. Bake that the good Spirit is reviving in the North. I also learn that Br. Anderson has been baptizing some near Ogden, and we know others that are almost, if not quite ready for the water. If I can make the trip south, I will tell you what I see there. For this field of labor I would recommend Elders that never were connected with Brigham's church. I would love to see the standard of truth established in every settlement in Utah. May God uphold his people forever.

Yours in Christ, R. J. ANTHONY.

HARTFORD Warren Co., Ia.,  
Jan. 18th, 1874.

*Br. Joseph Smith.*—Having a few moments of leisure time, I thought I could not devote it to any better purpose, than to pen a few lines for the *Herald*, for the brothers and sisters in the covenant. As one having a great desire for the spread of the truth, that the great and glorious work may roll forth, that all may hear the gospel in its

purity; that the honest in heart may be gathered out. It is about two years since the gospel was first preached in this place. There are only six of us in number, who have given obedience to the gospel, and cast ourselves among the despised and deluded people. We have a Branch organized, known as the South River Branch. Br. Stamm is with us now, and will be for some time. I think, in course of time, good may be done. There is some honest people that will sooner or later obey the gospel. There are both strong advocates for our doctrine here and strong persecutors against it, as there is in almost every place, I guess where the word is preached. Let us all pray earnestly for the Spirit to guide us into all truth, is the prayer of a sister who feels her weakness, but desires to live faithful and receive the reward that is laid up for them that endure unto the end.

E. M. SMITH.

MILTON, Florida,

Jan. 27th, 1874

*Br. Joseph*:—I thought it would be interesting to some of the Saints, to write something concerning our progress at this place. We have about twenty members in this Branch; and we are getting along very well. We have had a great deal to contend with here; but the great cloud of persecution is about passed over. Our friends and neighbors have about given it up. We have meeting here nearly every Sunday. Br. Clapp was here, and was with me nine days. He preached three discourses, which gave great satisfaction. Br. L. F. West was with him here part of the time. Br. Clapp has returned to Kentucky. May the Lord bless his labors. He left great impressions on the people here; they most all want him to come back.

There are more calls for preaching here than Br. Cooper and I can fill. Br. Cooper is President of the Mount Olive Branch, six miles above us. We have struggled very hard against many odds; but thanks be to the Lord, he fought for us, and it often causes us to rejoice and praise his holy name. Yours in Christ,

EDWARD POWELL.

CHOCTAW NATION,

Dec. 25th, 1873.

It is with pleasure and gratitude of heart that I give testimony of the great power of God, as it is manifest in this part of the Land; and the blessings bestowed upon myself and family. Sometime in October, I was taken with sore eyes, so bad that I could not see daylight for about two weeks, and the pain I suffered was inexpressible. I could neither eat nor sleep. As I did not belong to any church, I tried all the remedies I could get, without relief. I sent for Mr. Watson, an Elder. He asked me some

questions concerning my faith. I told him that I had never doubted the power of God in the least. Then promising him that I would comply with the terms of the gospel, he administered to me, and in twenty minutes the pain left me, and the next day I could see to shoot my rifle; and on the first day of November myself and wife were baptized.

About the 15th of November I was severely attacked with bloody flux. I had no rest for three days and nights. With loss of blood, I was so weak that I could just get up and down: I sent for Br. Watson, and he administered to me, and all pain left me, and I was immediately healed. I thank God that he sent one of the Elders of Israel to this land.

My wife was taken with typhoid pneumonia, in February, 1870, and with a cough, which has continued ever since. She has not been able to do her house work. After baffling the skill of several of the best physicians, with but little benefit, we came to the conclusion to try the Great Physician of all mankind. We sent for Br. Watson. He administered to her about the 10th of November, and she is now well and able to do her work; and now we can rejoice in the great Rock of our Salvation. So I hope and pray that the God of heaven will bless all his Saints, everywhere

ELIAS M. SEAGOE.  
ELIZA A. SEAGOE.

HARTFORD, Warren Co., Iowa.

December 19th, 1873.

*President Joseph Smith*:—Nearly three months ago I left the Saints in Newton with the intention of going to Kansas. As I had some business in the vicinity of Pella, Marion County, Iowa, and did some preaching. Preached one discourse in Holland; some believe the gospel, and at no distant day many will embrace it. It is a wonder to me that people will say, "It is the gospel," and then will not embrace it. It is nothing but pride that keeps a great many people from obeying the gospel. But there will be a time coming, that the lofty shall be humble, and the proud shall be brought low. On my way I came to Warren County, and stopped at Br. Bullard, and commenced preaching again, as I had done some preaching here last winter. I believed that good was to be done, and I prayed that if the Lord would give me mild weather, I would preach here till the Newton Conference, and the Lord blessed me with a testimony, and I remained, preaching till the Conference.

On Monday, the 16th, Br. Bullard cut through five inches of ice to baptize a most promising young man, who has been investigating for about two years. His mother died in the faith about twenty-one years ago; there are now six good, faithful mem-

bers here. They live about thirty-five miles from a Branch, and as I think of staying here this winter, it being so late. I think it proper to organize them into a Branch; and as there is one here that I believe will make an able man, I think he will fill his place well. There is a good prospect for more to come in, in the course of time. Br. Nirk is going home next Monday. Br. John X. Davis will come and take his place. I am twenty-five miles from Pella, and my post-office, Hartford, Warren Co., Iowa. I remain, as ever, a defender of truth,  
N. STAMM.

## Conferences.

### Eastern Nebraska District.

Our Quarterly Conference was held in the Saints' Meeting House at Omaha, on the 3rd and 4th of Jan., 1874, at 2:30 P.M.; Jas. Caffal presiding.

Prayer being offered by the President, minutes of last Quarterly and a Special Conference were read, and by striking from the former the disorganizing of the Omaha (English) and Florence Branches both were accepted.

*Branch Reports.*—Omaha, (English), statistical report imperfect. Financial Report: Received since last report, \$9.40. Branch expenses 40 cts; insurance \$7.50; balance on hand \$1.50.

*Elders' Reports.*—Geo. Hatt had traveled 330 miles; preached 23 sermons; blessed 3 children; administered to 2 sick; and had more calls than he can fill. J. McKnight had preached and administered the sacrament to the Saints in the poor-house, whom he said were sore afflicted; and, according to appointment, had visited Br. Leech's. J. Gilbert had preached to the poor, and felt glad to speak of the good manifestation of the Spirit wherever there was made an effort. J. Anderson had held thirteen meetings in six places, with an attendance of from seven to seventy; had hopes of baptizing some; had visited the poor, and administered to the sick with good result. W. Ballinger had felt the necessity of resigning the presidency of the District; had been in doubt of the Lord's approval of his labor, but was encouraged by vision. H. Nielsen had received, of W. Ballinger, \$2.75, being the money collected to buy two blank books; had bought one at \$2.50, 25 cts. remaining; had preached four times; blessed one child; administered to the sick four times; and had enjoyed the spirit of his calling since ordained. N. Rumel, President of the Omaha (English) Branch, had labored in that Branch, striving to build it up from the low standing in which he received it; had hopes of better prospect in future.

Adjourned till 7:30 P.M.

*Evening Session.*—Elders' Reports Continued: J. Christensen had assisted J. Anderson in holding three meetings and had preached some at the poor-house. J. Broadbent had labored to the best of his ability; felt happy in the work, and desired to make it known.

The President enquired about the boundary lines of the District. Geo. Hatt replied that this District comprised Douglas, Dodge, and Sarpy counties.

Missions appointed for the coming quarter:—J. Broadbent to divide his time between the English and Scandinavian Branches, in Omaha. J. McKnight and J. Gilbert to labor in Florence, and at the poor-house. Geo. Hatt and W. Ballinger to labor in the outskirts of the District, but permitted to fill former engagement on the other side of the boundary lines. J. Anderson and H. Neilson to labor in Omaha. J. Christensen A. Jonasen to labor at the poor-house.

Adjourned till to-morrow at 10:30 A.M.

*Morning Session.*—Collection was taken up to purchase a blank-book, and other expenses.

The question was asked whether the sacrament should be blessed according to the books, or as the one who administers may choose; when it was

Resolved that, in the opinion of this Conference, the form of prayer given in the Book of Doctrine and Covenants should be used by the Elder or priest administering the sacrament.

That the above be spread upon the record.

A collection was taken up, amounting to \$2.95. Adjourned till 2:30.

*Afternoon Session.*—Resolutions passed:

That, in the opinion of this Conference, each Branch should have a Treasury.

That a District Treasury be appointed, and the District Clerk be Treasurer of the same.

That the District Clerk issue licenses to the Elders.

That we uphold the constituted authorities of the Church.

Officials present: Of the Twelve 1; of the Seventy 1; Elders 15; Priests 12; Teachers 2; Deacons 2.

A collection was taken up. Proceedings approved.

Adjourned till the 28th of March, at 2:30 P.M.

### St. Louis District.

Conference of St Louis District was held December 14th and 15th, 1873.

Sunday morning, at half past nine, Zion's Hope Sabbath School began their singing exercises, under the direction of W. Coleshaw, the Superintendent of School, and Br. Wm. Ashton, leader of choir; Sister

Eveline Allen, organist. The singing was kept up till half past ten; when President W. H. Hazzledine announced the time of divine services, by reading the 448th hymn, Saint's Harp, which the choir chanted to the tune of "Coronation," each part being well performed. An earnest invocation to the God of Israel for his blessing, in behalf of the Saints, was made by Vice President Geo. Hicklin; the choir sang the Anthem, "O praise ye the Lord," and the session was begun.

Brn. Whitehead and Ford were appointed deacons to assist in the orderly affairs of the day, and merited praise for their discharge of duty.

The President read the 14th chapter of St. John's Testimony of Jesus Christ; and Elder Wm. Gettings and Bishop Jas. Anderson were called to address the congregation. Each in turn, did so, instructing and encouraging them.

Benediction by Elder Gettings.

*Afternoon Session.*—Commenced by the President reading hymn 1031, Saints Harp, tune "Antioch;" prayer by Pres. W. H. Hazzledine; and "Salvation to our God," was sung.

A census of the officers present showed: High Priests 2; Elders 13; Priests 2; Teachers 5; Deacons 2.

A child was blessed, and called Noah Nephi Cook.

The sacrament was administered by Elders Cottam and Reese. The cheering influence of the Spirit of God was great; yet, in connection therewith, a solemn, sympathetic feeling was visible in the countenances of the Saints; because of the death of Br. Morgan Lewis, which happened the day before, by the falling of a rock from the roof of the coal mines at Caseyville, St. Clair county, Illinois.

A motion to adjourn till 7 o'clock in the evening prevailed. Choir sung hymn 248, from Carmina Sacra. Benediction by Elder Reese, of Dry Hill.

*Evening Session.*—The President requested Br. Jas. X. Allen to speak to the congregation. He spoke instructively from the first eight verses of the second chapter of the Revelations of St John. Wm. Anderson followed; and was in turn succeeded by Elder John Beard and Elder Reese.

A motion to adjourn till half past nine o'clock, Monday morning, prevailed. Closing hymn 627, and benediction by Elder John Beard.

*Monday Morning, Dec. 15th.*—Conference met according to adjournment, and opened for business. President Hazzledine, in his opening address, calmly urged the officers to sacrifice all reasonable time, and use their time, and magnify their calling, in preaching and warning the people of the judgments of the Lord.

Minutes of last Conference were read; some errors were corrected; whereas the report of the Gravois Branch reads, "total 64" it should read, total 56.

*Reports of Branches.*—St. Louis reported by letter. Total membership 262. Five children blessed.

Financial affairs of the Branch were reported by W. T. Kyte, Treasurer.

Cash on hand \$57,15; received during quarter \$72,45. Gas bills 32,40; hall rent \$62,50; loaned \$22,00. On hand \$12,70.

Zion's Hope Sunday School reported:

On hand last quarter \$2,75; received for quarter \$3,85. Expenditures \$6,20.

Gravois reported for the quarter ending Dec. 10th, 1873. Total membership 68; baptized 4; received by letter 8.

Financial report:—On hand last report \$8,80; received during quarter \$16,50. On hand \$8,95.

Dry Hill reported 24 members 1 child blessed; 1 died; 6 removed by letter.

Bellville reported total numerical strength 40; 1 removed by letter; 1 child blessed.

Financial: On hand last quarter \$3,27; received in the quarter \$4,50. Paid during the quarter \$3,75; in hand \$4,02.

Alma reported total 32; 3 baptized; 1 child blessed.

Raib's Station reported 12 members.

*Reports of Elders.*—John Beard, A. Reese, — Acker reported, giving an account of their labors in the Conference during the three months.

Moved by G. Thorpe and R. D. Cottam that the sentiment of this Conference is that the presidents of Branches stir up the minds of the Saints to donate, and endeavor to raise a fund, and forward the same to the Bishop of our Conference; that we can assist the Elders who travel and preach in the District. Adopted.

Resolved that the Branch reports be sent in to the Conference by an officer, or member of the Branch, according to instructions in Book of Doctrine and Covenants, 17th section and 25th paragraph, rather than through post.

Moved by Alexander Fyfe and James Anderson, and adopted, that the presidents of Branches urge upon the surplus officers to go out and preach the word of the Lord where they can get a hearing.

Moved by R. D. Cottam and John Beard, and adopted, that the officers of this Conference meet in council, for the purpose of discussing principles that all may see and understand alike; that the first council of the priesthood be held in Bellville, on the third Sunday in January, 1874, at 10 o'clock a.m.

Moved by T. R. Allen and W. Smith, and adopted, that this Conference request the presidents and clerks of Branches to not neglect to comply with notice given by

Isaac Sheen, Church Recorder, in *Herald* for November 1st, 1873.

Joseph Smith, Wm. W. Blair, and David H. Smith were sustained as Presidency of the Church of Jesus Christ of Latter Day Saints; and Israel L. Rodgers, Bishop of the Church, with his Counsellors. The various quorums and local officers were presented to the Conference, and a unanimous vote to sustain was cheerfully given.

Resolved that the Conference adjourn to the second Sunday in March, 1874, to meet in the Saints' Hall in St. Louis, Mo., at 10 o'clock A.M.

The Conference was dismissed by singing, "Praise God from whom all blessings flow," and prayer by Elder Wm. Smith, of St. Louis.

### Central Nebraska District.

Minutes of the Central Nebraska District Quarterly Conference, held in the Saints' Meeting House, at Columbus, on the last Saturday and Sunday in December, 1873.

Saturday, Dec. 27th:—H. J. Hudson was called to preside, *pro tem.*, and George W. Galley to act as clerk.

Minutes of last Conference read.

*Evening Session.*—Branch Reports:

Columbus reported by Elder Chas. Brindley. Decrease during the quarter, 2 removed, 1 excommunicated. Total present strength 47.

Financial Report, for the quarter ending Dec. 21st, 1873.—Building Fund: Balance on hand last report, Sept. 28th, 1873, \$9,80. Balance remains the same.

Incidental Expenses: Balance on hand last report, Sept. 28th, 1873, \$1,33. Received since last report \$23,80. Total \$25,13. Paid to a traveling Elder, by order of the Branch, \$20,00. One cord of wood for the use of the Church \$6,50. Balance due \$1,37.

Moved and seconded that the quarterly financial reports be dispensed with, and in future to be made only semi-annually. Carried.

No reports from Deer Creek and Shell Creek Branches.

Moved and seconded that the resolution passed at the June Conference, with reference to members leaving Branches without calling for certificates of removal, be now taken up for action. Carried.

After some discussion it was moved and seconded that we endorse the action of the June Conference, and that members neglecting to call for certificates of removal at the expiration of six months cease to be represented. Carried.

Br. Thos. Galley reported himself, Br. Geo. Derry and wife, and Br. Matthew Stubbard, all of whom had received certificates of removal, but having had no opportunity to unite with any Branch, reported

themselves through him as still having an interest in the work, and asked leave to return their certificates to the Columbus Branch.

Moved and seconded that the report be received; also that the Clerk inform Br. Stubbard, and Br. and Sr. Geo. Derry that this Conference recommend them to deposit their certificates with some Branch in the Northern District, as they could not be received by us, without the consent of that District Conference. Carried.

Elders H. J. Hudson, Geo. W. Galley and Chas. Brindley reported. Br. Chas. Derry reported by letter.

*Sunday Morning Session.*—Meeting opened by singing. Prayer by Br. Thos. Galley; some remarks by the same, followed by H. J. Hudson. Closed with prayer by H. J. Hudson.

*Afternoon Session.*—Discourse by Br. J. W. Galley.

Moved and seconded that the Clerk be instructed to write to Br. Spencer Smith, reminding him of his appointment to labor upon Shell Creek; also that he report either personally or by letter, the result of his labors, at our next Quarterly Conference. Carried.

A communication from Br. Chas. Derry was read to the Saints.

Moved and seconded that we uphold, by our faith and prayers, Br. Joseph Smith as President of the Reorganized Church of Latter Day Saints, together with his Counsellors. Carried.

Moved that we uphold the Quorum of the Twelve; also the various Quorums, as they are at present organized. Seconded and carried.

Moved and seconded that this Conference heartily sustain Br. Charles Derry, by our faith and prayers, as President of the Central Nebraska District. Carried unanimously.

Moved and seconded that we uphold H. J. Hudson as President of the Columbus Branch. Carried.

Moved and seconded that we sustain Geo. W. Galley as Secretary of the Central Nebraska District. Carried.

Number of officers present: 1 High Priest, 4 Elders, 1 Teacher, 1 Deacon.

Moved and seconded that we adjourn to meet again at Columbus, on the last Saturday and Sunday in March 1874.

### Malad Sub-District.

The Conference of this District convened at Malad City, Dec. 27th and 28th, 1873. H. Bake, President; J. Lewis, Clerk, *pro tem.* Morning session devoted to prayer and testimony.

*Afternoon Session.*—Minutes of last Con-

ference read and adopted.

*Branch Reports.*—Providence: 21 members; 1 child blessed; 1 died. Branch in good standing.

Malad: 17 members; 1 died. Branch in good standing.

Elders Metcalf, Lewis, Baker, Jones, Richards, Nichols, Evans and Thomas; Priest Evans, and Deacon Bradshaw reported.

Officials present: Elders 8, Priest 1, Deacons 2.

*Resolutions Passed.*—That the priesthood apply to the President for a renewal of their licenses.

That the Soda Springs Branch be disorganized, and the President notify the members thereof to unite themselves to the nearest branch.

That when this Conference adjourns, it does so to meet in Logan and Providence, on the last Saturday and Sunday in March, 1874.

That we sustain Joseph Smith as President of the Church, with W. W. Blair and D. H. Smith as Counsellors, in righteousness.

That we sustain the Quorum of the Twelve and all the spiritual authorities of the Church.

That we sustain A. H. Smith as President of the Pacific Slope Mission.

That we sustain H. Bake as President of the Malad Sub-District.

*Sunday 28th; Morning Session.*—Prayer by Br. Lewis. Preaching by Br. Metcalf, on the necessity of strictly observing the law of God. The President continued on the same subject.

*Afternoon Session, 2 p.m.*—Sacrament and testimony meeting. Prayer by the President. Sacrament administered by Elders Nichols and Metcalf. The Spirit brooded over us, and good feelings prevailed.

*Evening Session, 7 p.m.*—Preaching by the President, on the unchangeability of the gospel and its blessings, followed by Elder Metcalf on early training, and evidence received by complying with the gospel. We had a large congregation, who listened very attentively.

Adjourned according to resolution.

### Western Wisconsin District.

The Western Wisconsin District Conference was held at the Freedom Branch, Sauk Co., Wis., commencing on the 10th of January, 1874, by the Saints assembling themselves together in a prayer meeting, to invoke the divine aid. Br. C. W. Lange was requested to preside, who plainly and pointedly explained the object of the meeting, which was to prepare for the duties of the Conference; the invoking of the assistance from our heavenly Father, to enable

us to avert the efforts of the Evil One, who is seeking to break up the glorious work of God in our midst, through the sowing of divisions and discord.

Brn, Bronson, Bierline, and others followed to the same effect, while fervent prayers, both in English and German, ascended on high for the preservation and success of this glorious cause, and for the District.

January 11th, 10 A.M., Conference organized by calling Elder F. M. Cooper to preside, and C. W. Lange to act as clerk.

Reports accepted, if not objected to.

The following Branches reported:

Webster, 1 baptized since last reported. Spring Valley, Willow and Sandusky, reported no change.

Freedom, 1 out off since last report.

The following Elders reported: F. M. Cooper had preached, baptized and confirmed one, hoping to be enabled to engage more extensively in the future, circumstances having prevented him doing so in the past. Br. Cooper presented the condition of the District in proper light, pointing out the measures calculated to resuscitate the same from its present lethargic state, and place it again, with the help of God and the Saints, in a healthy and thriving condition.

Br. Lange followed by pointing out the necessity of a greater and stricter obedience to the law and order of God, by those calling themselves Saints; of the establishing of a greater degree of confidence, and thereby a greater union among themselves; which would have the so much desired result of placing the work of God in this District upon a sure and solid basis, and bring triumph to the Saints over the powers of darkness.

John Bierline had kept up Branch meetings; gave his report as one of the investigating committee, willing to do his duties.

C. W. Lange had preached; administered to two; blessed two children; endeavored to keep up Branch meetings.

A. W. Bronson and E. C. Wildermuth had labored according to their circumstances, as also J. B. Loomis.

Priests Thomas Ward and Enoch Bell reported, the latter having preached twelve times in different localities.

Teacher Frank Hackett had assisted in keeping up meetings, and performing his duties otherwise.

All the before named brethren expressed their determination to support and defend the glorious cause, until victory shall crown their efforts.

Appointments of Missions: Brn. Lange, Bronson, and Bell would labor according to their circumstances, though not enabled to take a regular mission; when it was unanimously

Resolved that this Conference requests

all holding the priesthood to labor with more zeal and energy for the cause of truth, and report at the next Conference.

Resolved that Elder F. M. Cooper be sustained as President of this District, under same terms as adopted last Conference.

That Elder C. W. Lange be sustained as Clerk of this District.

That Elder John Bierline act as Treasurer of this District, and that presidents of Branches are requested to collect means for the support of the District President, and send the same to the Treasurer, Br. John Bierline, North Freedom, Sauk Co., Wisconsin.

Resolved that all the presidents of Branches who are under the jurisdiction of this District, are required to set their respective Branches in order, and report result of their labors at the next Conference.

That the President of the District give notice of this requirement to presidents of Branches not present.

That, with the concurrence of Elder Cooper, we request Br. Joseph Smith to send us a brother to assist to regulate affairs in this District. District to bear expenses.

That Br. Enoch Bell be ordained an Elder; which was done under the hands of Elders Lange, Cooper, and E. C. Wildermuth.

That we sustain the *Herald* and *Zion's Hope* more fully.

That we sustain all the spiritual authorities of the Church of Jesus Christ of Latter Day Saints in righteousness, with Bro. Joseph Smith as President of the same, and Brs. W. W. Blair and D. H. Smith as his Counsellors.

That we meet in Conference at the Willow Branch School House, on the 20th, 21st and 22nd of March, 1874, at 10 A. M.

Br. I. F. Scott arriving during Conference was invited to take part in its deliberations.

Brs. Bell and Cooper preached on Saturday evening. Brs. I. F. Scott and F. M. Cooper on Sunday, to large and attentive congregations: Br. Scott on the Second Advent of Christ; Br. Cooper on Faith.

Official members present: Seventy 1; Elders 5; Priests 3; Teacher 1.

The aspect was very gloomy indeed, but with the help of God, and the determination of the Saints, Conference was characterized by a harmony of action and good feeling not to be surpassed. Praise be to the Lord!

"What is that, children?" asked a young pastor, exhibiting to his Sunday-school a magic-lantern picture of a poor sinner clinging to a cross towering out of stormy waves in midocean. "Robinson Crusoe," was the instant reply.

A BROTHER, who is a BAKER by trade, is wanted at Lewiston, Fulton Co., Illinois, by Br. Thomas F. Stafford. Steady employment and good wages.

## Miscellaneous.

### Dr. T. B. Taylor in Plano.

The Dr. is a gentleman of considerable learning, and large experience, having been for over twenty-five years a Clergyman; but becoming faithless, respecting the value of the gospel which he preached he dropped it and has been many years, (what he now glories in), a free thinker—having organized the Free Religious Society of Chicago, and is now lecturing in their interest. He is a man of ideas and good address. During his stay of five days in Plano, he delivered eight lectures upon various subjects; two of them on the subject of "God, Angels, and Men," and "the Philosophy of the Mind."

We listened to these two lectures attentively. The first was an elaborate effort to distinguish the true God from the false ones of course. The Doctor took us up on a high mountain, the Hill of Science, and bid us Look; and we did look; and beheld a splendid sight. The rolling orbs; the whirling spheres, with every conceivable variety in size, distance and motion—moving with the greatest velocity; but with the greatest precision and harmony. And whether viewed as a whole, or in parts, manifesting undoubted proofs of wise design and matchless power. Our veneration and reverence were on tip-toe to get a glimpse of the Creator of all this—to adore, and worship. But how flat our enthusiasm fell, when we were told that the Creator,—God, was a part or parcel of this, that we had seen,—the Epicurean Soul of the world, or the laws of the universe.

This idea if applied to any other case of creating, would be supremely ridiculous;—here it is, a Creator of a machine a part of the machine. But after descending from these misty heights we were led carefully down into the misty depths to observe the mysteries beneath our feet, and listen to "the voice of the rocks." We went down into, and through and between all the geological strata, peering into the fissures and chasms in the rent and overlapping strata, in search of the "smallest points" or *Primitive Monads*, whence the evolving process began to elaborate, and to bring forth grass and shrub and tree, insect, fish and fowl, beast, man and angel; and we were told that the *rule* by which the chemicals were proportioned, to develop either a spear of grass, or insect, fish or fowl, man or angel,—that *rule* was God.

We didn't stop below any longer, but hastened back to the surface, thinking surely that these free thinkers have *maxims of philosophy* peculiar to themselves; and further perhaps, thought we, *heights and depths* may not be so favorable after all for such discov-

eries, as the normal habitation of man, where the word of faith is preached by him who came from God on purpose to reveal him. Now it is a common sense maxim, that "in order to find we must look where the object is," and never so much diligence in seeking elsewhere, can be successful. The error may be in this, that God is not allowed to *speak for himself*; or what is equivalent, man by the Doctor's philosophy, is not allowed to believe it.

J. W. B.

### "PICK ME UP."

O, ship of Zion, pick me up,  
I'm perishing, you see;  
My little skiff it cannot stand  
Life's dark and boisterous sea.  
The storm, the tempest, gather round  
In dreadful revelry;  
O, ship of Zion, pick me up,  
From death and misery.

My little bark has sprung a leak  
Her sides are pressing in;  
To stem life's flood she is too weak  
With such a cargo—sin.

O pity take, have mercy on  
This poor unworthy me;  
Please, ship of Zion, pick me up,  
From death and misery.

Thy bulwarks they are stout and strong  
The winds and waves defy;  
The mighty God is at the helm,  
Salvation's colors fly.  
My father dear, for Jesus' sake,  
Help, help unworthy me;  
Thy ship of Zion, pick me up,  
From death and misery.

The captain's voice I hear at last—  
"Let down the life-boat now;  
That soul I'll save from Satan's grasp,  
He shall not go below."  
My heart shall praise Him night and day,  
He's heard unworthy me:  
His ship of Zion picked me up,  
From death and misery.

WISHFUL.

### Notified to Appear.

James McDowell, of the Pleasant View Branch, Spring River District, of the Reorganized Church of Jesus Christ of Latter Day Saints, is hereby notified to appear before a Court of Elders, to be held at the residence of Elder C. Kidgel, April 15th, 1874, at seven P.M., to answer to charges preferred against him, for deserting his wife without cause or provocation on her part, and otherwise neglecting his duties. The evidence will be heard whether said James McDowell appears or remains absent; and unless he makes proper amends, by returning to his wife, and properly providing for her, he will be cut off from the Church.

JOHN T. DAVIES, *Pres. Dist.*

Jan'y 29th, 1874.

### Bishop's Agent.

Notice is hereby given, that in pursuance of the law, and in accordance with a recommendation from a late Conference, Bro. Andrew Hall, of Council Bluffs, Iowa, is appointed Bishop's Agent for the Pottawattamie (Iowa) District, of the Reorganized Church of Jesus Christ of Latter Day Saints. Business with the Bishopric of the Church, for that District, may be properly attended to by and with Bro. Hall.

ISRAEL L. ROGERS,

*Bishop of the Church.*

Plano, Ill., Feb. 7, 1874.

### Kewanee District.

The next Quarterly Conference of the Kewanee District will be held at Kewanee, Illinois, on the 7th and 8th of March next; the above date coming on the first Saturday and Sunday in said month.

H. C. BRONSON,

*President of District.*

### Information Wanted.

Reader: do you know anything of a man by the name of Morgan Lewis, about forty-four years of age, short, middling heavy set, an old-time Saint from Aberdare, Glamorganshire, South Wales, last heard from in Utah; if you do, you will greatly oblige his sister by giving such information as you can in regard to him or his whereabouts. Address: L. D. Morgan, box 40, South Bethlehem, Northampton County, Penn.

### MARRIED.

At St. Louis, Missouri, November 2nd, 1873, by Elder James X. Allen, Bro. WILLIAM J. ODELL and Miss ELLEN CARLIN, all of St. Louis.

[This notice should have appeared before, but was mislaid by us. We ask pardon of the parties.]—ED.

At the Saints' Hall, in St. Louis, Missouri, on Sunday, February 1st, 1874, at 7:30 P.M., by Bro. W. H. Hazzledine, of Gravois, Bro. ALEXANDER GREER and Sr. BERTHA A. ALLEN, of St. Louis, Mo.

### DIED.

At Mission San Jose, Cal., on the 31st of December, 1873, of whooping cough, SARAH, youngest child of Br. D. S. and Sarah MILLS, aged 7 months.

At Wheeler's Grove, Pottawattamie Co., Iowa, September 10th, 1873, MARY ELIZABETH, infant daughter of Heber and Massie Almira NEWBERRY, aged one year, 18 days.

Mrs. SARAH E. F. KELLY, wife of Elder Richard Y. Kelley deceased, November 18th, 1873, aged 59 years, 4 months, and 15 days.

Uniting with the Church under the administration of Elder Levi Stuart in 1842, and with the Reorgan-

ization by Elder E. C. Briggs 1860, she passed over the river with a *bright hope*.

Funeral sermon, Nov. 23rd, by Elder R. W. Briggs, at her residence on Mud Creek, Mills County, Iowa.

## Selections.

### Theory Concerning Dreams.

A novel and interesting theory as to the nature of dreams was lately propounded before the Royal Medical Institution, by Prof. Humphrey, of Cambridge, England, defining dreams as not a normal accompaniment of sleep, but rather a result of the abnormal or imperfect condition of the organ of mental action. In the natural state, he says, we should pass from wakefulness to complete unconsciousness, and vice versa, almost instantaneously, and this is the case with many persons; more frequently, however, the transition is protracted, and stages are observed in which the sleep is but partial. In this case according to Prof. Humphrey, the cerebral organ being in an imperfect state, its action is imperfect, and the first effect of the lessening of its vital vigor is a loss of the highest form of mental power—the control over the mental operations; and in this condition, the thoughts ramble unchecked, chase one another confusedly over the mental field, and give rise to all sorts of incongruities of the imagination.

Little Paul R—, is a bright little boy, six years old, and of a religious turn of mind. Some weeks ago, at church, he became quite impressed with the minister's eloquence, and on his return home was quite silent and thoughtful. On Monday, however, he went to his mother asked her if it would be proper for him to call upon the divine and converse with him about the sermon. The mother, a devoted Christian woman, assured him that the minister would no doubt be delighted to talk with him, and remarked that she was glad her little boy was beginning thus early in life to think about these momentous questions.

Arrived at the pastor's residence, Paul was ushered into the reverend's presence.

"Mr.—" said the boy, gravely, "I came to talk with you about your sermon—you said God was everywhere—is He?"

"Yes, dear child," said the bland old gentleman, "the good God is over all—His presence is everywhere."

"In the river?"

"Certainly."

"In the stove?"

"Yes, everywhere."

"Is He in my mother's pantry?"

"Surely, surely, my boy."

"Is He in her bureau?"

"Yes, there is not a place you can mention where God is not."

Paul's face brightened,—he grew eager as he put the next inquiry.

"Is He in my hand when I shut it tight?"

"Certainly."

"Well, is He in my pocket?"

"Yes, God is in your pocket." Whereupon the little fellow jumped up, and, approaching the good man, exclaimed with the concentrated air of a dozen unbelievers—

"I've got you now, Mr.—, I haven't got any pocket at all!"

In Plymouth Church, the other Sunday morning, Mr Beecher refused to give a notice in the following characteristic and Beecher like manner. He said: "I am requested to give a notice which puts me in a little difficulty; I don't want to, and I do want to. The Amaranth Dramatic Association wish to give a benefit, in the Academy of Music, next Saturday evening. They wish to pay all the expenses themselves, and give all the receipts to the poor of Brooklyn. Now, I want the poor to have all the money they can get, but I don't want to advertise a theatrical company, and therefore I shall not give the notice." [Great laughter.

This world is like a museum,—it is free to come into it, but it cost considerable to travel about in it; but we can all learn and profit if we notice what we see, and use what we learn aright.

Bed-bugs and fleas are good things in their sphere of usefulness, to try a person's integrity of heart; they often prove who has the most patience, and moreover they teach the import of cleanliness.

### ADDRESSES.

J. C. Clapp, Farmington, Graves Co., Ky.

J. H. Hanson, Farmington, Graves Co., Ky.

Wm. H. Kelley, Box 72, Northfield, Rice Co., Minn.

M. H. Forscutt, Box 412, Canton, Fulton Co., Ill.

Jason W. Briggs, Box 50, Plano, Kendall Co., Ill.

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# THE TRUE LATTER DAY SAINTS' HERALD.

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

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

Vol. 21.

PLANO, ILL., MARCH 1, 1874.

No. 5.

## Spiritual Gifts.

The gift of the Holy Spirit to the believer, through which comes wisdom, knowledge, faith, prophecy, tongues, interpretation, healing, and other powers, constituting the great endowment of the Church of Christ, is still liable to be misused and misunderstood. "Try the Spirits," is as applicable to us as to the Saints in former times; and if we consider the peculiar phase of spiritual development in our day, the admonition, "Try the Spirits," presses upon us with additional weight.

The general purpose in the gift of the Holy Spirit is indicated by its being called the "Comforter;" and its manifestations to confirm the word preached; hence, the first evidence of a manifestation of the Holy Spirit is usually its comforting influence upon those who witness it; and the next evidence is in that it confirms the word already received—accords with the law; hence, will always prompt to do all things decently and in order. The various gifts of the Spirit are intended to aid our faculties in the discharge of our duties, not dispense with them. Of all the gifts of the Spirit, tongues is perhaps the most liable to abuse; as the history of the ancient Church, and the experience of the present, abundantly prove. Power to speak in an unknown tongue may be given—this power, or tongue, is the gift—and when this gift is exercised, being moved upon by the Holy Spirit and interpreted in the same manner, truth is promoted and the Church is edified. But it is possible to use the gift, (for it is his or hers to whom it is given), moved

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by a false spirit, or our own; in which case the thing spoken is from the false spirit, or is our own opinion.

The gift of prophecy is also liable to be misunderstood. Partial views given by the Holy Spirit intended to prepare the recipient for greater blessings and corresponding usefulness, may deceive us; and in presenting these views in our zeal, we may incorporate with these partial views our own opinions, and these opinions may be erroneous; in which case, there is a mixture of truth and error put forth as a prophecy. "The spirits of the prophets are subject to the prophets," is significant, and in point here, showing that the faculties of the mind cannot be held in abeyance by the Spirit, but stimulated to act. Reason is not called upon to abdicate, but to govern—not the Spirit—but the person upon whom the Spirit rests.

It is not a light thing to speak in the name of the Lord, nor will he hold them guiltless who take his name thus in vain. The unwise use of the gifts in the ancient Church brought them into disrepute, and contributed no doubt to their disuse and final disappearance in the Church; and in the latter day dispensation examples have not been wanting of the same character.

Though it may be impossible at present to determine a certain criterion as a rule by which to judge of spiritual manifestations in all cases, (that all can appreciate), it is nevertheless easy to see that in addition to the foregoing marks of a genuine spiritual gift, common sense, propriety, reason and judgment should be our guides, (1 Cor. 14:29), in the absence of the especial gift of

"discerning of spirits."—Heb. 5:14.

The Church is governed by law, the spiritual gifts are to enlighten our understanding of that law, not to take the place of it. Overmuch zeal gives rise to hasty utterances, as in the case of the disciples when Jesus rebuked them by saying, "Ye know not what manner of spirit ye are of."

While we recognize the danger of the unwise use of the gifts and the many evils growing out of it, still we must coincide with St. Paul when he says, "Covet to prophecy and forbid not to speak with tongues;" but above all, seek to use wisely, and to edifying, every faculty and every gift.

The great water courses form their own channels, and adhere to them; so with the Holy Spirit. It forms its own channel and adheres to it in such a manner as to confirm the law, and leave that freedom of the mind consistent with man's agency; in other words, the Holy Spirit does not possess the believer, but the believer possesses the Spirit. The cases of possession (and consequent coercion) are distinct in manner, and results from the Holy Spirit. "Let the prophets speak [by] two or three, and let the others judge."—1 Cor. 14:29. More anon. J. W. B.

### The Grange Movement.

As this movement is agitating the public all over our land; and as some of the Saints are joining this popular Order, I wish to offer a few thoughts upon the subject.

The avowed object of the Order is to break down monopolies, and stop the wholesale plunder and corruption in our public offices. To do this it must take an active part in politics; the end must be obtained through legislation, and by electing honest men to office. But they affirm that they are not a political party, and will have nothing to do with politics. Then where is the consistency. The men at the head of it have no interest in common with the farmer. Railroad Presidents, Judges, Politicians, Editors, are the leaders. It is to their interest to make all they can out of the farmer.

A subordinate Grange is organized, with twenty men and ten women, at a cost of \$65. This goes to the State Grange for their charter and necessary outfit; so the Grange is \$65 poorer than they were before they organized. They are bound together by a covenant, to stand together as brethren; having signs, grips, and pass-words.

Now the Saints are counseled to seek wise and just men for office, but not secretly. They are also commanded to keep themselves unspotted from the world. A man cannot serve God and Mammon. Can a man serve the Lord as he requires, and be bound to the world by a secret covenant for the purpose of getting gain. "Love not the world, neither the things of the world," says the scriptures; also, "Provide things honestly in the sight of all men," not secretly.

Moses gives us an account of the first secret society formed, and does not speak in terms of praise of it. And in the Book of Mormon we read of secret combinations, and they were invariably of an evil nature. Paul says, "Whatsoever things were written aforetime were written for our learning." If this be so, let us look well before we unite with secret orders for the purpose of making money. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

Now the money it would take to initiate one hundred Saints into a Grange, would keep one good Elder in the field one year; and think of the good he could do by crying repentance to the world. Think well, dear brothers and sisters, God will surely supply all things needful if we will use all the honorable means within our reach for the spread of the glorious gospel of the Son of God. Let us try to fulfill the two great commandments, viz: "To love the Lord our God with all our heart, might, mind, and strength, and our neighbor as ourselves." If we will all do this we will be surprised to see how the work will prosper. Let us not love in word or in tongue only, but in deed and in truth. Your brother,

ELISHA JOHNSON.

Madeville, Carroll Co., Mo.,  
Jan. 20th, 1874.

**Woman's Rights.**

"Thy desire shall be to thy husband, and he shall rule over thee."—*Jehovah.*

That the above is the unerring word of God, the world's history for nearly six thousand years proves beyond a possibility of doubt or cavil. Neither are we there told whether the rule shall be righteous or unrighteous, absolute or limited by law, and in its fulfillment there has been exhibited every phase, from the absolute to nothing; but that it was God's command at the beginning, or at any other time, I deny. It was a prophecy, or rather a curse, foretold after man had lost the moral image of his Maker, and both man and beast had become so selfish, and so sensual, that the strong would push the weak to the wall.

We understand that the object of the gospel is to remove the curse and restore that which was lost in the fall; and all experience has shown, that the more nearly man approaches to the image of God, the less he rules over the "weaker vessel," the more he regards her right to life, liberty, and happiness. I wish here to ask those whose duty it is to be not only just, but charitable, Who made you judge of the motive that prompts any woman to ask the right of suffrage? Are you sure that it is always pride or arrogance? May it not occasionally be a conviction of duty, and a desire to bequeath to her children a juster code of laws, and a purer morality than her fathers bequeathed to her. When I consider the use that is made of the Bible, I do not wonder that Infidelity is gaining ground. The appeals of the more humane christians in behalf of scattered and down-trodden Israel were met with, "They shall be a hiss and a by-word." The claim of our fathers of the right to govern themselves was met with, "Honor the king." The appeals of certain reformers of our own day in behalf of the down-trodden of our own land were met with, "Cursed be Canaan." The appeals of the Saints for a house in which to preach the word of life have been met with, "Receive them not into your houses." And every appeal that has ever been made by or for

woman for justice and equal rights, has been met by the words of our text. And every reform, every effort that any man or woman makes to raise mankind to a higher plane of thought, a wider sphere of usefulness, or juster ideas of Deity, are said to conflict with the Bible. If only bad men did err, not understanding the scriptures, it would not do much harm; but when men whose duty it is to declare glad tidings to the meek; strengthen the weak hands; confirm the feeble knees; proclaim liberty to the captives, and the year of the Lord's release at hand, sneer at reform, or misjudge reformers, I reflect with sorrow, when shall our religious teachers learn that a prophecy is not a commandment; that a restriction to one is not a license to another, and that "submit yourselves," does not mean, "compel others to submit."

May God forgive us all our errors; cause us to see eye to eye; teach us submission to his will, and charity for each other. And may the Lord bless all who, in any sphere, labor for Christ and his brethren, is the prayer of

MORMONIA.

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**The Church as a Bride.**

"Whosoever hath not the Spirit of Christ is none of his."

I have often meditated upon John's vision of the church under the form of a woman, and wondered why God should have chosen a woman as the most fitting symbol by which to represent the church in a pure and glorified condition.

The following are some of the conclusions I have arrived at, in connection with my theme, and I hope that they will prove as gratifying to others as they have to me.

The characteristics of a pure and virtuous woman are, a deep seated love of truthfulness; patience, meekness, gentleness; a keen sense of the beautiful; from which proceeds a love of neatness, and orderly arrangement in all her labor; a reverence for all that is good and true, and a trust in God as the Controller of all things. Her intercourse with society will be noted for her desire to please,

and render herself useful to those whom she loves. She will be plain in her apparel, and will consider a meek and quiet spirit, as better and more beautiful than ornaments of gold and silver. So far as lieth in her power she will relieve the destitute and suffering ones of earth; visit the sick "with kindly thoughts intent;" she will take delight in speaking words of comfort and good cheer to the sorrowful and broken hearted.

The aforementioned characteristics, not only *may be*, but *are* found more pointedly displayed in the female, than in the male sex. Man being the embodiment of the ruling and governing power in the human family cannot appropriately symbolize the church, for this reason: Woman is dependent upon man for her support and protection against the ills of life. In like manner, the church is dependent upon God for protection from all the evils of this life, and for spiritual sustenance. Also the woman is preeminent for beauty of form and feature, while man's comeliness is of a plainer and less striking character.

This glorious vision which "the beloved disciple" saw (Rev. xxi.), will be fulfilled in the millenium, when God will enter into an intimate, and permanent relation with his church. He will dwell personally in their midst. May God help us, dear Saints, to live while here on this earth so that we may appear at the marriage supper of the Lamb, not as intruders, but as invited and honored guests.

Concerning this symbolic woman there have been many opinions presented to the readers of the *Herald*, for their consideration. One of the opinions I wish to examine briefly, and give my reasons for dissenting therefrom. This I shall do with all due respect for those who hold to them, some of whom I am personally acquainted with, and highly esteem as earnest and sincere Saints, striving to preach the gospel in its purity.

It has been taught that the woman that John saw "riding upon a scarlet colored beast, having seven heads and ten horns," is identical with the one which he saw crowned with "twelve stars."

John says, in chap. 12, ver. 6:

"And the woman *fled into the wilderness*, [an unknown place or condition], where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days."

And in the 14th verse and to the end of the chapter, (which is evidently but a repetition of the preceding quotation),

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, *from the face of the serpent*. And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman: and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."

And when the "dragon" saw that his rage against the woman was vain, and that she had escaped from him, then he "was wroth," "and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

I wish to notice briefly a few points in this quotation. John sees a woman clothed with the sun, (surrounded with the celestial glory), having the moon under her feet, and upon her head a crown of twelve stars. He perceives the woman after she had brought forth the man-child, which was caught up to God, flee into the wilderness, where she hath a place prepared for her of God, to be fed for a given time, which it is very probable, represents a space of twelve hundred and sixty years—which is about the time that the religious world have been deprived of the priesthood, which was instituted by Christ and his apostles. The woman which John saw sitting upon a scarlet-colored beast, was Paganism under a new form, and was never in the wilderness, was never at enmity with the dragon.

The Church of Christ has ever been characterized by the powers of the priesthood, and the gifts of the gospel, and cannot be perpetuated without them. It must be plainly evident to the careful student of the past, that the Papal Church—which is known by entirely different qualifications, was made or constructed by man, without any authority

save that of Satan; sensual, and devilish; and composed of material which was utterly unfit for use in God's building, being men of corrupt minds, ambitious, and selfish in the extreme; and of Pagans, who had never known what christianity was; and many of whom were compelled by the strong arm of power to give assent in word, and as nominal practice to the spurious christianity then in vogue, and fast becoming popular throughout the vast territories owing allegiance to the Roman government. If any ever had been legally identified with the Church of Christ, as soon as they became connected with the Papal Church they ceased to be members of Christ's body or church.

It will not help the position of these (as we think) erroneous views, to claim that the two women seen by John are identical, because some who were in the latter had once had a name in the former.

Are we willing to apply this logic to either of the organizations presided over respectively by Brigham Young, J. J. Strang, David Brewster, Sidney Rigdon, and others who, since 1844, have claimed the honored title of the "Church of Christ"? Yet they are parallel cases, and the logic that applies to one applies to the others just as correctly. *Have you thought of this, brethren?*

"In the Revelations, twelfth chapter, we appear to have a history of the church militant and the church triumphant; of the struggles which the church militant had with the dragon, ere she became known on the earth. In verse one we read, "And there appeared a great sign in heaven, in the likeness of things on the earth." John saw the church in heaven. And verse seven shows that the woman which was the Church of God, (in heaven), brought forth the kingdom of God and his Christ, (on the earth, the Church; *i. e.* the earthly church and kingdom of God, being synonymous terms. \*\*\* This "Lucifer" or "dragon" shows himself ready to destroy the child when it was born—his Christ—by inspiring Herod to destroy all the male children at that time."

The foregoing quotation may be found in an article in the *Herald* of Sept 15th,

1873, and signed by Bro. Brand.

The Latter Day Saints have ever been taught that in the study of the Scriptures, they should be guided by common sense. Br. Brand tell us that this woman which John saw as recorded in the twelfth chapter of Revelations, was the church of God in heaven, and that this church of God, (in the heavens), brought forth the kingdom of Christ upon earth, which was organized by the apostles, under the direction of their risen Master. Now I wish to ask, If this woman, or church, was in heaven, why was it necessary for her to flee into the wilderness in order to escape from the wrath of the "dragon?" Was there not security for her in the presence of God? Was it in heaven, or on the earth, that Satan cast out a flood of water after her? If in heaven, why need the earth be employed as an agent to thwart her adversary?

Br. B. says, again, that the *man-child* which the woman (in heaven), brought forth, (on the earth), was Christ, and that the event took place when he was born in Bethlehem. But the Spirit says to John, (Rev. 4 : 1,) "Come up hither, and I will shew thee things which must be hereafter." I will remark at this point that if Christ is the "man-child," that the "kingdom of Christ on earth" must have been the daughter of Zion. Now, as Br. B. has informed us that the church of God (in the heavens) which he says, is the "woman," fled into the wilderness subsequent to the man-child being caught up to God; will he be so good as to tell us what became of the "earthly kingdom? I want to ask Br. B. a question which was asked of a former writer, but which said writer failed to answer, "Through what mutation or change must a building pass to enable it to give birth to its chief architect and builder?"

Br. Brand quotes from the inspired translation, "the woman which was the church of God, brought forth the kingdom of God, and his Christ," and infers from the language that the Savior was brought forth by the church.

As I am compelled to dissent from this view, permit me to present for the consideration of the readers of the *Her-*

old what I deem a plainer and more consistent explanation of the quotation made use of by Br. B. The *kingdom* of God, which John says the church brought forth, is the man-child, and the latter part of the quotation, "and his Christ," refers simply to the nouns God and Christ, and signify their joint ownership of "the kingdom." You may find the same idea expressed in the Savior's own words, John 17 : 9 :

"I pray for them: I pray not for the world, but for them which *thou hast given me; for they are thine.* And all mine are thine; and I am glorified in them."

But, it may be asked, How is the "earthly kingdom to rule all nations with a rod of iron," if it be the man-child, as you claim? I answer, that the "rod of iron" is the word of God, and it is by obedience to that word alone, that the kingdom of God will break in pieces, and subdue all other kingdoms of the earth.

Again, I refer the reader to the words spoken to John, "Come up hither and I will show thee things which *must be hereafter;*" i. e., after the time of seeing the vision. Rev. 4 : 1.

If Br. Brand, or some other, will kindly unravel the theological tangle which he has presented to us as a clear exposition of John's vision, myself and many others will have reason to feel grateful to him in this respect. I hope that none will feel offended by my criticism. What I have written has been without any unkind feelings, but because I cannot accept his views, and desire to be corrected, if wrong. I will gladly accept *light* from any one.

AN INQUIRER.

### War In Heaven.

A message by the "Union Terrestrial and Celestial Telegraph," has just come. It announces the startling news that there is great excitement in the Celestial city. It seems that in the "House of many mansions," there was a great banquet, and all the princes of heaven were present. In some burglarious way, as yet, not found out, there were four bigots that got through the Shining Gate; a Presbyterian bigot, a Methodist bigot,

an Episcopal bigot, and a Baptist bigot. They found their way to the Banquet Hall, and rushed in upon the guests. The music ceased, the grapes of Eschol were dropped on the golden platter, and hands uplifted in shock of amazement. The Presbyterian bigot appeared with an arm-full of Westminster catechisms, and proceeded to distribute them among the banqueters. "What is that?" cried one of the princes of heaven, who turned out to be Robert Hall, the immersionist. Don't you know what that is?" cried out the Presbyterian bigot. "Then I move Robert Hall be expelled!" "No, no," cried a hundred voices, "that great soul has been here forty-three years, and brought up a great many with him from Bristol and Leicester. But the Presbyterian bigot said, "All this matters not, if he does not adopt the Westminster Assembly catechism. I know, from that, he must have been elected to be damned. Out with him from the gate of heaven!"

At this moment, the Methodist bigot broke in upon the excitement, and demanded how many of those at the table, had ever sat upon an "anxious seat," declaring that those who had not been converted in that way, had no business in heaven. He brought an "anxious seat" with him, and sat on it himself, very near the table, and rudely began to eat a cluster of the grapes, throwing the skins into the face of a Scotch Presbyterian, who turned out to be John Knox. The bigot had hit the wrong man, for John Knox, neither on earth nor in heaven, was of a temperament to take any impudence, and he gave the bigot very much such a look as he once did Queen Mary, at Holyrood. The Methodist bigot moved that all those banqueters who had not come into the church militant by the "anxious seat," be put out from the feast.

At this point, the Episcopal bigot marched in with a great load of liturgies under each arm, and slammed them down on the table of the banquet, till all the goblets rattled. He said, "I propose to hold a service, just here, and now. Each one of the banqueters will take one of these Prayer-books, and keep wide awake, and respond at the right

place, "Good Lord, deliver us." "No, no," said two of the best Saints, who were found to be Albert Barnes and Alfred Cookman, "we never could find the right place in the Prayer-book, and we should make awkward work with the responses." Here the Episcopal bigot seized the white robe of Albert Barnes and Alfred Cookman, and pulled them violently toward the door; but there were so many who had been brought to heaven through the "Commentaries" of the one, and so many through the preaching of the other, that there was a great rush of protectors around these great ones of heaven, and the bigot did not succeed in the expulsion.

At this point a Baptist bigot stepped into the excitement, carrying on his shoulders a burden that almost bent him double, so heavy was it. As he set down his load he took the lid off, and behold it was a Baptistry. He said, it does not seem as if some of you have been properly washed, and I shall proceed to put under the water all those who have neglected their ablutions. I shall take the first one that I come to!" This turned out to be Archbishop Leighton, who cried out, "Excuse me! My parents had me sprinkled when I was a baby, and I think that will do." "Sprinkled!" cried the Baptist bigot, "sprinkled! how dare you come here? A spoonful of water on a man of your size is nothing at all." The bigot seizing the Archbishop, attempted to put him under the water, and, in the resistance and struggle, the Baptist got sprinkled, and the Archbishop got immersed, and both would have got drowned, but for kindly interference on the part of bystanders. When the struggle was over, it was found that some of the white robes were just as wet as though they had been diving in the river of life for pearls.

Suddenly from behind the curtains a clarion blew, at which the banqueters laid hold of the four bigots and rushed them to the door, and rushed them through the streets, and rushed them upon the battlements, crying, "These Presbyterian, Methodist, Episcopalian and Baptist bigot: have no business in

heaven. Throw them over the wall!" And down the battlements they were flung, now heads up, now heels up, over and over, down, down, till they came within sight of the earth. As they fell through among the stars, one came near being shoveled up by "The Dipper," and another just escaped being snatched by the paw of "The Bear," and another from being stung by the tail of "The Scorpion." The Presbyterian bigot had his great bundles of Westminster catechisms so tightly fastened to his shoulders and arms that he was the more swiftly percipitated, and he struck head foremost in the graveyard back of Princeton. The Methodist bigot could not shake himself loose from his "anxious seat," and it beat him, and bruised him, and jerked him on the way down, until he landed head first in the graveyard back of Middletown. The Episcopal bigot cried as he was percipitated, to be delivered from the great weight of liturgical book-bindery, and for the first time prayed without his notes as he went tumbling down swifter and swifter, till he fell transfixed on the spire of St. Albans cathedral. The Baptist bigot splashed into the middle of the Atlantic Ocean.

When the expulsion was complete, the banqueters again took their places in the house of many mansions, and with lifted chalices filled with water from under the Throne, cried out: "Drink! one and all, to the communion of saints and the life everlasting." Amen.—*Christian at Work.*

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#### Saturday Night.

Saturday night is a welcome guest to every home almost. It is a signal for a brighter day of rest than through the week. One thing we should remember, is the importance of rest on Sunday. How often do we arise with this thought on our minds, and immediately begin a long reach of preparation, that occupies the whole forenoon, and brings us to the dinner hour, a long stretch of cooking then for visitors or extra preparation for home use, lies before the sisters of the family; and what with meetings and debate and other extra exertions, the

whole day is spent in care, and the weary heart often exclaims, Sunday is the hardest day going. Less of real worship and rest is found in that day than any than any other. Much more of peace and benefit might be crowded into that day than any other, were ten thousand of the cares and vanities abounding in it relaxed, and the real purpose of the day attended to. Worship in proper hours, and reading for a family who seldom read; and walks in the country, to those who live and labor in the village or city; and a quiet chat by the fireside, to those weary with work.

Many a happy hour can thus be recalled, and gathered for another week's work

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### SACRAMENTS.

#### BAPTISM.

Baptism is a sacrament, because it is an outward and visible means of divine grace.

"The like figure whereunto baptism doth also now save us."—1 Pet. 3 : 21.

Blessed be God for the wisdom and love that furnished so simple a means of salvation.

But should any still doubt the sacredness of this ordinance, we remind them

1. That our divine Lord himself sanctified it by being baptized in the waters of Jordan; notwithstanding frail humanity would fain have dissuaded him from it.

"But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him."—Matt. 3 : 14, 15.

2. Jesus commanded it to be taught and practiced.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28 : 19.

3. The disciples of our Lord taught it.

"For John truly baptized with water."—Acts 1 : 5.

"Then they that gladly received the word were baptized."—Acts 2 : 41.

#### THE MODE OF BAPTISM

in the days of the apostles was by immersion, as the Scriptures clearly show.

"And Jesus, when he was baptized, went up straightway out of the water."—Matt. 3 : 16. "And John also was baptizing in Ænon, near to Salim, because there was much water there."—Jno. 3 : 23. "They went down both into the water, both Philip and the eunuch; and he baptized him."—Acts 8 : 38. "Therefore we are buried with him by baptism into death."—Rom. 6 : 4.

These and numerous other passages are conclusive as to the mode, while there is not one passage to the contrary.

#### SUBJECTS FOR BAPTISM

Are penitent believers in Christ Jesus.

"Go ye therefore and *teach* all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28 : 19.

"And the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou *believest* with all thy heart, thou mayest."—Acts 8 : 36, 37.

"They were *pricked in their heart*, and said \* \* \* Men and brethren, what shall we do? Then Peter said unto them, *Repent*, and be baptized, *every one* of you."—Acts 2 : 38.

These, and other similar passages, evidently show that none but repentant sinners, and believers in Christ Jesus are proper subjects to this saving ordinance. Therefore, infants need not baptism; for the following reasons: 1. Our blessed Lord did not baptize them, neither did he command it to be done. 2. They cannot be taught to believe. 3. They cannot be "pricked in their hearts," nor can they "repent every one," for they have committed no sins to repent of; and again,

#### THE OBJECT OF BAPTISM

very clearly excludes infants from a need of it.

Baptism was taught and practiced by the disciples of our Lord, for the remission of sins.

"John did baptize in the wilderness, and preach the baptism of repentance, for the *remission of sins*."—Mark 1 : 4.

"Repent and be baptized for the *remission of sins*."—Acts 2 : 38.

"Arise, and be baptized, and wash away thy sins."—Acts 22 : 16.

In nothing save the gift of his Son, is the goodness of God more manifest, than in the revealing to fallen man this simple sacrament through which he is pleased to grant us a remission of sins,

whereby the humble follower of the lowly Jesus is absolved and made innocent and pure as on the day of his birth. This ordinance can only be

ADMINISTERED BY THE PRIESTHOOD.

For "No man taketh this honor upon himself but he that is called of God, as was Aaron."—Heb. 5 : 4. There is little doubt but baptism, in the days of the apostles, was performed chiefly by the lesser officers. The preaching of the word, and conversion of sinners required both natural talents and marked spiritual endowments; while the act of baptizing is mechanical, and requires no great talent or evangelical gift to perform it. The apostles baptized, though apparently but seldom.

"I thank God that I baptized none of you, but Crispus and Gaius; lest any should say I had baptized in mine own name. And I baptized also the household of Stephanus; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel."—1 Cor. 1 : 14-17.

Philip, the deacon, baptized the un-  
nuch, as recorded in Acts 8 : 38.

Although we are led to the conclusion that baptism was performed chiefly by the lesser officers, yet it was not legal when performed by one not properly ordained and instructed, as the case related in Acts 19 : 2-5, clearly shows. Some one, no doubt with the best intentions in the world, had been at work with these people; but from the ignorance of the party that had officiated, the Apostle evidently concluded that he could not have been ordained, or he would have been better instructed; hence, deeming the baptism illegal, they were baptized again.

X. A.

**Expensive Worship.**

One of the things that made our Savior's career seem wonderful, if not miraculous, was that the poor had the gospel preached unto them. This was a thing worthy to be classed with restoring sight to the blind and hearing to the deaf. Perhaps we are approaching the time when, in our day, the latter things will be more common than the former ones. Indeed, in some of our great cities this state of affairs has already come to

pass. If the poor have the gospel preached to them it is preached to them in the character of poor people. If houses are erected for them to worship in, they are called chapels and not churches. They are what Mr. Greeley once called, "second class cars on the heavenly railroad." Passengers may be comforted by the assurance that they all are bound to the same terminus, but they will probably be fearful that an effort will be made to keep up social distinctions at the journey's end as well as while traveling thither.

The *Christian Union* figures up the expense of erecting and maintaining a fashionable church in New York City. Of course the prices would be less in smaller places, though they are not only approximated but equalled in this city. The church should contain two hundred rentable pews, of a seating capacity of four each. It is never desirable to have these elegant churches great, barn-like structures. That would give the idea that a crowd was wanted to fill them, and a crowd is not select. The site on which the elegant church is to be erected must be in a fashionable quarter. The lot for the church will cost from \$75,000 to \$150,000. The edifice, not counting the furnishing, which will be paid for by contributions, fairs and suppers, will cost from \$200,000 to \$500,000. Let us suppose the cost of the lot and church to be \$350,000, and that there be a bonded debt of \$100,000. This requires a quarter of a million dollars to be raised at the start, or \$1,250 for each prospective pewholder.

Now about the current expenses. A moderate estimate is given as follows :

Interest at 7 per cent. on \$100,000.	\$7,000
Salary of minister.	6,000
Choir and organists.	3,000
Sexton, insurance, coal, gas, etc.	3,000

Total. . . . . \$19,000

These estimates are all regarded as low. In some cases the amount here set apart for music would not pay the salary of the organist and leading singer. The expenses of the Sunday School could not be less than \$1,000, and if there are a floral sermon and excursion, they would be twice that, Christmas decorations, new

carpets and upholstery, as well as assessments for various denominational purposes, are not included in the above estimate. But if we only add to the table of church expenses the sum of \$1,000 for Sunday School, we shall find the annual rent of pews would average \$100, or \$25 a year for each occupant.

It will be seen by this that it is quite impossible for mechanics, tradesmen or poor professional men to attend what is called a "respectable church" in one of large cities, for if the item of pew rent cost the family one hundred dollars the "goodly apparel" necessary to occupy the pew will cost several hundred. A man, no matter how highly educated he may be, whose income is less than \$2,000 a year, must give up church-going altogether, or else worship in one of those plain structures known as chapels or mission houses. In other words, he becomes a sort of religious pauper, and his position among members of his own denomination is like that of a charity student in one of our first class colleges.—*The Prairie Farmer*.

#### The Gospel Restored Again.

We will pass over Peter's vision, which it was necessary for him to have, to show that God was no respecter of persons; and that the Gentiles also were to have a part in the gospel of Christ.

In verse 23th, Peter, in acknowledging that it was an unlawful thing for a Jew to keep company with men of other nations, says that God hath shewed him that he should call no man common or unclean. Then Peter asks Cornelius for what intent he has sent for him. Cornelius now relates what we have already shown, in the first three or four verses of this chapter; his interview with the angel, and his instruction to send for Peter.

In verse 33rd, Cornelius says, "Now therefore are we all present here before God, to hear all things that are *commanded thee of God*."

Then Cornelius understood that Peter was *commanded of God* to declare certain things. What were they?

Here follows a portion of Peter's sermon on that occasion. Then, in verse

42nd, Peter acknowledges that he was *commanded* to preach and to testify concerning Christ. Let us see if we can find what was *commanded*.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have *commanded* you: and lo, I am with you alway, even unto the end of the world. Amen."—Matt. 28 : 19, 20.

But did Peter command Cornelius in anything? Let us see. While Peter was preaching, the Holy Ghost fell on them which heard the word.

Now, let me ask, is there anything wanting to secure their salvation? This pious, praying, devout man; one that feared God with all his house; that gave much alms to the poor; who enjoyed visions with the administration of angels; not only this, but the Holy Ghost is poured out upon them, so that they spake in tongues and prophesied. By referring to Acts 11 : 14–17, we learn that Peter was to tell Cornelius and his household words whereby they should be saved. Also that the Holy Ghost fell on them as on the disciples at the beginning. That God gave them the like gifts as he did the disciples on the day of Pentecost.

Now Peter inquired, "What was I that I should withstand God?"—Acts 11 : 17. "And he *commanded* them to be baptized in the name of the Lord."—Acts 10 : 48.

Do we not here find why the angel referred to in Revelations 14 : 6, did not preach the gospel but committed it to men in the flesh? If I have not made it plain, then let me cite you to the conversion of Paul.

We find him a persecutor of the saints. Find him engaged in committing men and women to prison, when on a sudden he was arrested in his wicked career. We find him smitten to the earth. Not only this, but he became blind for a season. A great light shone around about him, and a voice from out this light, which said :

"Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were

afraid; but they heard not the voice of him that spake to me. And I said, What shall I do Lord? And the Lord said unto me, Arise and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do."—Acts 22: 7-10.

Now, if it was Jesus that was speaking to Paul, why could he not have told him what to do? For the same reason that the angel did not tell Cornelius what to do. Christ had servants on the earth, whose duty it was to preach the gospel and administer the ordinances of his house.

But as the kingdom of heaven was to suffer violence, and the violent were to take it by force; then it would be necessary (in the due time of the Lord) for that kingdom to be restored. Hence the necessity of the angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth. This gospel being the plan of salvation; that law of God which is *perfect, converting the soul*; a perfect code of laws, with officers to administer in all the laws of said kingdom. Although the laws of said kingdom may be contained in the Bible; if there be no legally appointed officers to officiate in said laws, then is the law become a dead letter, and of no avail whatever, so far as bringing us into the fold of Christ is concerned. We may live near to God, in prayer and righteous works; may see visions, and hold converse with angels; but if it was necessary for Cornelius to be adopted into the fold of Christ, then is it equally necessary for us. And if the angel could not enroll Cornelius and his household, but it had to be a man called of Christ, and set apart to officiate in the ordinances of God's house; to adopt them into the fold of Christ; then it is equally necessary for us to be adopted in the same manner.

Having shown by Scripture and reason, that the gospel has ceased to exist among men, since the beginning of the Christian era, and how it is to be restored again; it now becomes necessary to learn the particular features of said gospel. What its laws, ordinances, officers, gifts and blessings are; that when it is again restored, it may stand the test of God's eternal word. Because if the man who

speaks not according to the law and the testimony has no true light in him; then that system or code of gospel laws that does not harmonize with the law and the testimony, (God's sacred word), has no light in it; but is built upon a sandy foundation.

What the laws, ordinances, gifts and blessings of the gospel are, I will try to show in another article.

My reasons for writing this article are my love of truth, and of my fellow man. May God add his blessing to the same, is my prayer in the name of Jesus Christ. Amen. W. R. CALHOON.

#### Paper on the Darwinian Theory.

A meeting of the Chicago Philosophical Society was held in the Methodist Church Block yesterday evening. As usual a full audience was in attendance. The chair was taken by Prof. Haven, and the paper, which was on "Darwinism," was read by Prof. Jewell of the Northwestern University. The Professor took strong ground against the Darwinian theory of the evolution of species by natural selection, urging as his strongest argument that enunciated by Agassiz, that the theory is not entitled to belief until its supporters produce a fossil of one of the links between two distinct species of to-day. The lecture closed as follows:

"My impressions about the theory may be summarized as follows:

"Among the theories that have been formed to account for the past and present condition and appearances of the plant and animal kingdoms, this is the elaborate and industriously supported, and deserves a conscientious study.

"The theory, as it may be stated, is not responsible for many of the grave immoral and irreligious consequences which have been saddled on it both by its friends and its foes. I see no *a priori* reason why creative power may not have acted in the line of a progressive development. There is nothing unreasonable or irreligious in it as far as I can see. I am more than willing to see it prove true, but it must be proved, not assumed.

"The wide-spreading or philosophical significance of the theory, whatever some may declare to the contrary notwithstanding, consents to its being an attempt on behalf of scientific naturalism as against supernaturalism in any form. It is the same old story, in this aspect, that has come up in all sorts of forms ever since the times and disputes of Anaxagoras and Epicurus. It is really, at root, in this respect, the same question as was opened and discussed by Balbus Velleius, in the *Denatura Deorum* of Cicero, and has lived from that hour to this in the thought and discussion of man.

"We are fast approaching the real nodus of the whole question, viz: the first origin, not of groups of beings, but of individuals. Hence the importance at present of the questions which relate to the generation, and especially the spontaneous generation of plants or animals. It is my belief also that the question cannot be settled by direct observations, but by inference from admitted facts as the existence of an ether or an interstellar medium is admitted. We must hold it as a mere hypothesis which, if it must not be rejected, still awaits those proofs which can alone give it the rank of a theory.

"While it may have failed as an explanation of the phenomena of the organic world, it must be said it has been the occasion of more scientific activity than any other question that has ever been raised. If the theory itself should stand condemned, it would still be true that Mr. Darwin and his co-workers have been indirectly the sources of inestimable benefit to the cause of natural science throughout the world. They have launched a majestic conception, to trace its affiliations backwards and forwards through the past and present of the whole organic world. In obedience to its dictates, the whole of animated creation, extinct and living, have been called into an evident order, dark places and chasms have been illuminated or crossed, a strong light thrown equally into the shadows of the past, or the clouds of the future. A grand spectacle is this which opens to the eye of the imaginative nat-

uralist, who postulates his zero at the bottom of the scale of animated existence, and then, guided by evolution and its resources, watches the unfolding of the diverging lines and series of animated beings, step by step, until zero emerge into man as the perfected flower of the process, carried on through untold ages. I do not wonder men have been captivated by this vision, when they have steadily beheld it.

"For my own part, I could gladly adopt it if it only conformed to the truth, and was not much a monstrous example in the name of science, of the sacrifice of fact to fancy, and of scientific logic to the exigencies of an ambitious and unscrupulous hypothesis."

A debate followed, which was taken part in by Mr. Peters, Prof. Hager, Judge Holbrook, Mr. Ela, Judge Booth, and others, in which the Darwinian theory had a little the best of it.

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**"That Man's Religion is not  
in his Heart; it is all  
in his Head."**

A minister of the Methodist Church once made the above grave charge against the writer, as a reason for not carrying his expressed determination out, to oppose our doctrines.

Many a time those words have rung in my ears and have at times impressed me that they were too true. I knew, however, that my desire was to love God, and to know and do his will; and no vain, idle, or speculative motive had induced me to leave all, and go forth to be a target for the sneers and hatred of the world, while I endeavored to tell the eternal truths of heaven, as revealed in the Scriptures. I knew that I had a zeal for the cause of truth, but I am not now sure that that zeal was always tempered with the proper knowledge of myself, of God, and his divine will.

I had examined, to some extent, some of the systems of religion with which I was surrounded, but the one I had now embraced seemed to me to be the nearest to the written word of any in the world; in fact, it seemed to be of God, and hence I loved it. But it also seemed to be a

weapon with which I could whip the religious world; and my mind being somewhat of an argumentative turn, and our doctrines placing me in opposition to all other doctrines, I seemed to have found my natural element, and with great satisfaction I whet my sword and prepared for the affray, not caring whence my opponent came, nor for the weight of the metal he carried. In fact, when at times, I came to examine myself as to the motives that actuated me—I feared that some motives were creeping uppermost in my mind, other than love of God and pure desire for his cause. I fancied I could see contention, vain-glorying, and a craving for the applause of men seeking to gain the ascendancy. This made me tremble, and I wondered if the man's charge was not just.

I found myself also too full of frivolity and light-mindedness; and this also caused me much uneasiness, for it seemed to rivet the truth of the charge upon my mind. I resolved, however, by God's help that it should no longer be true, and I tried to curb these growing evils, and set a watch upon my spirit and upon my tongue, that the one should not be carried away with boasting and vain-glorying, and that the other should not scatter poison in vain and empty language. But yet again the truth of the charge would recur to my mind, when placed in trying positions, where patience was needed; for there I found that however eloquently I might descant upon the necessity and beauty of patience, it was a virtue which I was fearfully lacking.

Sometimes I would endeavor to show the great excellence of love, both to God and man; but when I tried to measure myself by that divine standard, I found myself woefully deficient; and again I was saddened in spirit at the thought that my religion was only in the head; and again I would determine, by God's help, to get it more deeply rooted.

Sometimes I would dwell upon the forbearance and long-suffering of God toward his creatures, and my soul would seem raised to heaven at the thought of his endless compassion and his boundless mercy; but when a very small manifestation of these excellencies was needed

from me, how empty and barren was my soul of them, and how full of desire for retribution and how loud the demand for justice on the offender! And so on through life, so many evils have cropped out; so many follies have been apparent; so many deficiencies have I found, that I have been forced to confess that the charge of the man, though made in cowardice and fear of his darling inconsistencies, was in my case too true. And I long ago resolved to get the religion of Jesus Christ down deep into my heart, that its blessed influence might cleanse and purify my soul, and that my head might be full of its light instead of vanity and vain-glorying; but as yet I fear I have but poorly succeeded.

My beloved brethren, Elders, Priests, Teachers, Deacons and members, preachers and writers, am I alone in my experience? Though I should have to write myself the worst among you, yet it would give me pleasure to know that you were all free from the evils I have named. But I must again ask, Are you all free from the "leaven of the Pharisees?" Can you truthfully say you are not "as that poor publican?" I would urge the admonition of Paul, "Examine yourselves and prove whether you be in the faith."

Many of you speak eloquently of the gospel graces; many of you write in glowing beauty and with vigorous language of the necessity of our being clothed upon with them. Are you seeking to be so clothed? Are you seeking to be ministers of the Spirit, or of the word only?

Paul glorified God that he was called to be an able minister of the New Testament, not of the letter, but also of the Spirit. How is it with you? You may question my right to ask, but the question *must be brought home*; if not now by my poor feeble pen—a mightier voice—an authority whom none can dispute—will ask it, sooner or later, and it is high time we were all able to answer satisfactorily to our own consciences and to God.

Beloved Saints, it is not enough that we have repented and been baptized for the remission of our sins. We must re-

frain from sin of every kind, and bring our minds and bodies subject to the law of righteousness. It is not enough that we are members of the Church of Christ militant; we must be faithful members; consistent in all things, or we can never be members of that church triumphant.

It is not enough that we have been endowed with the visible gifts of the Holy Spirit; we must cherish its teachings, that we may be clothed in its graces, and made meet to dwell among the sons of light.

Many years of experience has led me to fear that many members of the Church thought it was all-sufficient to enter through the door into the visible kingdom; to attend their meetings; pay their tithings or donations, and keep a standing in the same. Friends, let me tell you it is a fearful mistake, and one that will, if not corrected, close the door of the celestial kingdom against us. The man who preaches truth, must practice it; the man who extols mercy, must love to exercise it; the man who would be forgiven, must also forgive; the man who declares honesty to be the only true policy, must be honest with himself and all men; the man who extols justice, must himself be just; he who would have the forbearance of his brethren, must himself forbear; he who applauds the virtue of patience, must possess his own soul in patience; in fine, he who would have the name of a saint of God, must possess all the virtues of that holy calling; and if, in our examination of ourselves, we find that we lack anything, let us not rest until we are clothed upon with the spotless robe from head to foot. It may be a life's work, but it can and must be done. Through continued perseverance and unflinching trust in God, all can be accomplished; and if, when we have done all, we are found lacking, the righteousness of Christ will be found abundantly ample to supply the lack.

In conclusion, let me say, Let us see to it that we have the religion of Jesus Christ deeply rooted in our hearts,—then its glorious fruits will richly be manifested in our walk, our conversation, and our life.

A VOICE FROM THE WILDERNESS.

#### As Regards Spiders.

Morally, the spider has a bad reputation, and is the subject of many vile epithets; but, when compared with its accusers, it presents by no means a bad case. The Arachnidian ethics are in many respects strikingly coincident with more ambitious systems. The spider practices the virtues of industry, patience and perseverance under difficulties. The female is an affectionate parent, and very fond of her young. About June the garden-spider makes up her little packet of eggs, and encloses them in a snow-white silk envelope, and carries it about with her wherever she goes. If it is forcibly removed, she remains on the spot, hunting in every direction, and evidently in great distress; and if the white ball be aid near her she soon spies it, and darts towards it almost fiercely, and carries it off. "When the time comes for the little spiders to make their appearance in the world, the mother tears open the envelope, and so aids her young to escape. As soon as they are fairly out of the egg, they transfer themselves to the body of their parent, where they cling in such numbers that she is hardly visible under her swarming brood. They remain with their mother through the winter, and the following spring the bonds of mutual affection are loosened, and the young disperse to seek their own living." If the spider is a skillful hunter and an ingenious trapper, so are the heroes of many novels; but the animal has not yet been known to indulge its predacious practices in the way of mere wanton sport. It is merciless and cruel, like inquisitors and tyrants, but does not perpetrate its cruelties on the ground of difference of opinions. It is moved by self interest, the alleged basis of all political economy. The spider "must live, you know," and it is a maxim with it to "look out for number one;" while it has a high appreciation of the advantages of "corner lots," but in all this it is by no means singular. Besides, the spider contributes its share to the general weal. What would this world come to, if the flies could have their own way in it without let or hindrance? Killing flies-

is a necessary and righteous thing, and, as it is jointly undertaken by men women and spiders, for purposes of common beneficence, each should have an aliquot share of the honor. The spider is also courageous and soldierly. He is fond of war, and, having taken a position, it is very apt to "fight it out on that line," or system of lines, till crowned with victory. But it invests war with no sentiment of "glory," does not dress it up with gilt and feathers, nor use its passions as political stock in trade. Sundry misanthropes have claimed for the spider a standard of virtue higher than the human, but truth compels us to drag the spider down to the human level—it does kill its own kind. Had it not been for this habit, men would have long ago enslaved the spider to the silk business. It is again claimed that the spider is a cannibal, and having killed his fellow-citizens, proceeds to devour them. But here, again, the spider can claim no originality, but is an humble imitator of the lords of creation. It has, moreover, been accused of practising murder under very delicate circumstances, when its mind should only be occupied with tender feelings. It is true that love and courtship in the Arachnidian world are apt to be tragical. These creatures are quite too literal in their construction of the phrases, "You will kill me with your coldness," "Love me or I die," but, in a higher sphere, does not love often become a bloody business of suicide and murder? Yet to the honor of humanity be it said, spiders do one thing which our sort do not; they kill their lovers, and then eat them up on the spot. In many species the male is much smaller than the female, and with these courtship is perilous. The female of the garden-spider is a perfect Amazon, and when she happens to object to the attentions of her intended spouse, he has to fly for his life; a feat which he generally performs by flinging himself like lightning out of the web, and lowering himself to the earth by his silken ladder.—*Popular Science Monthly.*

There are not good things enough in life to indemnify us for the neglect of a single duty.

### Cigars.

In the "Annual Report of the Commission of Internal Revenue of the operations of the Internal Revenue System for the year 1873," I obtain a few ideas worthy of a calm consideration; and thinking that others might read with interest these thoughts, I place them on paper.

The number of cigars, on which taxes were collected during the fiscal year ending June 30th, 1873, was 1,807,034,646. The aggregate retail price of cigars is about ten cents each; the number multiplied by ten, gives the amount at \$180,703,464,060; a nice little fortune; an amount that would keep the families of several Elders, while the word might be preached to those that are crying, "Come and tell us the story of the Cross, and what the means of salvation are." Computing the population of the United States at 40,000,000, and estimate that one in five smokes cigars, it will cost him annually the sum of \$22,584; or, in other words, for every man, woman and child in the United States, there is spent for cigars a sum of \$4.05. This increase is owing to increased consumption, which undoubtedly keeps pace with the annual increase of population; and, according to all data of statistics, the injuries and evil habit of smoking is alarmingly increasing in this country. The above figures do not cover the cigars that have been illicitly and illegitimately manufactured and disposed of.

Untinged with the habit of cigar smoking, I pray for the triumph of Zion's cause. R. M. ELVIN.

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# The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., March 1, 1874.

BR. DAVID SMITH is again ill. The abiding faith and prayer of the Saints are requested in his behalf. He has been so constantly engaged since he first began his ministry that he is missed very much, and almost constant inquiry is made about him.

Br. Jason W. Briggs started for the field in Michigan, on the 16th ultimo. Br. Blair left for Wisconsin on the 17th ultimo.

Read the letter of Brn. Wandell and Roger in this number, and praise God that his Spirit watches over his work. Here is an illustration of what the Church might have done, in preventing evil doctrine from destroying the greatness of the work. The time will soon come when Elders who wish to make a sacrifice of their lives to preach to the Isles of the Sea, may have an excellent opportunity to do so. Who will go?

The result of the lectures by Br. Briggs at Sandwich, as noticed by us in our last, was good. So we learn from various brethren.

We left the quiet (?) of the "sanctum" on the 13th ultimo, and visited the Saints at Canton, Fulton County, Illinois, to be present with them during their services on Lord's day. It has seldom been our lot to have a more enjoyable visit than we had with the Canton folks. It was in Canton that we read the rudimental principles of human law, in the office of Judge William Kellogg, now deceased. We formed many acquaintances during our stay in the town, and upon returning there after an absence of eighteen years, some of them gave us a very kindly welcome. The Saints in Canton, St. Davids, Orion, and Lewiston rallied, and on Sunday we held three services; two morning and evening, in the Opera House, and an afternoon session in testimony meeting in the Saints' "hired house," a small, but pleasant hall. The evening service was largely attended, some hundreds being present. Br. Jeremiah Jeremiah has charge

of the flock at Canton; but on the occasion of our visit, Br. Mark H. Forscutt had charge of the public services, morning and evening. The singing was good and cheering; of the preaching we have nothing to say; an excellent spirit seemed to prevail among the Saints. The citizens of Canton are quite interested in our people and very respectful and attentive during worship.

Efforts are being made by the Saints at Council Bluffs and vicinity, and at Manti, in Fremont County, to charter cars for the trip to Conference in April.

Elder Briggs Alden is anxious that Br. H. P. Brown, of Waverly, Iowa, shall come to Fontanelle, Adair County, and tell the people how Jesus of Nazareth, is "the Savior of all men, especially them that believe."

We are in receipt of copies of the *Carthage Republican*, *Sacramento Union*, *Nebraska Press*, *Pilot* and other newspapers, for which the brethren have our thanks.

A very excellent letter from Br. J. S. Paterson, in this issue.

Br. James Horton, one of the old-time Saints, who stood steadfast for the cause years ago in old Pennsylvania, and who was, with his family, the nucleus round which gathered the Branch at Plano; a faithful, cheerful, God-fearing and loving man, friend and brother, laid down his weapons of earthly warfare at his home in Plano, on the 24th of February just past, in his seventy-seventh year. Of him it may be fitly said, "He has gone to his rest as a shock of corn fully ripe for the harvest." We have known few truer men than Elder James Horton.

Our trials seldom take the form in which we suppose that they will come, or in which we think ourselves prepared for them. Nor do we sometimes perceive, when passing under the rod, the truth of the saying, "every back is fitted to its burden." The fact is, we should much prefer to choose that the burden be fitted to the back, and that the trial wherewith we are tried should be after our established methods. We once thought that there was no additional woe, of which we could be made to know the bitterness; as we supposed we had drunk a portion out of every cup. We did err, and have:

been made painfully aware that there were many who endured far greater trials than we, who were still willing to believe that there might be many things of which they had not been called to bear. We commend the wisdom of Paul when he said, "I have learned in whatever state I am, therewith to be content."

Good news from Br. D. H. Bays; read his letter.

We offer the impressions of Professor Jewell, of the Northwestern University upon "Darwinism," as given by him in a paper read before the Philosophical Society, Chicago. We commend it to the readers of the HERALD for their perusal and thought.

We have been delayed in issuing the HERALD and HOPE, first owing to change in lists being late, and after by sicknesses and other hindrances which were unavoidable; but which we now think are obviated. Will try to issue in time hereafter.

The Temperance Reform noticed in our last issue still goes on. We publish in this issue a strong argument against intemperance, in statistical form. Read, reflect, conclude and act; pay no tribute to so gigantic a curse.

At a late convention held by the Episcopal Church in Wisconsin, for the purpose of electing a Bishop to succeed Reverend Armitage, deceased, partizan spirit ran so high that the clergy and lay delegates failed to agree; and the convention adjourned *sine die*, without making choice for a Bishop and in something like a row.

Mrs. Ann Eliza Young failed to meet her engagement at Aurora, Illinois, thereby causing some disappointment. The *Chicago Times*, of February 19th, publishes a piece of scandal, charging that Mrs. Young and her agent are guilty of gross immorality; as stated by a hotel clerk at Bloomington, Illinois, and a sleeping car conductor. We shall be sorry to learn that such statement is true; although we shall not be surprised to read a "There I told you so," from those from whom Mrs. Ann Eliza said that she was fleeing on account of their "immorality."

Comets do not give heat, revolutions do not give liberty, and stimulants do not give strength.

## Correspondence.

PA-PA-TEE, Tahiti, Society Islands,  
December 22d, 1873.

*Br. Joseph*.—In consequence of our vessel springing a leak at sea, we put into this port for repairs. We arrived here on the 13th inst. We expect to sail to-morrow. Knowing that your father had established a mission here in about 1842, but that in consequence of the influence of the Romish clergy with the French government, our missionaries were obliged to leave in the year 1855, and that the mission had been totally neglected since that time; we thought to make inquiry into its condition. After several days' time we found some brethren; and since that time, we have been constantly at work. We were the first white Latter Day Saint missionaries they had seen for eighteen years, and their joy know no bounds at meeting us. The Saints of this part of this island are mainly located at a place they call "Zion," about four miles from this place. It has been one continual meeting with them since we became known to them. At our first regular discourse, after we had concluded (to our surprise) an Elder arose and announced that we were "Josephites!" Yet he said it kindly, and, after some consultation among themselves, they *all* advanced and gave us the right hand of fellowship. From this moment they put themselves wholly under our teachings. Providentially, Elders were here from Toboni, Pomotou and Chain Island, who at once received us as the true representatives of the gospel as they had originally received it from the teachings of Elder Addison Pratt.

Br. Pratt had never taught them polygamy, and after Brigham Young had published that doctrine, they by some means became acquainted with it, and after taking council upon it in open Conference, they rejected it. They have the Bible and Protestant Mission Hymn Book—they can *all* read and write—but have no works published by the Church; yet in looking over the Presiding Elder's Bible, Br. Rodger found that from Genesis to Revelations *all* the strong passages to prove the doctrines of the Church were carefully marked and well-worn.

The condition in which we find these Saints reflects the highest credit upon the late Br. A. Pratt. First, they understand clearly the doctrines of the Church; second, their morals are unexceptionable; and in this they are in very great contrast with the other natives generally. As an example, they disfellowship adulterous acts, and exhibit a modest behavior that would be considered perfect anywhere. The family relation is fully established. But of this,

more at another time. Br. David Brown, the leading Elder at "Siona," (Zion), told me that the reason why he had gathered the Saints from Papetee to that place was, to keep them from a constant contact with the wickedness of that place, and to keep their children out of the Popish schools.

They have not been without their troubles; when the French government took possession of these islands, the Jesuits immediately commenced their work of propagandism. The inhabitants of Chain Island being nearly all Latter Day Saints, refused to attend their meetings; military force was used, and they were driven to church with the bayonet! Six brethren resisted even unto death! In fact, "Mormonism" has here stood a thorough test for eighteen long years, during which time no white man's voice was permitted to cheer it on its troubled course. Not only was force used, but persuasion also. "See," said their enemies, "the Catholics and Protestants have white teachers and priests; they have plenty of money to build and adorn, and the Protestants have plenty of books, join us and you will have plenty of friends. But so long as you cling to 'Mormonism,' you will be disliked by everybody. The Book of Mormon is a lie anyhow." But in defiance of all opposing influences, they have kept up their organization, holding regular Quarterly Conferences as (they told us) Br. Pratt had instructed them to do. At Siona they have a church with a bell to call the people together—they are about starting a school—they have meetings three times every Sabbath; they partake of the Lord's supper the first Sunday in every month, and what is more than all, they show that genuine Latter Day Saint spirit, which more than anything else distinguishes Mormons from other people. That we should feel a very great interest in these simple, true-hearted Saints, is a matter of course. On Saturday evening last, the Saints at Siona, Elders and people, applied for rebaptism, &c. This was altogether voluntary on their part, for we have as yet counseled none of them so to do; so on yesterday we baptized and confirmed fifty-one persons, made some ordinations, and sent the Chain Island and Toboni brethren home as swift messengers of glad tidings. To-day we had to part with these Saints, who, when the parting time came, clung to us like a child to his parent; they threw their arms around us, kissed us, and wept like children. We have promised to consider them within our jurisdiction until you send them an Elder, which latter they ask you to do without any unnecessary delay. Papetee is quite a port of call, and the opportunities at Sydney to send them letters, &c., will not be unfrequent. In all the islands there is perhaps five hundred Latter Day Saints, besides their children.

They have promised to let us know their exact number so soon as may be. They have loaded us down with fruit, we are taking with us, by their bounty, bananas, mangos, oranges, pine apples, and cocoanuts. Of course your position has been properly set before them; besides we left copies of our series of tracts, which they will have translated into Tahitian, and become familiar within a month. We also baptized one Englishman and one Frenchman. The Englishman is to be the school teacher, and interpreter, &c. We promised to ask you to write to them. We hope you will do so without delay. They think of you as the great latter day missionary to whom "Atua" (God) speaks good words as he did to your father. We must now bring our very long letter to a close. Remember us kindly to all, and pray for us. Yours in the gospel,

C. W. WANDELL.  
GLAUD RODGER.

No. 10, Haden Street, Balsall Heath,  
BIRMINGHAM, England,

Jan. 27th, 1874.

*Br. Joseph Smith.*—Since I wrote you last I have been traveling and preaching principally in the midland counties, where the work is moving steadily onward, and our labors are meeting with some success, several having cast their lot with the despised among men, yet owned and honored of God. There are quite a number of respectable persons who are seriously considering the propriety of uniting with us; may God direct them aright.

The local officers, as a general thing, are nobly seconding our efforts for the cause of truth. Some few throughout the mission have mistaken their calling, (if they ever were called), and are playing the part of the dog in the manger, but their folly is manifest to all, and consequently their power for evil is but little. Apart from the above, the mission may be said to be in fair working condition, considering our facilities for its advancement. And when it is remembered that Brn. Bear and Avondet on the Continent, Br. Robert Evans in Wales, and your humble servant in England, are all the forces employed in the mission, (very materially assisted of course by the local brethren throughout the mission, so far as their circumstances will permit), it cannot be reasonably expected that the work will make very rapid strides; yet the development of time as it rolls round, proves that God is blessing our labors, and giving the comforting assurance by gifts of healing and spiritual manifestations, that his hand and eye are over us for good, and the testimony of the spirit has frequently been given respecting the future, that on condition of our faithfulness and diligence, so shall future prosperity be ours; and that God will yet make for himself a name in

those lands, and that a glorious future awaits his faithful Saints; and notwithstanding the obstacles in our way, (and they are numerous, and peculiar to the country), yet we feel encouraged to work on for the cause.

We anticipate organizing several Branches ere long, in localities where the increase to our numbers of late seems to justify us in doing so. The brethren in various places where no Branch organizations exist are working manfully for the cause. Br. James of Plymouth, and Brn. Coward, Bennett and Ennon of Liverpool, and others are of this class.

In a recent issue of the *Herald*, some one on this side of the Atlantic, signing himself "Hopeful," recommends the sending over here of a number of young Elders, as the best means of carrying on the work of the ministry; but with my knowledge of the present condition of the mission, I think him more hopeful than thoughtful; however good his intention, had he known what we do, doubtless he would have written otherwise.

Br. R. Evans writes encouragingly from Wales, he is in the field. I have not heard lately from the brethren on the Continent. We have been anxiously looking for information from you regarding the printing of tracts, which would be a great auxiliary to the spread of truth in this country, but up to this date nothing has reached us.

Elder Brand and I have not met yet, he is still in London, his affairs unsettled and his health poor. My own is not very good, the climate is hard on us. I shall likely see him soon, as I am going to London in a few days. The Saints there have changed their meeting place, and they wish me to assist them in making an effort for the cause in their new locality. I am trying to get up as complete a statistical report of the condition of the mission as possible, to send to the spring Conference. I also intend to ask the Conference to release me, as my health keeps poor, and my family are desirous for my return. I hope some *suitable* person may be found to succeed me; but in the event of no one being appointed, I would suggest that Br. Taylor be entrusted with the care of the mission until otherwise provided for. He is in every way worthy and capable, having a thorough knowledge of its condition; I think that his real worth to the Church has not yet been fully realized by the brethren; he is energetic and untiring in his efforts, and ready with his means, yet quiet and unobtrusive; his zeal being largely tempered with knowledge and wisdom.

Your promised letter of instructions and Br. Blair's promised letter, have not reached me yet. The weather is very mild here, but open and damp; fevers are very prevalent here this winter.

Please present my regards to the brethren in the office, Brn. Rogers, Banta, and Stebbins, &c., and accept my best wishes for yourself, Sister Smith, and the family.

Yours in the gospel.

J. S. PATTERSON.

BONDS' MILLS, Wexford Co., Mich.,  
Feb. 10th, 1874.

Br. David:—In Christ I have learned something better than jealousy, yet I still am sensitive, but not foolishly so, as you can see, because I have written this second letter to you, when our old enemy, Mrs. Grundy, would have said, "You see he has forgotten you, do not obtrude." And now I remember that even Mrs. G. tells the truth sometimes, but be that as it may in this case, the memories of the past are very sweet to me.

In this letter I must tell you how strongly I yet believe in this Latter Day Work, indeed my faith never stood so well grounded. In the two or three years that are passed, I have neglected to investigate nothing that could try the foundation of original "Mormonism;" and I have to thank God for the multitude of witnesses with which he has surrounded this marvelous and wonderful work of the last days, for to me the proofs that we are actually living in those days, seem abundant. Of every form and kind of government that men in their wisdom have devised, has the world seen and had experiment with—and this last great effort at self rule, this boasted land of liberty, this "free American government—assylum for the oppressed; which to-day so poorly promises to fulfill the the prophecies of its founders for future greatness, shall give place to the peaceful reign of Zion's King. "For the land is filled with violence, and the earth is defiled under its inhabitants." Deceit, fraud and injustice are everywhere; so that the man who may wish to do business in an honorable and just manner, may hardly be successful, because of these things. I tell you, Br. David, I am sick of these things, with which I am mostly surrounded—surroundings that constantly tend to draw out the worst elements of a man's nature; but I try to preserve my integrity in the gospel, and I feel very thankful for the portion of his Spirit which is granted me, to approve when in the right and to warn me of the wrong that I might otherwise oft pursue. But you know I am struggling for an independence for my family, to provide for my own household.

We have some beautifully and strange looking scenery here; and the other night in looking at the giant pines, snow clad, and against a sky illumined by the full moon, and the lake beyond, presenting a picture that stirred my whole frame, and I said to myself, how Br. David would enjoy this, and so I know you would; and oh

that you were here, and when they get ready to spare you from home, I hope your path may lead this way, for there are plenty of chances for an Elder here, and I will insure you a hearing. The past year has been a very hard one on lumbermen, but prospects are brightening up now, and we expect to have all we can attend to this season. I would like to know the residence of some of the Saints in Grand Rapids, and what time their District Conference meets.

Yours in Christ, MYRON H. BOND.

CHATFIELD, Minn.,

Feb. 9th, 1874.

*Br. J. Smith.*—Your favor of January 30th was received on the 7th instant. It is well that we all can find something at which to keep busy.

We are having a very pleasant winter here this time. Plenty of snow and a pleasant, healthy atmosphere.

I have been having a very pleasant visit with the good brethren of this place, the last four weeks, and in the meantime have held fifteen meetings. Some profess to believe the word preached; and I have known stranger things than to learn, ere long, that some have united their destiny with the Saints. Still others are impressed favorably toward us.

Through the kindness of Mr. Kilbourn, of Chatfield, we were allowed the use of the Baptist Church, of that place, three evenings; closing services last night. There was a full house last evening. The people are desirous to hear more, and I might spend another month here advantageously to the cause; but other places must be visited; so I leave here, nothing hindering, Wednesday next, the 11th, for further west.

The Saints here have the cause at heart, and are trying to run the christian race; and are reminded that each one has something to do in order to win the crown. They are few, but they can be commended.

I feel confident that my mission to this State will be something of a success. Love to all of a like precious faith with us.

WM. H. KELLEY.

HOLDEN, Johnson Co., Mo.,

Feb. 20th, 1874.

*Br. Joseph.*—I returned this morning from Lee Summits, distant about thirty miles from here, where I have been visiting with the Saints for near a week; we had three meetings while I was there, one prayer and testimony meeting, and two in which I was called upon to preach, and I endeavored to set forth some of the first principles; we held our meetings in the brethren's houses, and there were a few outsiders in, who listened attentively; I did not have the best of liberty.

The tears were in the eyes of some of the brethren in confessing their failings and

their determinations to do right, at the prayer and testimony meeting.

There are but six members of the Branch which has fifteen or twenty members that reside in Lee Summits; they have held meetings lately once in two weeks, Father Allen, the Priest, presiding.

There are five of us who belong to the Church living in and near Holden, Sister Cheney, an old-time Saint, my aunt, Mrs. Johnson, father, mother and myself.

If you could send us an Elder to labor in Western Missouri, one of experience, I think he could do much good; and together, as I would assist him all I could, I think we could do much good for the cause.

The brethren at Lee Summits and Independence need some one strong in the faith, wise and discreet, to watch over them.

Far from the District President's home, we have received no visit from him; almost alone, far from our brethren, God looking down from the bright realms above, sees a few weak Saints upon the consecrated lands, struggling to keep their heads above the ocean of sin that surrounds them. O may he grant to them strength in hour of need. With love to the brethren in the office, I am your brother in Christ,

FRANK P. SCARCLIFF.

NEBRASKA CITY, Neb.,

January 26th, 1874.

*Br. Joseph.*—As being a few weeks absent from St. Louis, I have much pleasure in communicating to you.

Leaving St. Louis, arriving at Council Bluffs, where I met the Saints and preached to them several times at the Saints' Meeting House, where some Jewish brethren met, when they received the information from the advertisement published in the *Nonpareil*, that I was going to preach. After I had done preaching, showing the divinity of Jesus, they took me up, inviting me to debate with them. I immediately complied with their request, and appointed on to-morrow evening, (being Sunday), at seven o'clock. The debate came off at the Meeting House at seven o'clock.

The debate lasted three and one-half hours. I continued preaching there until I said all I wanted, and left for Crescent City, five miles from Council Bluffs, and spoke there several times; when I was invited to the house of Br. Bybee, where I preached a few times. Arriving at Omaha, a large congregation congregated themselves to hear the "Jew Mormon," where I preached on New Year's eve, being Thursday night. The Saints were much pleased with what I said. I told them to believe on Jesus Christ, and immediately made the request to stay with them six months; but I met a brother Nutt who was present at the time I spoke in Council Bluffs, who asked whether I would go with him into

his neighborhood to preach; I accordingly complied, being a stranger; so I came down to Wahabansie, the Campbellite church was opened for me to preach in; and I preached twice, and Br. Nutt on "Everlasting punishment" once. Leaving Wahabansie for Plum Hollow, I preached in several school-houses, every day, for a week. Then brethren took me over to Nebraska, not the city, where I preached every night for a week, from whence I called on Nebraska City, and preached to Jews and Gentiles in their own tongue for three nights. Your servant in Christ,

JOHN BEARMAN.

ALLENDALE, Worth Co., Mo.,  
January 12th, 1874.

*Br. Joseph.*—My Son, Samuel E., aged thirteen years, was taken very suddenly with a severe attack of lung fever, on the 29th day of December, 1873; lay very sick, and was not expected to live by nearly all that saw him, until January 5th, 1874; we then sent for Br. Z. H. Gurley, who came the distance of twenty-five miles, and administered to him, with the assistance of Brn. Himes and Gregg, in the evening; the fever left him almost instantly, and he fell into a sound sleep and slept until next morning. He woke up in the morning and called for his breakfast, and has been well ever since; for which we give God the praise. Br. Gurley spoke to an attentive audience the following evening, from which I think good results will follow.

Yours in Christ,

HIRAM PINKERTON.

PLEASANT VALLEY, Neb.,  
Jan. 25th, 1874.

*Dear Brother.*—The work of the Lord is in a very backward state here; there is but little interest manifested by those in authority in this District, and we are so scattered that there is no way that we can meet together. The brethren are so pressed by poverty that they cannot spend the time necessary to produce any good, as the District is so large it would require one or two Elders to travel all the time to get over it once in a quarter, and as there is not one Elder in the District that can leave home to spend their whole time in the field, we must expect the work to languish. If we could support an Elder in the field, then we might expect the work to prosper. I am doing all I can to help build up the kingdom here, but my efforts are so weak, it is but a drop in a bucket; but with the help of the Lord, I am determined to do all I can. I do not expect much from my work, but I think the Lord has blessed me much; he has opened a field of labor fourteen miles from my house, south of Br. Geo. Derry's three miles, and northwest of Fremont about ten miles. Not many come out

to hear, but they are very attentive and appear to want to know the truth; what will be the result God only knows. We will hope and pray.

If there was a smart Elder in the field here some might obey; they say they would like to hear some other Elder, as all they know is what I have taught them; they believe the doctrine is true; but they are slow to believe that this is the Church. We are all well here. Br. and Sr. Derry are well; and we remain yours in love of the truth.

MATTHEW STUBBART.

BOTHWELL, Ontario,  
Jan. 31st, 1874.

*Br. Joseph.*—I do not often see much in the *Herald* from Canada. My labors have been rather limited in the field; yet as far as circumstances would permit, I have tried to do a little. Br. Blakely and I went on a mission to the township of Colchester, in November last; we had the privilege of a church granted to us, which we occupied for several nights in preaching to a large congregation. We baptized Sr. Halsted, which was a believer before we went there, and I think that we left a good feeling towards the work in the hearts of several others. We then returned home, after which I returned to Osborne, in company with Br. Burr. We labored there a short time and God blessed us with his Spirit in our meetings, and we had the pleasure of baptizing four more into the kingdom of God in that place. It will be remembered that when I went to Osborne last time, a mob arose to drive us out of the place, but I feel to thank God that it was not so this time. We had perfect peace and good order in our meetings, and there is now a Branch organized of about twenty-six members, and a number more believing the gospel; to God be all praise given. Since I returned home I have baptized five or six more, and I am trying to advance the cause in the vicinity where I live. I ask all Saints to pray for me that God will give me a humble heart, always willing to do the will of God. The Saints here are well; desiring to see the work advance, and to have God's Spirit to guide them in all truth. Yours in gospel bonds,

ARTHUR LEVERTON.

DENTON, Denton Co., Texas,  
Feb. 12th, 1874.

*President Joseph Smith; dear brother.*—I seat myself this morning to give you a brief sketch of my labors for the past three months. I returned from the White Cloud, (Kansas), Conference, in November last, and commenced active preparations for my journey to this State. The weather being very unfavorable, I did not succeed in getting started till the 31st of December. During this time I held meetings in several parts of McDonald County, Missouri. At

the Adams' School House, on Sugar Fork, some fourteen miles southwest of Neosho, a deep interest was felt, the congregation requesting by a unanimous vote to have an Elder sent to preach to them. At Bannock, a few miles further down the creek, I held a "Union Meeting;" ministers of the Methodist, Baptist, and Cumberland Presbyterian churches participating in the exercises. No signs of discord or prejudice were manifested; but a "union" feeling seemed actually to prevail. Good might be done at this place. My next point was at Elk Mills, where I spoke once or twice, to interested congregations, and was vigorously opposed by a Dr. Robertson, a Campbellite preacher, which resulted in a Two Days Discussion, and the entire discomfiture of Dr. R. and his friends; so said the people.

I next went to Southwest City, near the Arkansas line, where I remained taking pictures and preaching for the people some two weeks. Here, also, deep interest was felt. From this point we started for Texas. We tarried near Cincinnati, Washington County, Arkansas. Here I spoke four times to very attentive and increasing congregations, and baptized Br. O. D. Johnson and his wife. These were chiefly the fruits of the labors of our worthy brother, O. P. Sutherland, of Galesburg, Missouri, with whose company I was blessed during my stay at this place. Taking leave of friends we took up a line of march for this place, where we arrived after a somewhat tedious journey, on the 30th day of January.

Times here are very hard at present, owing partly to the failure of the cotton crop, and partly to the money panic last fall. I have preached three times since my arrival here, and the people seem much pleased, and receive us with great kindness, for which we feel very grateful. I expect to deliver a series of discourses at the Court House. The Editor of the *Denton Monitor* speaks very kindly of us, and offers the use of his columns through which to explain anything relative to our views. He has our thanks, and may his shadow never grow shorter.

My health continues to be poor, and I want to ask the Saints of the whole Church to pray for my restoration to health, that I may be able to perform the duties devolving upon me.

With feelings of deepest interest for the glorious work of grace, and praying for its prosperity, I am, as ever, yours in the bonds of peace,

D. H. BAYS.

STOCKTON, San Joaquin Co., Cal.,  
Feb. 6th, 1874.

*Br. Joseph:*—Br. D. S. Mills left Br. Alexander at the Mission, he coming to Stockton, your brother going to San Francisco on business. He was enjoying plenty good health. Br. Mills left Stockton Thursday

morning for San Francisco, there to meet Br. Alexander, then to start on a preaching tour to Watsonville, Santa Cruz, and the counties below, where new Branches are being raised up, and good prospects of more coming into the Church. Br. Mills is strong in faith, buoyant in spirit, determined in his mind to push the work ahead, if it was possible to the ends of the earth. Yours in the bonds of Love, Peace and Truth.

HENRY P. ROBBINS.

SOUTH RIVER BRANCH,  
Warren Co., Iowa,  
February 14th, 1874.

*Br. Joseph:*—I read of late a letter of W. W. Blair's, which contained a dream, and when I read it I had a testimony of its truth. I have had a great many such dreams this winter, but last night I had one that I will write, and you can do with it as you please.

I was in a house at a certain place in conversation; while in conversation, a man came in and said that at a certain place from here, a tornado had passed through the land, and stripped everything before it. I remarked that we would have them here; and he said he thought not. Just as we were talking, a rumbling noise was heard, and all rose up and ran for the door, that man got out first, and as I got to the door I thought at once the word of the Lord was fulfilling. I saw that I was as safe there as any other place. The sight was so terrible that language cannot express it. The air was full of fragments; men and women were whirling through the air in every direction; men fell in squads, dead, right in front of me; and all round as far as I could hear, the shrieks and groans were fearful to hear. It was terrible to behold. I prayed to God devoutly, with all my heart and soul, with uplifted hands to heaven, imploring the Lord that he might have mercy and save us; and the Lord spared us, and the house was left standing, only the chimney was blown off. I went out to see and I wept over the dead, and said, "O, if you had but given heed to my warning." Then I looked over the country and I saw all was carried away over the whole land, with the exception of a few houses at a distance, and the thought came to me, there must have been some righteous people. I did not see the man that went out of the house, he must have been carried away with the whirlwind; one girl was standing behind me, and was the only one I saw alive. I felt sad and awoke.

The dream left such an impression on my mind that I said, "The day of the Lord, how terrible; who can abide it? And I wept while meditating upon it.

"It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as

grasshoppers; that stretches out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing; he maketh the judges of the earth as vanity; yea, they shall not be planted; yea, they shall not be sown; yea, their stalk shall not take root in the earth; and he shall also blow upon them, and they shall wither and the whirlwind shall take them away as stubble."—Isa. 40: 22-24.

N. STAMM.

SAN BENITO, Monterey Co., Cal.,  
Feb. 8th, 1874.

*Br. Joseph*.—I wish to speak to the brethren and sisters a few words through the *Herald*, if it is consistent with your wishes. It is not possible at present that we can all meet and speak often one to another; but thank God that we can unite our hearts and spiritual feeling and speak to each other occasionally through this little volume; yes, it makes a glow of warmth to pass through the body every new number that comes to hand. My friends, come, let us reason together, although we may be separated by many miles of land and water.

Brethren and sisters in Christ, let us as a body, and each one severally as members of that body, so live and walk that the people of the different denominations, and even of the whole earth, will be heard to say, in time to come, "Truly they are the people of God."

As a whole, the Saints in this, the San Benito Branch, are enjoying themselves as well as possible. We have been blessed with the Spirit of God in this Branch, by inspired dreams, and visions, and prophecy, and the gift of healing in many instances. We know that God is on our side when we obey him, then let us strive to obey him always and obtain the promise. Elders D. S. Mills and J. R. Cook have been laboring here; Br. Mills left here about the 18th of December, 1873. We are anxiously looking for him to give us a call and brighten us up. Br. Cook was here the other day; he is laboring about forty miles south of here. This Branch extends from San Juan in a southerly direction about twenty miles, so that we do not often all meet together; but we meet often at each extreme end of the line. J. H. Twitchell is Presiding Priest at the San Juan end, and your humble servant Priest here.

We are thinking of having a Two Days' Meeting here before long, according to Br. Green's request. We are all trying to do what little we can for the cause, and I am sorry that we cannot do more. Several good, honest-hearted people around here are investigating this strange work, and the wall of superstition is gradually giving way, thanks to him who crowns our feeble efforts. Yours in the gospel of Christ,

J. H. LAWN.

## Conferences.

### Massachusetts District.

Massachusetts District Conference convened at Dennisport, Mass., January 10th, at 2 o'clock P.M. Br. T. W. Smith, of the Quorum of the Twelve, was chosen to preside. Br. Senterlow Butler was chosen Secretary, and C. N. Brown assistant. After singing, prayer was offered by Br. Jesse W. Nichols.

Br. Smith remarked, pertaining to business, advising that all needless formalities, lengthy criticisms, or speeches of any kind, in business of the Conference should be avoided. Therefore when minutes or Branch reports were read, they might stand approved, if correct, without a vote thereupon. Also Elders and officials reporting, in person or by letter, if not objected to, might be received the same. The aim should be to make all our business actions conform to law, with the least ceremony or complication.

Minutes of last Conference were read.

Officials reported in person as follows, viz.: Elders E. N. Webster, Jesse W. Nichols, H. H. Thompson, S. H. Morse, C. N. Brown, Senterlow Butler, C. E. Brown, Nathan Eldredge, T. F. Eldredge, E. Joy, A. J. Cowden, and W. H. H. Brown by proxy. Priests Chas. Young, G. S. Yerrington, E. Rogerson, G. Linnel, N. C. Eldrege. Teacher L. C. Chase. By letter, Elders George C. Smith, Wm. Pond, Edgar Woodward, Joseph Woodward, John Smith, John Gilbert, R. A. Adams, H. Beaumont, W. B. Fiske. Priest John Potts.

By invitation Br. T. W. Smith gave a very concise review of his labors as President of the Eastern Mission, and the state of the work in the Branches, visiting first Providence and Boston, and then the churches in Maine and the British Provinces, of which he was happy to say he left them all in a better state than he found them. Returning, he visited the Branches in Boston, Douglas, Providence and Fall River, to Dennisport, from whence he took leave nearly four years before. He reported a favorable reception in the Branches, and much liberty and spiritual blessing at times. At Dennisport he found difficulties of long standing still existing, because some disregarded the laws found in the Book of Covenants, and expressed their belief that, according to the New Testament teachings, they were at liberty to work at home, or fish in vessels upon the Sabbath day, if they felt it a duty to provide for a time of need.

In answer to earnest prayer concerning what course to pursue to fully bring this matter to an end and establish harmony in the Branch he was directed to write an Epistle to the Saints in Dennisport; which

Epistle he then read by invitation before the Conference. The subject matter therein set forth unequivocally sustained the Martyred Prophet as a servant of God. The validity of the requirements of the Book of Covenants, as the law of God to govern the Latter Day Saints, was clearly substantiated; and it was shown beyond a question that the Sabbath law therein referred to, was unnecessarily violated by fishing upon the Sabbath day, as it was a work to get gain. Every officer and member, therefore, found in such disobedience, was required to confess and forsake such transgression and sustain the Church laws, or be disfellowshipped from the Church. The reading of the Epistle brought an abundant blessing of the Spirit upon all present.

On motion, the Epistle of Br. T. W. Smith to the Saints in Dennisport was endorsed by unanimous vote of the Conference, and he was fully sustained in his actions and rulings in setting in order the Dennisport Branch.

Acceptable statistical reports from the following Branches were read:—Fall River, Dennisport, Boston, Providence, East Brewster, North Dartmouth and Douglas. Financial reports from Fall River and North Dartmouth.

Br. Smith recommended each Branch to make out three reports at each Conference, sending one to Conference, one directly to the Church Recorder, and retain the third for the Branch; believing that the essential duties of a District Clerk might be obviated, and that officer released, the Clerk of the Conference, called at the time to officiate, reporting the minutes for publication, and the President of the District holding any necessary records of the same, himself corresponding with the *Herald* or Church Recorder when needful.

All Conference business was nearly completed before the evening meeting, which was devoted to preaching, to a full house, by the Elders present.

Early meeting Sabbath morning for prayer and instruction.

Br. G. S. Yerrington was ordained to the office of an Elder, by Elder T. W. Smith, having been called from the office of priest.

In answer to enquiries Br. T. W. Smith, by request, gave his opinion, as follows:

Teachers and Deacons should be ordained only as Branch officers, inasmuch as they cannot properly officiate except within the limits of an organized Branch. Priests, Elders, and higher officers in Branches, not called to act as Branch officers, were amenable to Branch Presidents only as lay members, but to District Presidents and Conferences for their official acts, hence should not be required to wait for the vote or order of their Branch or Presiding Elder, to direct their labors, but were advised to con-

fer with Branch officers and Presidents concerning the best interests of all, and should be faithful in opening new fields, and holding such meetings as were demanded for the attendance of those who could not conveniently attend the place of Branch services; and if expedient, or understood as duty that any members of Branches should attend such meetings held during the hours of Branch services, it should cause no jealousy or ill feeling upon the part of the Branch President, or members, even though the extra meeting of necessity might be near that held by the Branch at the same hour. He had no fear from any one doing the work of the Lord within his field of labor, but invites others to do so.

Upon consideration of the manner of calling and ordination of Br. Chas. Young to the office of Priest, it was voted invalid, and he returned his license to the Conference.

Preaching at 10:30, by Elder S. H. Morse, followed by C. E. Brown; afternoon, by T. W. Smith; evening by C. N. Brown, followed by T. W. Smith. The house was filled upon each occasion, and in the evening to overflowing. The several speakers enjoyed much freedom and assistance of the Spirit, and the people were very attentive. Sacrament and testimony followed preaching in the evening. Prayer and testimony meeting was opened upon Monday morning, in which the Spirit was abundantly manifest, bearing testimony of the will of God concerning his work.

The Dennisport Branch, having only a Deacon, proceeded to chose a Presiding Elder, Priest, and acting Teacher.

Two children were blessed, and Br. T. W. Smith was led by the Spirit to pronounce blessings upon the heads of many Elders present, and invoke the divine favor and blessing upon all assembled. Great power of the Spirit was manifest, and many bore testimony thereto. The labors of Br. Smith in setting in order the Dennisport Branch were fully approved by testimonies of the Spirit. Elders of much experience pronounced it the most instructive Conference season they had ever enjoyed.

The following resolutions were adopted:

Resolved that we sustain Joseph Smith and his Counselors, W. W. Blair and David H. Smith, in their office as First Presidency of the Church, with all the quorums in righteousness.

That we sustain Br. T. W. Smith as President of the Eastern Mission.

That we sustain E. N. Webster as President and W. B. Fiske as Clerk of the Massachusetts District.

Resolved that we tender our sincere thanks to the Saints of Dennisport for their generous hospitalities extended to the visiting Saints from abroad.

Adjourned to meet in Boston, upon the 11th and 12th of April next.  
Dismissed with benediction.

### Pittsburgh District.

Minutes of the Quarterly Conference of the Pittsburgh, Pa., District, held at Pittsburgh, Dec. 13th and 14th, 1873. Elder James Brown, President; Elder W. H. Garrett, Secretary.

*December 13th.*—After some general remarks by the President, the minutes of last Conference (Sept. 14th), were read, corrected and approved.

*Reports of Branches.*—Pittsburgh, Pa., statistical, for quarter ending Nov. 30th, 1873: 2 removed by certificate, 1 died. Total loss 3. Two children blessed. Total 63.

Sunday School Statistics: Strength of School last report 36; present strength 37; average attendance 25.

Financial for quarter ending Nov. 30th, 1873.—Balance in hand last report: Free-will offering \$27,77; received since \$31,15. Total \$58,92. S. S. Fund: Balance \$10,12; received \$7,03. Total \$17,15. Elders Fund: Balance \$1,50; received \$1,00. Total \$2,50. Received Tithing \$14,00.

Expenditures: Support of ministry—branch fund \$3,50; elders fund \$2,50. Branch Expenses \$44,65. S. S. Fund: For Sunday School \$7,75. Balance on hand: Tithing \$14; branch fund \$10,77; S. S. Fund \$9,40. Examined and found correct. Alma Price, Richard H. Savary, Auditors.

*Reports of Officials.*—Elder J. Ells had been on a visit to Ohio, principally in Belmont Branch. Although the weather was bad all the time except a day or so, yet had excellent attendance, and were very much blessed in their meetings. Preached twice in West Wheeling, Ohio; good attendance, and believes some are investigating. Doors are opening in other places. It was the intention of Elder James Craig, President of the Belmont Branch, in a short time to go to Monroe county, and try to make an opening. Although he has not labored much in his regular field, yet it has been a great deal on account of physical inability. Has the abiding testimony of the Spirit that he has done that which was acceptable in the sight of the Lord. Has labored considerably in Pittsburgh.

Elder W. H. Garrett: Labors confined to the Pittsburgh Branch. Preached as often as he could. In administering to the sick had been greatly blessed, and the power of God to heal manifested. Trusts by grace of God to do all he can.

Elder Wm. Lawrenson: Labored in Pittsburgh Branch; strives to do his duty to the best of his ability, and embrace every opportunity of doing good. Has felt much of the Spirit when he has preached.

Elder James Brown: Been preaching pretty regularly in his own neighborhood, but was unable to travel any. Has had crowded houses and attentive hearers. Several admit the doctrine to be scriptural, and some are investigating the work. Thinks he has sown some seed that will eventually spring forth and result in a harvest.

*Sunday, Dec. 14th; Morning Session.*—There being but few in attendance, a motion of adjournment till 2 o'clock in the afternoon prevailed, and the session was occupied in preaching, by Br. Ells.

*Afternoon Session.*—Minutes of last evenings session read and approved. There being no other Branch reports offered, there was a continuation of

*Official Reports.*—Elder J. Parsons: Circumstances had prevented him from doing much; had himself been ill, and had sickness and one death in his family. Had lately received a letter from Br. Joseph F. McDowell, at New Springfield, Ohio, sending \$2,50 subscribed by residents of the town to pay the expenses of an Elder to come and declare the word to them, that they might more fully understand the doctrine. He went, was well received and had good attention paid; preached five times, and held three social meetings, and was blessed with the Spirit. Distributed some tracts and blessed one child.

Br. McDowell has labored hard since he left here. Had preached in two churches until the doctrine was found to be not of men, and they were closed against him.

Elders Jesse Price, A. Falconer and Jacob Reese reported.

Some inquiry was made respecting the Saints at Mansfield, Pa., and Br. Reese reported that, with the exception of Br. and Sr. Wilbraham and Sr. Jones, none of them belong to any Branch, but were scattered members.

On motion of Brn. Ells and Lawrenson, it was

Resolved that Br. Reese be authorized by this Conference to visit the scattered Saints at Mansfield once a month until next Conference.

*Miscellaneous.*—Elder Lawrenson made some remarks concerning the negligence in reporting; referred to the resolution made sometime since requiring the licenses of Elders who do not report to Conference.

Several others made remarks upon it.

Br. Ells stated we perhaps have been too stringent in the desire for the enforcement of this resolution. It is true, if a man will neither work nor report, he is not worthy; but while there are men who have been ordained who have not shown themselves approved, yet others have, by sanction of the Spirit, been ordained, who are unable to write much personally and make reports.

After some other remarks, the following

was offered on motion of Elders Lawrenson and Reese:

Resolved that the Secretary write to the officials of each Branch that have been negligent in reporting, and inform them that the Conference specially requests all members of the priesthood to report to each and every Conference, as we desire to see the law carried out.

To which the following amendment was offered, and on vote adopted:

Resolved, it being a rule adopted by a previous Conference of this District, that all officials who fail to report to the Conference as the Church law directs, are considered direct in duty, and it is hereby earnestly requested of all officers of this District that they report to the next Conference their faith and work.

The President stated his purpose in a week or so to start on a visit through the District.

Officials present 10.

On motion the general Church Authorities were sustained in all righteousness by our faith and prayers.

On motion Elder James Brown was sustained as President of this District.

Brn. Garrett and Falconer administered the sacrament, and the session was closed according to resolution.

*Evening Session.*—Was occupied in preaching the word, by Elder James Brown, and at the close, Conference adjourned to meet in Pittsburgh, Pa., March 7th and 8th, 1874.

### Fremont District.

The Fremont Quarterly Conference convened at College Hill School House, Fremont county Iowa, Jan. 31st, 1874. Wm. Redfield, President; Wm. Leeka, Clerk.

Minutes of last Conference read and approved.

*Branch Reports.*—Elm Creek: 16 members; two deaths since last report.

Liberty: 13 members; 1 baptized since last report.

Fremont: 76 members.

Mill Creek: 24 members.

Nemaha: 9 members.

Glenwood: 33 members; one received by vote and two by letter.

Nebraska City: 45 members; 1 removed by letter.

Plum Creek: 92 members; one baptized; one death; five children blessed.

No report from Farm Creek, Nephi and Union.

On motion visiting brethren were requested to take part in the deliberations of the Conference.

*Elders Reports.*—J. R. Badham, George Kemp, H. Kemp, M. Gaylord, R. W. Briggs, Jas. Roberts, Jas. Kemp, S. S. Wilcox, E. R. Briggs, T. Nutt, Jas. Calkins, Gordon E.

Duel, A. T. Mortimore, J. Leeka, S. Dike, Jas. Kaster, S. Thomas and Wm. Redfield reported in person. R. M. Elvin reported by letter. Jas. Caffal of the Quorum of the Twelve reported. W. Baldwin, H. P., reported. Priests E. Bryant, D. Leeka and H. Thornton reported.

*Miscellaneous Business.*—R. M. Elvin, Book Agent's Report, read and ordered to be filed with papers of the District.

The case of Wm. Matthews on an appeal from an action of the Fremont Branch, was reported back to the Branch for adjustment.

A question in regard to the legal existence of the Nemaha Branch was presented, and referred to the President of the District for investigation.

Resolved that we sustain Br. Wm. Redfield as President of the District.

Resolved that we contribute of our means to assist Br. Redfield in visiting the District.

Resolved that Wm. Redfield represent the District in person or by letter at the April Conference.

Resolved that Br. R. W. Briggs be appointed agent to confer with the R. R. Co. in reference to chartering a car for the April Conference at Plano.

Resolved that all the spiritual authorities be sustained in righteousness.

Resolved that when this Conference adjourns it does so to meet at Manti, Fremont county, Iowa.

*Missions.*—On motion J. R. Badham and R. M. Elvin were sustained in their previous mission.

Resolved that all Elders not having missions assigned them, be requested to labor to the extent of their ability.

Resolved that Mrs. J. Roberts and J. Ervin be assigned a mission to Ashland Nebraska.

Officials present 32.

Preaching by John Baerman, Saturday at 2:30 P.M. Preaching by Jas. Caffal, Feb. 1st, at 11 A.M., and by E. Kelly at 2:30 P.M. prayer and testimony meeting at 7 P.M.

Adjourned to meet at Manti, May 2nd, 1874.

### Northern Illinois District.

The Northern Illinois Conference met at Plano, Feb. 21st and 22nd, 1874. Elder E. Banta was called to preside; Elder S. Stone to act as clerk.

Minutes of last Conference read and approved.

The following Branches were reported: Mission: Increase 1; total membership 67. Boone: Decrease 1, by death; total membership 16.

Leland: Decrease 1, by death; total membership 8.

Sandwich: Increase 1; total 47.

Amboy: No change; total 50.  
 Marengo: Decrease, by death 1; total 17.  
 Batavia: Decrease 14, by removal, death and expulsion; total 18.

Plano: Increase 1; total 141.

The following Elders also reported: T. Hougas, A. Delap. P. Wixom, H. Bartlett, S. Richardson, I. Sheen, I. L. Rogers, J. Smith, in person; H. A. Stebbins and Chas. Williams reported by letter.

The committee to purchase horse and harness for the District President, reported having purchased a horse and harness at a cost of \$90; that the amount had been raised by subscription, as follows:

Boone County Branch.....	\$ 3 00
Savannah Saints.....	7 00
Solomon Lawrence.....	2 00
David Dancer.....	5 00
Joseph Bickford.....	8 00
S. Richardson.....	2 00
J. E. Stebbins.....	1 00
Mission.....	34 00
John Kier.....	20 00
Plano.....	22 25
C. G. Lanphear.....	25
G. W. Trout.....	5 00

Total.....\$104 50

Leaving a remainder of \$14,50, which, by vote of the Conference was ordered to be paid to the President for his use. The committee was discharged.

Elders H. A. Stebbins, T. Hougas and Edwin Cadwell were appointed as delegates to represent the District at the Annual Conference. It was

Resolved that there be three sessions of Conference held during the year, in the months of February, June and October.

H. A. Stebbins was sustained as Presiding Elder, and V. White as Secretary of District.

*Evening Session, 7 p.m.*—At the convening of the evening session, an hour was spent in free discussion, in which several of the brethren took an active part, presenting thoughts for consideration.

The attention of the President of the District was called, by vote, to the condition of the Fox River Branch.

The following resolution was presented:

Resolved that a brother absenting himself from meeting is not walking disorderly, but is negligent of duty and losing spiritual life.

After some remarks, the vote was taken, and the resolution lost.

On Sunday, the 22nd, there were three meetings; preaching in the morning, by S. Stone and J. Smith; a testimony meeting in the afternoon, and preaching in the evening by Elder Thomas Hougas.

A very excellent spirit prevailed throughout.

Brethren were present from Amboy, Mission, Leland, Marengo, Sandwich, Lamoile,

Waterman, Fox River, and Burlington, Wisconsin. Conference adjourned to meet at Marengo, McHenry county, Illinois, June 27th and 28th, 1874.

### Eastern Maine District.

The Eastern Maine Quarterly Conference was held with the Little Deer Isle Branch, January 3rd and 4th, 1874.

Conference convened in the School House. Thos. Ames, President and Clerk.

Meeting opened by singing and prayer. A few remarks by the President.

The Clerk of the last Conference not being present, the minutes were not read.

Four Elders reported: Thos Ames, Jonathan Eaton, Stillman Hendrick, Samuel L. Eaton, and Priest Daniel Eaton.

*Branch Reports.*—Green's Landing: the same as when last reported. Bear Isle: the same as last reported. Brookville, Rockland, and Deer Isle not reported.

Preaching in the evening by T. Ames.

*Session of the 4th.*—Preaching in the forenoon, afternoon and evening; the evening meeting being held at the house Mr. Timothy Hutchinson.

Adjourned to meet with the Green's Landing Branch, May 1st, 2nd and 3rd, 1874.

### Miscellaneous.

#### Beware of Him!

*Editor Herald.*—By a resolution of the Newton Branch, I am hereby authorized to caution the Saints against a man calling himself John-C. Cox, who, we have the best reasons for believing, is no other than John B. Cox, an ex-member of the San Francisco Branch, cut off therefrom because of wicked conduct. Reference to him may be found in *Herald* of August 1st, 1872. He made his appearance here, and joined the Newton Branch, asserting that he never had been in the Church before. It was soon found out who he was, and an investigation was had in his case; but before we could proceed with a trial, he requested his name erased, which was done. He has gone elsewhere, and lest he might attempt the same, we subjoin a description. He is about thirty-seven years old, and of medium complexion and build; about five feet and ten and one-half inches high; has dark, brown hair and whiskers, his eyes being hazel. His features are regular, and his forehead is prominent—in causality and comparison. The front teeth of his upper jaw are out. His hands are large, and his feet also, as he wears number ten boots or shoes. He has but little education; but possesses a smooth tongue. Yours in hope,

T. E. LLOYD.

### Notice.

The Alabama and Florida District Conference will convene at Pleasant Hill Branch, Butler county, Alabama, on the first Saturday and Sunday in April, 1874. Meetings will commence at 10 o'clock on Saturday morning.

G. T. CHUTE, *President of District.*

### CASSIE.

Just within a pretty village  
Stands a little cottage white;  
There, while youth and beauty lingered,  
Friends would gather with delight.

Lately dwelt within the threshold  
Where our feet were wont to stray,  
Fair Cassandra, mild and gentle  
But she passed from earth away.

Never more with looks of gladness,  
And in accents soft and sweet,  
Will she run to bid us welcome,  
And her young companions greet.

Just two weeks ago to-morrow,  
We a social evening passed;  
Cassie one among the number,—  
Little thought she 'twas her last.

But the joys of life are fleeting;  
Youth and age are doomed to part;  
When the cherished ones are taken,  
What can heal the wounded heart?

Much beloved by all who knew her;  
A devoted mother's pride;  
In old age to be her comfort;  
But that blessing is denied.

All within the house is dreary,  
Grief on every face is seen;  
Can it be that she has left them?  
O! it seems as but a dream.

Yes. She bid adieu forever,  
To her quiet country home;  
Gone beyond the reach of sorrow,  
Where no grief can ever come.

God has called; why should we murmur?  
Bid her find a heavenly rest;  
Youth's temptations all are over,  
Now she moves among the blest.

Fold and put away her wardrobe;  
She will never need it more;  
New the dress of pearly whiteness  
Worn upon that peaceful shore.

Strange the place where now she wanders  
Disengaged from scenes below;  
Unconfined her spirit hovers  
Where no mortal flesh can go.

Will our friend be soon forgotten,  
When the mourning days are past?  
Ah! methinks I hear the answer,  
"Not as long as life may last."

Time, ere long, will mark the changes  
On each smooth and lovely brow;  
And we'll lie as calm and quiet,  
Cold and white, as she is now.

When death summons, may we meet her,

In a fairer world above;  
There no hand again shall sever  
Us from those we dearly love.

Down the pathway, through the garden,  
Where the weeping willows wave;  
We may often go and visit  
Our departed Cassie's grave.

Lowly sleeping near her birthplace,  
Not a sound can break the spell;  
Hears she not the oft repeated  
Words of sorrow, Fare-thee-well.

October, 1873.

M. R.

### MARRIED.

At the residence of the bride's parents, on the evening of February 11th, 1874, Elder WM. ANDERSON, of Montrose, Iowa, to Sr. ELIZA VARLEY, of San Bernardino, California.

May God unite their hearts in one.  
And keep them from both sin and harm.

### DIED.

At Plano, Ill., Feb. 24th, 1874, of debility and old age, Elder JAMES HORTON, in the 77th year of his life.

He bore a faithful testimony in life and deed, that he held a hope, sure and steadfast, of rest and peace in the resurrection.

At Stockton, California, February 3d, 1874, of typhoid fever, Br. RICHARD AMER, the Presiding Elder of the Stockton, California, Branch.

Br. Amer was born November 3d, 1819 at Cold Ash, Berks County, England; united with the Church about the year 1846. He emigrated to America in the year 1849, and went up to Council Bluffs, staid for a while; but in June, 1852, left that place for Salt Lake; arrived in Salt Lake City on the 15th of September; staid in Utah till the year 1860; but having lost confidence in the organization of the Church, because of practices so contrary to the spirit of the gospel of Jesus Christ, he left for California, could find no stopping place to suit him till getting to Stockton.

On the 21st day of May, 1864, he was baptized into the Reorganized Church, and ordained an Elder, and has been true and faithful from that day to the present. His house has always been open to the Saints; he was liberal and free with his means to support the gospel; the order of his house was good; many Elders can testify to the worthy acts of Br. Amer. Br. Amer was always at his post, and always ready to give good counsel to his brethren and sisters. We call him blessed, and many not in the Church feel to-day the same.

At McCann's Bridge, Otoe County Nebraska, November 20th, 1873, MAHALA J., wife of Br. JONAS KINDLESPERGER, in the twenty-second year of her age.

After a lingering illness of typhoid fever, she left this world of toil and hardships, for mansions in the skies. Just before she died she expressed her happiness and peace with God, and sang, "I'm going home to die no more."

At Shelburne, near Amboy, Illinois, on the morning of the second Sabbath in February, 1874, after a lingering and painful illness of over a year, JENNIE, wife of Robert COLWELL, and only daughter of Mrs. Melissa Cass, aged 28 years, 5 months, and 14 days.

The funeral was attended on the day following by a large concourse of friends; Elder Cadwell, of the Latter Day Saints, officiating.

Near Council Bluffs, Iowa, January 19th, 1874, of Asthma, Br. WILLIAM D. LEWIS, aged 60 years.

Br. Lewis was born in Glamorganshire Wales, and joined the Church among the first in Wales, and preached the gospel there for years; emigrated to America with the first company of the Welsh Saints, with Captain Dan Jones; arrived in Council Bluffs in 1848; crossed the plains for Salt Lake in 1852; returned from Utah in 1861, was ordained one of the Seventy under direction of Br. Blair. He was well known among the Saints, and had many friends, and was a good supporter of the truth of the gospel to the last.

At Mission, La Salle County, Illinois, February 13th, 1874, EVA SOPHIA, daughter of Austin and Ann HAYER, aged 3 years and 8 months.

Funeral sermon by Elder W. W. Blair.

Beautiful child! O, we miss thee,—  
Flown from our loving embrace;—  
But the angels who took thee will keep thee,  
'Neath the smiles of the dear Savior's face.

At Marengo, Illinois, February 7th, 1874, of cancer, Br. FREDERICK SQUIRES, in the seventy-third year of his age.

At Council Bluffs, Iowa, February 13th, 1874, Sister FANNIE S. CLARK, daughter of Sister Sophia Lanyon, aged 23 years, 2 months, and 2 days.

## Selections.

### The Liquor Business.

One of our correspondents sends us a detailed statement of the amount of intoxicating liquors used in the United States. He says that he has obtained the figures from official documents, and that he has presented them in the following compact form, so that even the casual reader may see how large, both absolutely and relatively, the traffic in intoxicating liquors is in this country:

Statistics showing the amount of money spent in the United States for intoxicating liquors during the year 1870, as taken from official records:

Imported and domestic distilled and spirituous liquors.....	\$1,344,000,000
Brewed and fermented liquors.....	123,000,000
Imported wines.....	15,000,000
Domestic wines.....	5,000,000

Total.....\$1,487,000,000

#### THE AMOUNT SPENT IN EACH STATE.

New York.....	\$246,617,520
Pennsylvania.....	152,663,495
Illinois.....	119,933,945
Ohio.....	151,734,875
Massachusetts.....	27,979,575
Maryland.....	40,561,620
Missouri.....	54,627,855
Indiana.....	57,418,890
California.....	59,924,090
Kentucky.....	50,223,115
Wisconsin.....	43,818,845
Michigan.....	52,874,170
Iowa.....	35,784,695
Connecticut.....	55,001,280
New Jersey.....	42,468,740
Maine.....	8,257,015
Rhode Island.....	10,234,240
New Hampshire.....	12,629,175

Minnesota.....	14,394,970
District of Columbia.....	10,876,450
Vermont.....	6,786,065
Kansas.....	8,593,556
Louisiana.....	48,021,736
Tennessee.....	20,253,635
Georgia.....	25,328,465
East Virginia.....	26,123,905
Alabama.....	23,025,835
Texas.....	21,751,250
North Carolina.....	19,610,625
South Carolina.....	13,224,340
Arkansas.....	7,858,320
Delaware.....	3,770,355
Mississippi.....	4,493,350
Oregon.....	4,261,240
Nevada.....	4,838,735
Colorado.....	3,290,515
Nebraska.....	3,745,215
The Territories.....	14,169,400

Total.....\$1,483,491,865

Add to this, \$90,000,000, the cost of litigations, crimes, prisons, &c., caused in part by intemperance, and we have for a single year the enormous sum of \$1,573,491,865.

The cost of flour and meal was.....	\$530,000,000
The cost of cotton goods.....	115,000,000
The cost of boots and shoes.....	90,000,000
The cost of clothing.....	70,000,000
The cost of woolen goods.....	60,000,000
The cost of newspapers and job printing.....	40,000,000

Total.....\$905,000,000

There were 140,000 licensed liquor saloons in the United States, each having (estimated) forty daily customers, making 5,600,000 drinkers, who, it is estimated, spent their money during the year in the following proportions:

Drinkers... 100,000 spent \$1,000 each.....	\$100,000,000
Drinkers... 100,000 spent 900 each.....	90,000,000
Drinkers... 100,000 spent 800 each.....	80,000,000
Drinkers... 100,000 spent 700 each.....	70,000,000
Drinkers... 100,000 spent 600 each.....	60,000,000
Drinkers... 100,000 spent 500 each.....	50,000,000
Drinkers... 1,000,000 spent 400 each.....	400,000,000
Drinkers... 1,000,000 spent 300 each.....	300,000,000
Drinkers... 1,000,000 spent 200 each.....	200,000,000
Drinkers... 1,000,000 spent 150 each.....	150,000,000
Drinkers... 1,000,000 spent 75 each.....	75,000,000

Total.....5,600,000 \$1,575,000,000

The quantity of distilled, fomented, and brewed liquors drank was sufficient to fill a canal 4 feet deep, 14 feet wide, and 80 miles long; and if all the drinkers could be placed in procession, five abreast, they make an army 130 miles long, and if those killed by the intemperate use of spirituous liquors were there also, we should see a suicide at every five miles and 550 funerals per day; and if all the places where intoxicating liquors are sold were placed in rows, in direct lines, they would make a street 100 miles long.

There were 400,000 more persons engaged in the liquor business in the United States than in preaching the Gospel and school-teaching; and from the effects of intoxicating drinks, 100,000 are annually sent to prisons, 150,000 to drunkards' graves, and 200,000 children are reduced to want. The total number of persons engaged in the business is 560,000, of which 56,663 are

employed in making and selling annually 5,685,633 barrels of beer.

It is estimated that the clergy of the United States costs annually \$12,000,000; the lawyers, criminals, prisons, etc., \$90,000,000, and intoxicating liquors, as before said, \$1, 474,000,000.

The State of Pennsylvania spent during the year 1870 for liquors of all kinds, \$152,663,945; and for schools and teaching, \$5,863,729. She had engaged in the liquor business, 78,800 persons, 16,870 school teachers, and 24,000 criminals,—four-fifths of whom were made so by strong drink.

The city of Philadelphia had 4,160 drinking places, and spent for intoxicating drinks \$30,000,000 in one year. Chicago had 2,300 liquor saloons, and spent for intoxicating liquors \$14,000,000. Newark had 864 drinking saloons, and spent for strong drinks \$4,500,000.

The city of New York had 7,000 licensed drinking saloons, which, if placed in rows in direct lines, would make a street like Broadway thirteen miles long. She spent for intoxicating liquors \$60,000,000 during the year 1870, and there were employed in the business 35,000 persons. She had 450 churches and chapels, and there were engaged in preaching and teaching the public and private schools 3,000 persons, all of which to support cost \$4,500,000. The total sum invested in the liquor business of all kinds amounted to \$140,000,000; in the manufacturing business \$60,000,000; and the banking business \$80,000,000. The Police Department cost \$3,000,000, and in public amusements \$5,000,000 were spent. The meat bill was \$20,000,000, flour bill 28,000,000, and the daily consumption of beer was 40,000 kegs. There were 65,000 arrests for intoxication and disorderly conduct, and 80,000 persons were in institutions under care of the Commissioners of Public Charities.—*New York Evening Post.*

### Demoralization at Jerusalem.

The London correspondent of the *Jewish Messenger* says that he is in receipt of a private letter from Jerusalem, which gives a sad account of the state of things in the Holy City. Beggars are many, laborers few. It is, indeed, sad to hear these continued descriptions from impartial witnesses, of the miserable beggarly position of the Jews of Jerusalem. A great deal of the present misery of the Jerusalem Jews is directly traced to the misplaced, ill-advised generosity of the European Jews, who think they are discharging a religious duty, as well as performing a charitable act, by sending money in the form of *Cheluchah* to Jerusalem. Old men, middle-aged men, and even young lads, who can and ought to be made work for their living, centre their whole ob-

ject in life upon sharing in the funds obtained from the Jews outside of Jerusalem. The worst of it is that the young children follow, and, in fact, are made to follow, the pernicious example of their parents. There must eventually come a time when concerted action will be taken by the Jews of Europe upon this question. Undoubtedly great good could be done with the money now sent to Jerusalem, if a better system of distribution were organized. As it is, under the present system, the money does much more harm than good.

### The Logic of Dram Drinking.

"What brings you here, Mary?" said Truesdale to his wife as she entered a liquor shop.

"It is very lonesome at home, and your business seldom allows you to be there," replied the meek but resolute wife. "To me there is no company like yours, and as you cannot come to me, I must come to you. I have a right to share your pleasures as well as your sorrows."

"But to come to such a place as this!" expostulated Tom.

"No place can be improper where my husband is," said poor Mary. "Whom God has joined together, let no man put asunder."

She took up the glass of spirits which the shopkeeper had just poured out for her husband.

"Surely you are not going to drink that?" said Tom, in huge astonishment.

"Why not? You say that you drink to forget sorrow, and surely I have sorrows to forget."

"Woman, woman, you are not going to give that stuff to the children!" cried Tom as she was passing the glass of liquor to them.

"Why not? Can children have a better example than their father's? Is not what is good for him good for them also? It will put them to sleep, and they will forget they are cold and hungry." Drink, my children: this is *fire* and *bed* and *food* and *clothing*. Drink; you see how much good it does your father."

With seeming reluctance Mary suffered her husband to lead her home, and that night he prayed long and fervently that God would help him to break an evil habit and keep a newly-formed but firm resolution.

His reformation was thorough, and Mrs. Truesdale is now one of the happiest of women, and remembers with a melancholy pleasure her *first* and *last* visit to the dram shop.

Peace bath her victories; more fall in love than in war.

**A Taste for Reading.**

Every young man entering upon life ought to give some portion of his time regularly and punctually—were it only half an hour a day—to the development of his mind, to the gaining of useful information, to the cultivation of some innocent and ennobling taste. Why, a man who has no soul except for his business is a “poor stick,” a mere machine. A taste for reading is worth more than any sum we could name. A rich man without that or some similar taste does not know how to enjoy his money. His only resource is to keep on making money, unless he prefers to spend it; and a mind that is not well developed does not know how to spend wisely. A well-known millionaire used to say that he would gladly give it all if he could only have himself the education which his lazy and stupid boy refused to acquire. Make it a rule—never to be broken—to devote at least half an hour a day to the reading of some useful book—not stories chiefly. Stories are good in their place; but every man needs a knowledge of history, the elements of science and other useful subjects; and, if he has only half an hour to give to reading, he will be very foolish to give it all to novels. Be hungry and thirsty after knowledge of all kinds, and be sure that you will be none the worse, but all the better, as business men.

A puff of the idle wind can take a million of the seeds of the thistle, and do a work of mischief which the husbandman must labor long to undo. Such are the seeds of slander, so easily sown, so difficult to gather up, and yet so pernicious in their fruits.

Stimulants do not create nervous power; they merely enable you, as it were, to use up that which is left, and then leave you more in need of rest than before.

Heart's ease is a flower which blooms from the grave of desire.

Troubles spring from idleness, and grievous toils from needless care.

We reform others unconsciously when we walk uprightly.

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**Golden Grains.**

Pure religion brings us near to God.

Stillest streams water the fairest meadows.  
 To-day is ours, results and futurity belong to God.

God hands gifts to some, whispers them to others.

The bird that flutters least is longest on the wing.

The creation of a thousand forests is in one acorn.

Real glory springs from the silent conquest of ourselves.

Good words, like dew-drops, fall silently; but who can tell their effects.

A torn jacket is easily mended; but hard words bruise the heart of a child.

Confidence in another man's virtue is no slight evidence of r man's own duty.

Have the courage to give occasionally that which you can ill afford to spare.

Work as if there was no God to help,—trust as if you were powerless to work.

Passions are like floods and streams; the shallow murmur, but the deep are dumb.

The influence of wicked associates is often so powerful and deceptive, as to forever prove the ruin of the unwary and unsuspecting.

Labor in vain is like pouring water on a goose's back, hence it is vanity to spend time talking to a person who will not reason. They who have no reason can not climb far up the height of wisdom, and will be more excusable.

There is a way in this world to be happy, but it is like climbing a greased pole;—we have to learn the art of holding on to it. The way to be unhappy is to be busy doing nothing, or in other words, finding fault with them who are trying to do something.

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# THE TRUE LATTER DAY SAINTS' HERALD.

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

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

Vol. 21.

PLANO, ILL., MARCH 15, 1874.

No. 6.

## Revelations, Chapter 12.

### A REPLY.

This chapter, I believe, contains things of the greatest importance to the Saints, collectively and individually. I am therefore greatly pleased that Br. E. C. Brand has joined issue with me on the matter contained therein, and sincerely hope that others of the brethren may come to his assistance, so that our different intuitions of what is meant to be there revealed to us, may be thoroughly sifted and we all profit thereby.

On the gospel of our Lord the Saints are a unit; but in understanding prophecy we frequently differ, for the reason that to one more wisdom is given than to another; and this very fact enables us, by interchanging arguments, to grow in the knowledge of truth. These arguments should have for their object truth only. To be intent on victory over the opponent; to misquote scripture or wrest its simple meaning; cite historical data which do not exist; make use of logical subtleties, sophistry, or other disingenuous arts is for the patrons of error only, and below the dignity of the defenders of that wisdom which is from above. Nor should the lover of truth be over anxious to uphold theories, simply because they have been advanced by those who have a just claim on his love and reverence; but unfortunately the greater part of humanity is less governed by reason, than authority; and thus in many cases prefer the decision of fallible men to the unerring dictates of the divine word. May this not be the case with us, brethren! May our minds, amidst their present imperfections and infirmities, and

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their unhappy subjection to the empire of imagination, ever contemplate divine things with that *simplicity, accuracy and integrity*, which is proof that we are guided by that Spirit which leadeth into all truth and alone can guard against error.

The brother tells us in *Herald* of September 15th, 1873, under the heading of "Revelations, Chapter 12," that he will examine those points upon which he and I differ, (referring to an article from my pen under the same caption, and published in *Heralds* of January 15th and February 1st, 1873), and then proceeds to give his reasons for so differing. Now I beg leave, with all due love and respect for the brother, by sounding these reasons to examine the foundation upon which his objections rest.

I made two points in the said *Heralds* of January 15th and February 1st, 1873. The first one is: That in the twelfth chapter of St. John's Revelations, when the Lord makes John speak of "days," he means solar days, twenty-four hours, and when he speaks of "years," he means just what those to whom he addressed the language understood by that term; namely, three hundred and sixty days, twelve lunar months; and that the word "times" was anciently synonymous with the word "year," and should now be so understood.

To this the brother objects, and gives as his reason; that it *appears* to him that in the scriptures there are at least three different computations of time.

One he admits is after the Jewish day, the thirtieth part of a lunar month, the same of which I have spoken.

The second, he says, is after the Lord's

day, which is equal to one thousand of our years. As proof, he quotes 2 Peter 3:8:

"But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

And then interprets by saying; "That is, one day of the Lord's time is equal to one thousand years of our time; and one thousand years of our time, equal to one day of his time." I must demur to the brother's construction of Peter's language, as the context clearly shows that it was not Peter's intention, by what he says in the above quoted eighth verse, to teach those he addressed the relative length of mundane years and heavenly days, but means to convey the idea, and does it very plainly after the manner of speaking then in use, that the Lord is not bound by time at all, and hence no one should think him slack in fulfilling his promises.

He further says, "That in Hebrews 4:7, he finds that the Lord limiteth the term 'day'" as pleaseth him. The brother does not quote Hebrews 4:7, and seemingly may have forgotten how it reads. I will quote it:

"Again, he limiteth a certain day, saying in David, to-day, after so long a time; as it is said, to-day, if you will hear his voice, harden not your hearts."

This surely cannot be so tortured as to say that the Lord limiteth the term "day" as pleaseth him. Paul here quotes more ancient scripture; namely, David's, in order to show to those he addresses, that the Lord had limited, (defined or set apart), a certain day in which he will give his people rest. This has no bearing on our differences, and what appeared to the brother as proof for his second computation of scripture time, we cannot, after this short investigation, accept as such.

The brother's third computation of scripture time is after the prophetic day, which he claims, signifies one year of our time. In support of this assertion he quotes a portion of Numbers 14:34:

"After the number of days in which ye searched the land, even forty days, (each day for one year), shall ye bear your iniquities, even forty years, and ye shall know my breach of promise."

It is plain that in this prophecy when the Lord says "days" or "years" he means just what those whom he was speaking to, (the Israelites), understood by these terms; namely, "day," a solar day or twenty-four hours; and "year," three hundred and sixty of such solar days. If we should suppose the brother's assertion correct, that each of the "days" here spoken of signified one year of our time, then Shammua, Shaphat, Caleb and the rest of the men who were sent by Moses to search the land of Canaan, must have been absent for that purpose forty of our years, which is positively contradicted by the history Moses himself gives us of the circumstances in the preceding chapter, where it says, verse 25, "And they returned from searching the land [Canaan] after forty days," (historical, solar days.) The brother thus suggests the scripture that upsets his own position.

As further proof, he brings Ezekiel 4:4 with the same success. Please read verses four to six inclusive, and how plain do they show that the Lord here also means a solar day when he says "day." The Lord here commands Ezekiel to lie on his left side three hundred and ninety days and on his right side forty days, together four hundred and thirty days. The brother says himself that by these "days" the Lord typifies so many years. This is exactly my perception of it; but this disproves the brother's position that each of these days was equal to one year of our time. The type or emblem is never equal to its antitype, or that of which the type is a representation or emblem; as for instance, in the Lord's supper the bread and wine are typical or emblematical of the flesh and blood of Christ; but by no means equal to, or actually, his flesh and blood. When Christ says, "This is my flesh and blood," the latter would even be more justifiable, than to conclude from what the Lord says here to Ezekiel, that these "days" actually are years; or in other words, equal to years of our time. The Lord tells Ezekiel, and the brother quotes it, "I have appointed thee each day for a year," showing that this type is especially for this occasion,

and ought to be sufficient to guard against the error into which the brother has fallen. If the brother is correct in maintaining that the Lord here uses the term "day" to signify one year of our time, then Ezekiel was to lie on his sides, (respectively left and right), four hundred and thirty of our years. Again; if the term "day" here signifies one of our years, what does the term year signify here? Will the brother answer in the same language which he uses in the next paragraph, when speaking of the seventy weeks in Daniel, and say: As the term "day" signifies here one year of our time, who will dispute that there are three hundred and sixty-five days in a year, or that three hundred and ninety prophetic years, of three hundred and sixty-five of our years each, must be one hundred and forty-two thousand three hundred and fifty of our years, the length of time that Israel shall bear its iniquities, when the Key to the Book of Doctrine and Covenants teaches that the temporal existence of the earth shall only be eight thousand years including the millennium.

The brother next speaks of the seventy weeks mentioned in Daniel 9:24; and I will here state that the Jewish historian, Josephus, when he writes of the reckoning of time used by his people, tells us that seven days were called a week, and seven years were also called a week; but he does not say that one year was called a day, nor does he even leave room for such a supposition.

Next; the brother proves to my perfect satisfaction that in Daniel the term "time" is synonymous with year; hence I argue, that as such is the case when the Lord speaks through Daniel, it also is the case when the Lord speaks through John the Revelator, for God is a God of order, and does not create confusion by attaching opposite meanings to the same word. "But," says my brother, "Daniel 4 is not a prophecy. It was a dream." I answer, that Daniel's interpretation of Nebuchadnezzar's dream was the foretelling of future events by the power of God; hence, in the full sense of the word, a prophecy, and in this prophecy the term "times" is used as synonymous with "years."

The brother then says that in Revelations, chapter twelve, he finds that the woman mentioned in the fourteenth verse *stays* in the wilderness three and a half times, or twelve hundred and sixty days. I ask the brother to remember what Christ says in regard to things written in this book, (book of John's Revelations), and then admit that John says that the said woman is *fed* or *nourished* in the wilderness three and a half times, or twelve hundred and sixty days. The brother's language limits the woman's sojourn in the wilderness to three and a half times, or twelve hundred and sixty days; but Christ's language, as uttered by John, limits her being fed and nourished only, and not her *stay* in the wilderness to three and a half times, or twelve hundred and sixty days; thus the brother asserts rather more than John tells us.

Next I am told that the Inspired Translation reads, "That they should feed here there one thousand two hundred and three score *years*." So it does, but since aside from this, the brother had such poor success in proving to me that it should be so understood, I will on this part of our subject await further developments.

The second point I made in the said article published in *Heralds* of January 15th and February 1st, 1873, is, that the fulfillment of the prophecies contained in the twelfth chapter of St. John's Revelations is *yet future*.

To this the brother objects, and refers to a quotation of Rev. 1:3, where we are told that "the time is at hand," adding, "and not in the far off future of eighteen or twenty hundred years." To this I reply, that in Revelation 12:20, Christ tells us, "I come quickly." The Lutheran of whom I spoke in my first article, and who tried to prove the prophecy of the Second Coming of Christ fulfilled in Dr. Martin Luther's Reformation, used this as an argument to show that it must have been fulfilled ere this; for "quickly," he said, "does not mean in the far off future of eighteen hundred or two thousand years." What I told the Lutheran, I will forbear telling the brother.

He next tries to upset this point by stating that the prophet Joseph, by coming forth with priesthood and power to organize the Church or "woman" on earth, was the fulfillment of the *end* of the woman's sojourn in the wilderness, and that such was his declaration and teachings. This, unfortunately for the brother, proves too much, as there is no prophecy concerning the *end* of the woman's sojourn in the wilderness in the twelfth or any other chapter of the Apocalypse; and we should strictly obey the words of Christ who promises a heavy penalty to *any man* who *adds* to or takes from the words of this prophecy.

The brother further tells us, that "John saw the Church in heaven." Here he also mistakes; for John, who certainly is good authority on the things he saw, himself says positively, that he saw a *sign* in heaven representing the Church on earth; furthermore, the Church consists of real men and women and is a purely mundane institution.

That the Church of God on earth, (not in heaven), is represented as bringing about the kingdom of God and his Christ on earth, the kingdom for which Jesus taught his disciples to pray, I took in my feeble way considerable pains to show, and if the brother means to be so understood, then we do here agree.

In the then following explanation of the war in heaven, the brother evidently loses sight of the fact, that all of the Apocalypse, from the fourth chapter to the end, are prophecies. John therein foretells by the power of God manifested in the visions he sees and the words he hears, *future events*; and does not relate history or *past events*, which fact is positively established by Christ himself when he says to John at the very beginning of these prophecies, in chapter 4:1, "I will show thee things which *must be hereafter*." John received these revelations about ninety-six years after Christ, how then could the prophecy of the man-child, and the attempt of the dragon to devour it, refer to the birth of Christ and the killing of male children by Herod, which transpired about ninety-five years previously to that event. Further, the assertion that Christ is the man-child

brought forth by the woman here spoken of, must necessarily make the thinking reader doubt the correctness of him that makes the assertion, or the harmony of the scriptures, as it is evident from the language of Revelation twelfth chapter, that the dragon did not succeed in killing, devouring the man-child, but to prevent its being devoured or destroyed it was caught up to God and his throne. Is such the history of Christ? Verily, no! Christ was nailed to the cross by the power of Satan, (the dragon), and expired there, forsaken by high heaven. Again, the woman or Church was established by Christ, and now to say that the woman or Church brought forth Christ does not sound very reasonable, for the parent must of necessity exist before the offspring, and the author before his productions.

The brother says, "This Church was organized on the foundation of apostles," &c. Will the brother pardon me, when I ask him to make his language conform to scripture, and say, that the Church was built on the foundation of *the apostles*. This changes the sense somewhat, and shows what I have just said, that the apostles were before the Church was, and as Christ chose the apostles he must have been prior to the Church, and hence it could not be reasonably maintained that Christ was the man-child which should be brought forth by the Church.

Further on, the brother teaches us that by reading the first four chapters of Revelations he finds that the woman was getting ready to go into the wilderness. One church God felt like spewing out of his mouth; one was following Jezebel; another was eating meat sacrificed to idols; and yet another was endorsing a community of wives. Is this the way the woman, (Church of God), in chapter twelve is getting ready to go into the wilderness, unto her place prepared for her by God himself, where he will have her fed and nourished and keep her safe from the wrath of the dragon? Is this good authority? When Christ tells us through John, in chapter 12:14:

"Therefore was given to the woman two wings of a great eagle, that she might flee into the wilderness," &c.

And thus shows us that she is to be made ready in a very different way.

Next, the brother declares, "Dr. Mosheim, Church Historian, informs us that A.D. 569, the last vestige of the Church departed." I am somewhat familiar with Dr. Mosheim's Church History, a copy of it I have fingered almost daily for some time, it lies beside me now, and I have really tried hard, but cannot find the information he speaks of. More than that, when some months ago, one of our apostles had made the same assertion during a public discourse, I handed him Mosheim with the request to find where he, (Dr. Mosheim), says so, when he honestly admitted that he could not find it, and had no other authority for it than the hearsay of others; and now, brother, I call upon you to give us page and paragraph where you found it. Dr. Mosheim does say, Part 2, chapter 2, section 2, page 107, "That only a mere shadow of the ancient church government remained;" chapter 3, section 1, page 111, "That the extravagant veneration of the departed Saints, the absurd notion of purgatory, the celibacy of priests, the worship of images and relics arose, and;" section 2, "That a ridiculous precipitation in receiving new opinions, a preposterous desire of imitating the pagan rites and of blending them with the christian worship, and the idle propensity which the generality of mankind have towards a gaudy and ostentatious religion, all contributed to establish the reign of superstition upon the ruins of christianity, and all this before A.D. 400." If we suppose that the brother does show us as above referred to, what does it prove more than the entire apostasy of the once pure church in 569, but surely not the fulfillment of the prophecy concerning the going into the wilderness of the woman or Church mentioned in our chapter. Where is the place in the wilderness prepared by God unto which the Church fled? How is she fed or nourished there for a time, times and half a time (away) from the face of the serpent? How did the serpent cast water like a flood after the woman, or Church, that she might be carried away? How and when did the earth open her mouth to

help the Church by swallowing the flood which the dragon cast after her? John says that all these circumstances should attend the journey of the Church into the wilderness. We further learn from John, that not the entire Church goes into the wilderness, but that a remnant remains of those who keep the commandments of God and have the testimony of Jesus Christ, with whom the dragon makes war because he is wroth with the main body of the Church, which God has so miraculously saved out of his clutches. Who were this remnant, and where were they? "If," as the brother says, "the last vestige of the Church had departed?" The brother's mere assertion that the woman or Church, mentioned in the chapter under consideration, did go into the wilderness A.D. 569, cannot possibly convince any one, who is not so traditioned, in spite of the history John gives of her. History since Christ is very reliable and concerning the Church.

Dr. Mosheim and others go very much into particulars, and if those remarkable things have transpired, which John says should happen, when the Church does go into the wilderness, they are certainly noted somewhere, and as I have reason to believe that the brother has more skill than some of us in hunting up historical data, I ask him to give us the benefit of his researches concerning these important occurrences; this would, if he found things agreeable to John's prophecy, help me, and those who hold as I do, greatly towards seeing the error charged upon us by the brother.

I cannot overlook the attempt the brother makes to give his "year a day" theory another prop. He says, "Not only does Dr. Mosheim give us this date, [A.D. 569], but Daniel also was shown a time of twelve hundred and sixty years. (See Daniel 12:7.) This reads as follows:

"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by him that liveth forever, that it shall be for a time, times and an half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

He brings no proof that here the three and a half times should be understood as twelve hundred and sixty years. Is it not expecting a good deal that we should believe this on his simple assertion? Has not the brother stated that in Daniel, fourth chapter, "seven times" means "seven years?" Had he not better bring the strongest kind of proof then, if he attempts to teach us that in Daniel, twelfth chapter, three and a half times do not mean three and a half years? But I know what troubles him! That proof cannot be had.

The brother proceeds, "And when he [Daniel] heard, but understood not, the starting point was shown him, that from the time the daily sacrifices should be taken away, \* \* \* there should be twelve hundred and ninety days, (years.)" "This daily sacrifice was taken away B.C. 721." He cites as proof 2 Kings 17:14, but quotes a part of 2 Kings 17:16, which reads:

"And they left all the commandments of the Lord their God and made them molten images, even two calves, and made a grove, and worshiped all the host of heaven, and served Baal."

Feeble proof, this, as the thirty-second verse of the same chapter says:

"So they feared the Lord and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places."

Showing that the sacrifice had not been taken away. Further; mark Daniel's language, chapter 12:11, "And from the time that the daily sacrifice shall be taken away." &c.

This shows plainly that it had not been taken away at the time the angel said this to Daniel, but that the taking away of the daily sacrifice was yet future at the time Daniel received this communication. Seven hundred and twenty-one years before Christ Daniel had not yet been born; he was a youth when Nebuchadnezzar had him brought to Babylon, and this was about six hundred years before Christ; so that Daniel must have had the above vision and revelation about an hundred years later than the date given by our brother for the taking away of the daily sacrifice; as Nebuchadnezzar was followed on the throne

by Belshazzar, and he by Darius the Mede and Cyrus of Persia, in the third year of whose reign Daniel himself tells us that he had the vision and was told, chapter 10:4:

"Now I come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days."

But the brother's proof is more than feeble if we bring Christ against it as a witness. Mark again the language of Daniel 12:11:

"And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

It is here evident that the taking away of the daily sacrifice and the setting up of the abomination that maketh desolate occur at the same time, and the twelve hundred and ninety days are reckoned from both; and Christ says, Matthew 24:15, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet," &c. This shows that Christ considered the abomination of desolation and consequently the taking away of the daily sacrifice, future yet at this time; how can the brother in the face of this set it at seven hundred and twenty-one years before Christ.

Again; the brother has referred me to the Inspired Translation and tried to prove his "day a year" theory by showing me how the same corrected the error in King James' edition, by saying twelve hundred and sixty *years*, where King James' edition says twelve hundred and sixty *days*, and now he claims the same error for the twelve hundred and ninety days in Daniel 12:11, in King James' edition. Query.—If this is so, why did not the Inspired Translation correct this error in Daniel as well as in Revelations?

I thank the brother that he has deemed the statements from so humble a source worthy of an answering argument; and hope that soon he, or some one else in his behalf, may bring stronger proof against them, and that finally truth may prevail.

Should anything I have written be so expressed as to seem more harsh than necessary, then forgive me on the plea, that I am not a perfect master of the English language. SOPHUS HOLSTEEN.

Burlington, Iowa.

[Selected.]

**The Last Link of a Chain.**

A little mountain torrent rushed down one of the spurs of the Pyrenees, and, interrupted in its passage by the hard formation of the rock through which it cut its bed, had left a natural pillar, upon which two sea-birds had built their nest. No doubt the male bird had well surveyed the freehold, and had duly reported upon the safety of the structure round which the ceaseless stream hurried and gurgled with impatience at being interrupted, for a nest had been built and, far away from open enemies, the mother-bird was tending her young in assured safety, believing doubtless that no one could reach her nest, and that the rocky column would stand firmly for a year at least. Meanwhile the cock-bird, a fine fishhawk, was out searching for food. A minnow had been out likewise on the same necessary journey, and, having observed an earthworm that had wriggled itself through the banks of the stream into the water, snapped at his head, and pulled him out and swallowed him. Returning up stream with great satisfaction painted on his gills, the little fish met with his dire old enemy the trout, waiting quietly on his paddles, backing water, and posted in a near place for observation. On this the minnow made a rush downward, then sideways, then upwards, swimming no more easily for having a worm perhaps of his own weight as an inside passenger. The upward rush settled the matter. The trout gave a little leap, pounced down upon the minnow, and swallowed it, worm and all, and was paddling back, with its delicately-striped pectoral and its dorsal fins pleasantly erected by way of triumph, when the hawk, whose eye had caught the silver gleam of the trout as he leapt, and quietly marked, by the turn of the ripple, which way it took, fell like an arrow on the spot, and emerged with the trout in its dripping claws, the stream-drops glittering like diamonds as they fell into the water. Uttering a scream of triumph, the hawk bore the gasping fish, or fishes and worm to his island nest, and sat by while his mate, placing the trout under her claws, pro-

ceeded to pull him to pieces. While thus contemplating his young ones eagerly awaiting their meal, the hawk presented a fine mark for an English sportsman, who, being a rich man and an ornithologist, had presented the museum of the town that he represented, which was near his own park, with his collection, to which he was desirous of adding this very hawk. Covering the bird, the sportsman fired, and the hawk fell, while the mother bird rose with a scream of terror and dismay, and the sportsman hurried down to his canoe to obtain his prey. The report of his piece, however, had awakened some brigands, who had been on the look-out for the noble sportsman, and, as he entered the boat, he was struck down. He rose again, however, and made a fight for life, when an unlucky blow killed him; his body was thrown into the mountain stream, his gold watch, chain and seals, and the few coins he had about him first having been stolen, and his clothes, purse, cards, and circular notes burnt.

Here let the chain of events end—but does such a chain ever end? There is so much complication in life that, as one year passes without gap or hitch of Time's clock into the next, so each event of our lives is bound up with the others. Shakspeare's *catena* or chain of reasoning in Hamlet, which proves that Alexander's body might stop the bung-hole of a barrel, is not more clear than that Charles I. signed his own death warrant when he signed the arrest warrant of Hampden and Cromwell as they were about to leave England for ever, or that James Quin, by one indulgence in a luxury, laid the foundation of the Epicurism which killed him. We are often almost unconsciously our own executioners. Malvolio, in his conceit, calls Olivia's jester a poor dull fool, and by his spiteful contempt prepares a rod for his own back, since the fool enters into the plot to deceive him, and completely baffles the miserable steward, who is driven half mad. "And thus," cries the wise fool to the crest-fallen steward, "the whirligig of time brings in his revenges." Yes, if we could only foresee the results of our own acts, how many of us would be wiser! Many a little, incon-

siderate, hard-hearted speech has been the foundation of a dislike which has culminated in ruin. It is not so much the great as the small acts which ruin a man's reputation and make him hated. Bacon tells us that in his time men threw up straws and leaves into the air to observe which way the wind blew; and the straws and feathers of scattered speech are little links of a chain which finally bind us tightly enough. Perhaps nothing has damaged the character of an eminent statesman more with Englishmen than the un-English way he has of answering the frequent accusations that he is a Romanist, or a Jesuit, or has Romish proclivities. He could at once deny, or refuse to discuss the point. Or he could declare convictions which would preclude the possibility of such an idea's being entertained. Probably it is an erroneous one; however, he only goes through a few of Touchstone's rules for conducting a quarrel—from the "retort courteous" to the "reply churlish"—but he never contradicts the assertion with a plain acknowledgment of his devotion to the Anglican or any other form of faith, and leaves the question open. Sometimes his correspondent is "misinformed;" sometimes his friend or opponent has no business to ask; sometimes a man's religious opinions are, generally, and in a vague way, asserted to be a private matter fit to be known only to himself and his God—which is not altogether true of a public man; but, whatever the form of reply, it is given in such a way as to convince the individual who has made the assertion that he is right, and to leave the public in a state of suspense.

He argued black, he argued white,  
And made all people sorely doubt him;  
He argued wrong, he argued right—  
In short, he argued round about him.

This kind of weakness, this eagerness to catch all and offend none, is characteristic of the time. It is a distinct link in the social chain, and the sooner it is a dropped link the better. We are all for universality—for delighting the duke and pleasing the dustman. This is mere miserable air-beating, vain and foolish. We had better mind each our own business, and address ourselves to our own

task. Let us please our class well, and not fear making enemies. He who has no enemies is a poor "washed-out" creature indeed; certainly he has no friends.

Nor does this reticence pay, although it is fashionable, and gaining ground with some classes. All our would-be senators, our candidates for the House of Commons, throw such a large net that one sometimes finds it difficult to tell Tory from Liberal, Whig from Radical. Few have the courage of their convictions, and Cæsar and Pompey are indeed very much alike—a distinct and un-English characteristic. We admire a staunch te-totaler or a staunch anti-te-totaler, but he who is on both sides cannot be quite right; he falls to the ground and his little chain breaks.—We hope soon to get over this. We don't like trumpets that give an uncertain sound upon great questions. We love not those who dally and play with the skirts of vice and try to serve God and the Devil. We cannot do both. Their is a barrier chain there, the links of which are adamantean, and never break.

As deed after deed, and thought after thought—generally of the same weak pattern, by the way—forms the chain of links of a man's life, and day after day the period of that life, it becomes somewhat impressive to man's little mind to do a thing for the last time. He does not like arriving at "the last link of the chain"—shutting the door for the last time, drinking the last bottle of wine, or having the last merry meeting in the old house. Sentimentalism asserts its power at such times; the last long lingering look is proverbially a fond one. How many pictures have been painted of the Irish emigrant leaving a cabin not fit for a pig, and a patch of potatoes upon which his family could only starve, with all the melancholy resignation of a martyr! We must pardon the folly, as it is the last link of a very rusty old chain. No wise human being with a pair of hands and a brain would have lived in such a cabin for an hour; no one but an idiot would weep over the exchange of perpetual potatoes and miserable raggedness for roast mutton and pork, and good warm clothes. There are some links,

then, which it is not only wise to break, but which, when broken, we wonder at our ever having been patient enough to wear for so long. And perhaps our too fond attachment to this life is one. So far are we creatures of circumstances that we cannot control a single event—so little are we such creatures that we can always be prepared for the worst; why, then, should we so act as to live in fear and dread of the links of our chain suddenly snapping?

Some sentimentalities—such as the gathering of friends to see the Old Year out, and the sigh when the merchant closes his ledger, and writes 1873 for the last time—we must perforce excuse—nay, we may respect them. Usually men are so hopeful that they are much more ready to welcome the coming than they are to speed the parting guest. They let him hurry away, and are gladly rid of him. The year, when it is gone, seldom gets much justice done to it. It was a mad, bad, sad old year. Of course it had its panics and its bankruptcies, its follies and its failures; and ungrateful man remembers those and forgets its delights and encouragements. But every year has its end, and is in its turn the last link which we drop as we take up another. Even at ninety a man will shrug his old shoulders, and be glad that the old year has gone, and hope that the next may be better.

There was a pretty and touching custom of assembling on board Nelson's old ship the *Victor*, upon Trafalgar Day, the last remains of the old crew who had fought with him—mere fragments of men. Old sailors who had served under Lord Nelson crawled, or were carried up the ladders, the young blue-jackets standing around, and the marines saluting them as they passed; for the old tars had come on board to have a jollification. There was roast beef and plum-pudding and grog to cheer their hearts, and seasons to the sound of the fiddle, to carry along upon its weak notes the strong and manly words of Dibdin; and the veterans listened with brightened eyes for a few minutes as they smoked their pipes, and then sank into the dull placidity of old age. Presently they went away and the

anniversary was over. "Next year," said the young jacks, as they crowded around the oldest of the survivors, as he hobbled down the ladder, "where will he be?" "He will be keeping Trafalgar Day in his grave!" was the reply. And the time will come—it may be this year or next—when the last old sea-dog will drink to the memory of his brave chief. In American papers we are every now and then meeting with a memoir of a hero who fought in the Revolution, and who seems to have lived longer than ordinary mortals; and in our own *Army List* there are many officers with the magical old English W before their names, to tell us that they fought at Waterloo—but these links must be getting worn and few and feeble now. There must come an end soon. They connect us with a past age and past memories, with times when, according to the Liberal creed of abuse, everything was "rotten" from the borough to the Constitution, and everything wanted to be patched up and reformed—as if everything was but

intended  
For nothing else but to be mended.

Considering how rotten an old tree our Constitution was or is, it has borne marvelously good fruit; and somehow our most rabid reformers cherish the memories of the brave last links of the old time.

By the time that these lines reach the eyes of our readers we shall nearly have dropped another link—be almost landed in another year. How are we to act in the next? We continually hear this question, What are we to do? Simply go on, being sure that we are in the right path—and every man should know whether he is or not. If he is on the wrong way, the sooner he gets out of it the better. Rotten old chains can be of no use—break them and throw them away; but, as to all good links, strengthen them by good deeds and good thoughts, nothing fearing, nothing doubting. The world has gone on for a long time improving each year, in its own way. The light which broke so faintly many years ago has now spread over the hemisphere at last. Wrong is not now always on the throne, or right on the scaffold. The cruel and the wicked are

growing not only detestable—as they were—but simply ridiculous. We do not look at these bugbear kings of Ashantee and Prester Johns any more with fear and dread. We have lived past stakes and faggots and gagged mouths, though we should never forget that such things were, and that they who used them are prepared to use them again; and in the transformation scene of Time the tyrants and monsters are being changed to clowns and pantaloons. Let vice and folly be but rendered ridiculous, and they will soon cease to prevail, and we shall take up newer and brighter links of that chain which, according to the Homeric poems, “doth bind the round world to the feet of God.”

### A Plea for the Traveling Ministry.

My pen is rusty, my fingers clumsy and stiff, while my mind is less elastic than should be the mind of him who assumes the task of instructing or amusing the public mind. Yet I feel impressed to write on the subject at the head of this article.

The traveling Elder is peculiarly a creature of the Latter Day Work. I mean by this, that I know of no other church who sends its ministry into the itinerant field under the peculiar circumstances that this Church sends out its ministers, “without purse or scrip.” Wesleyanism has indeed its itinerant ministry, but it makes ample provision for their support and that of their families. While ours must “take no thought for the morrow,” etc., but depend upon God to open up their way before them, and to provide for them those things that they need.

I will here state that I am not now, and never expect to be a travelling Elder; so that whatever plea I may make in their behalf it may not be thought I am writing from selfish motives.

I have thought many of the Latter Day Saints did not realize the responsibility which rests upon them in relation to these men and their families; and that it would not be amiss to present a few items for their consideration.

Our belief is that this is the “dispensation of the fulness of times,” in which God is to consummate his work of “gathering together in one all things in Christ Jesus.” That for this purpose he called the prophet of the last days; gave him commandment to send the fulness of the gospel to the whole world; and that men were to be ordained to this work, and sent forth “without purse or scrip;” and that one test by which the children of God were to be known from the rest of the world is, “They shall feed you, clothe you, and give you money.”—D. C.

Let us look at the traveling Elder, and try to understand his position as well as that of his family.

You have just sat in conference—have heard the necessities of the work declared with telling force—the urgent calls for the Elder to go and preach the gospel. You have seen also the manly forms of those who, themselves, felt the force of the “Macedonian cry,” and were inspired by love divine to offer themselves a living sacrifice to the spread of truth; I say, you have seen them arise in response to their Master’s call, and in return you raised to heaven your hands in acceptance of their noble offer, thereby authorizing them in God’s name to go forward and do his work, and in that act you virtually vowed to protect and provide for their families in the absence of their natural provider, and to render to that minister all the assistance in your power. Well, the time arrives for the sacrifice to be made. With full confidence in God, and an unwavering faith in his brethren and sisters, the man of God fulfills his vow. He gathers around him his loving wife and little ones; she hangs upon his neck but for a moment, as she tries to smother her sighs and still her throbbing bosom, lest her gushing tears and welling grief should cause him to change his purpose and thus deprive the Church of an excellent worker, and the world of the precious tidings God has called him to deliver; but his little ones cling to him with all the tenacity of love, unconscious of the duties that devolve upon him.

Reader, do you know the amount of faith in God, what integrity of purpose,

what strength of resolution, what love of truth and what devotion to its cause, and what self denial is required to enable a man to leave all the endearments of home, expecting to receive in return from those he goes forth to bless, only bitterness and cursings, misrepresentation, scorn and hatred, hunger and want? If you have never been put to the trial, you cannot know.

You may know something of the endearments of home, perhaps you have learned to appreciate them; circumstances may have compelled you to forego them for a time; misfortune may have deprived you of them, or perhaps for the hope of gain you may have wandered into distant lands to dig for hidden treasures, or to engage in some lucrative pursuit in order to gain wealth, honor or fame. You may have been one in the gallant army of freemen who so nobly fought to maintain the liberty of universal man and hand the same down unsullied to our posterity. If your lot has been cast in either of the above conditions, you have learned to appreciate the endearments of home; but only in the last condition have you approximated to a parallel with him who is called to leave all for the gospel's sake. He is not compelled; it is a voluntary sacrifice he makes. Misfortune has not reduced him to it; he cheerfully undertakes the task. The hope of earthly gain has not inspired him; he knows his lot must be humble, and many times abasing to the ambitious soul. Worldly honor and the silver trumpet of fame have no charms for him; the love of God, of truth and his fellow men, inspires him to tear himself from all that is dear on earth, to take his life in his hand, and with his simple trust in God go forth to battle with error in its thousand hideous forms, and proclaim liberty to the ensnared sons and daughters of men; and wait patiently until the great day of awards for the reward of his labors.

Brute courage alone may enable a man to face the cannon's mouth—or the excitement attending the dreadful array of armies may deaden the sense of fear that might otherwise overpower the soldier; but it requires a higher, a nobler, a more

steadfast courage to enable a man to listen calmly to the taunting jibes and scoffs, the envenomed slander and bitter denunciations, hissing forth with forked tongues of hellish fire, from those he has gone forth to bless. It requires a courage inspired by a calm, enlightened, abiding trust in God; and in the final triumph of truth and right.

Not only must he patiently endure this, but he must stand prepared to realize the position of his divine Master when he said, "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." The gnawings of hunger must often test his courage; many times he will arise from his hard and scanty bed, with no prospect of food to satisfy his hunger; many times the mantle of night will gather round him, and he knows of no couch on which to rest his weary limbs. His feet will be sore with travel, and his heart sore with the abuse and ill treatment of a bigoted world. His natural pride will be appealed to; for his clothing will become shabby and torn, and his shoes will no longer shield his bleeding feet; and when he asks in Jesus' name for rest, he will often be denied; for food, he will be harshly told to go to work for his bread; and the door that should be open to receive him as an angel of God, will be closed in his face. It will almost seem at times that he is deserted of God and men.

Reader, if you think this is too dismal a picture, then start, in God's name and try it for yourselves. I have not told you the door shall not be opened at all; that your wants shall not be supplied; for God has promised that it shall; but both you and the world must be proved in order that God's judgments may be just.

The above is the condition and work of the traveling ministry.

Now what is your work? I ask, what is your duty, ye Saints of the Last Days? Is it to revel in the luxuries and pleasures of home, unmindful of the condition of those whom you have sent forth to labor? Is it to turn an averted gaze from the ill shod feet, the threadbare coat, the weather beaten hat, when

these appear in your midst; while you listen with glad hearts to the thrilling utterances of truth from the lips of those you sent out to labor? Is it to content yourselves because your own tables groan with the bounties of earth, and your wardrobes are full of warm and substantial clothing? Or is it your duty to fulfill your pledge and clothe the naked; feed the hungry, and gladden the heart of the least of God's little ones?

Yes, it is your duty to feed them, and give them money; for thereby ye shall be known as God's disciples.—Moreover, it is written: "Inasmuch as ye did it not to one of the least of these my little ones, ye did it not unto me." "Depart ye into everlasting fire, prepared for the devil and his angels." "But inasmuch as ye have done it unto one of these my little ones, ye have done it unto me." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!"

Of the above rewards make your own choice; but be assured, God is just. Mark the spirit in which you do these little acts of kindness. It must not be done as pleasing men; as courting favors or simply honoring a name. If either of the above is the motive that actuates the gift, it is not sanctified of God. Holy fire will not consume the sacrifice, and your only reward will be from men. I have known those who were only generous when they could flaunt their gifts in the face of the whole church; or bestow them upon the President and his Counsel; or upon the Twelve; or some man of famous name, who had the power, if he chose, to honor them in return. While the mere traveling Elder would be passed by, and suffered to travel on with heavy heart and light purse; a threadbare coat and worn-out shoes perhaps; because he was not so brilliant or so high in position as those they sought to honor by their gifts. "Verily, I say unto you, they have their reward," says the Savior. But it is not in heaven. God has no reward to give them. It must be had only of men.

Administer to the wants of the highest and brightest stars of the Church, for

they are worthy; but do it as unto God, and with an eye single to his glory; but don't forget the lesser light because his name is not famous, his talents not brilliant, and his position not a lofty one. He is God's servant; he has placed his little all upon the sacred altar; and he needs, perhaps more than all else, your sympathy and support.

I have not written this appeal in order to enlist your sympathies with men whom I consider walking sponges; men who are too lazy to work and have sought missions, not for the purpose of doing good, but for the purpose of imposing upon the generosity of the Church. I have known to many such beings, and am sorry that the cause has been cursed with such. In these cases you must "know them by their fruits." The true servant of God is diligent, earnest, humble, intent upon his Master's business; unobtrusive, more willing to give than to receive; grateful for and contented with the smallest favors. While the impostor is lazy, boastful, intent upon nothing but his own pleasure. His only study is to accomplish his own will, caring nothing for the temporal or spiritual good of those among whom he travels; and his crowning sin is ingratitude to God and man. One such walking sponge may cause the hearts of many who are generous and kind, to be closed against the truly worthy and needy, and thus the worthy be made to suffer. I trust the day will soon come when the Saints will realize their duties more perfectly toward those whom God has called to labor in his cause, and not permit the hearts of the ministry to sink under the weight of poverty and want, thus clouding with sorrow and disappointment those minds that otherwise would be bright and shining, thereby impairing their usefulness, and making those hands slack that would be untiring in the great cause of truth. Remember, my fellow Saints, that not only shall those who have not yet obeyed the truth be known as God's elect; but you and I must be measured by the same standard, and shall be proved to be Christ's disciples, by feeding the hungry, clothing the naked, sheltering the outcast, comforting the oppressed,

and, in every needful way, administering to the wants and comfort of God's ministry as well as by coming up to every other excellence of the gospel.

In my next I shall appeal in behalf of the families of the ministry.

CHARITY.

[From Harper's Magazine.]

### The Light-Houses of the United States.

The first act of Congress relating to light-houses was passed August 7, 1789. It provided that "all expenses which shall accrue from and after the 15th day of August, 1789, in the necessary support, maintenance, and repairs of all light-houses, beacons, buoys, and public piers, erected, placed, or sunk before the passing of this act, at the entrance of or within any bay, inlet, harbor, or port of the United States, for rendering the navigation thereof easy and safe, shall be defrayed out of the Treasury of the United States."

Seven months later, March 26, 1790, the same words were re-enacted, but with a proviso that "none of the said expenses shall continue to be so defrayed by the United States after the expiration of one year from the day aforesaid, unless such light-houses, beacons, buoys, and public piers shall in the meantime be ceded to and vested in the United States, by the State or States respectively in which the same lie, together with the lands and tenements thereunto belonging, and together with the jurisdiction of the same."

Before this the States which possessed sea-ports had controlled and supported each its own light-houses; by these two acts Congress prepared to assume the control of these aids to navigation and commerce, as the Constitution required; and ever since the Federal government has not only maintained and supported the light-houses, but it has also owned them, and a sufficient space of ground about them for all necessary ends. And thus it was that in the first proclamation of Mr. Lincoln, in 1861, he announced his purpose to recover and maintain possession of all forts, *light-houses*, etc.

The Federal government has not in any case erected a light-house until the

State government had first ceded both the land on which it was to stand and the jurisdiction over it.

In March, 1815, twenty-six years after the first act quoted above, the government maintained eighty-four light-houses. In September, 1872, it maintained 573 light-houses and twenty-two light-ships, besides thirty-three fog-signals worked by steam or hot-air engines, 354 beacons, and 2762 buoys. There are now 809 light-keepers.

In 1815, light-houses were placed on the coasts of only eleven States; and Massachusetts had twenty lights, New York and Connecticut five each, Virginia and North Carolina four, and so on.

The first light-house was ceded to the Federal government by the State of Virginia, November 13, 1789. The cession included "two acres in the county of Princess Ann, the headland of Cape Henry," with a "reservation of fishing rights, and the hauling of seines." The next act of cession was in May, 1790, by Connecticut, of the "light-house at New London, and certain rocks and ledges off against the harbor of New London, called Race Rock, Black Ledge, and Goshen Reef, together with the buoys."

In June of the same year Massachusetts made a wholesale cession of eight pieces of real estate, with the light-houses on them or to be put on them; in November, 1790, New Jersey gave to the Federal government "a lot of about four acres at the point of Sandy Hook," in Monmouth County; and in 1792 New York ceded "Montauk Point, called Turtle Hill, in Suffolk County."

The history of our light-houses is really contained to a large extent in the laws of Congress relating to them. Thus in 1819 Congress appropriated \$3027, in addition to other sums previously given, to make up the salaries of light-keepers to \$350 per annum. In 1822 \$8240 were appropriated to buy a patent light of David Melville, and place it in the light-houses. In 1825 it was enacted that "if any person or persons should hold out or show any false light or lights, or extinguish any true light, with the intention to bring any ship or vessel, boat or raft, being or sailing upon the

sea, into danger or distress or shipwreck, every such person so offending, his or her counselors, aiders, and abettors, shall be deemed guilty of felony, and shall, on conviction thereof, be punished by a fine not exceeding four thousand dollars, and imprisonment and confinement to hard labor not exceeding ten years, according to the aggravation of the offense.

It is said that evil-minded persons on the Bahamas and elsewhere used systematically to hang out false lights to lure ships off their course and on to reefs, and that their rude method for imitating a revolving or flash light was to tie a lantern to a horse's tail and walk the animal round in a circle.

Until 1852 the light-houses were under the superintendence of the Fifth Auditor of the Treasury, who had other matters to attend to, was not himself chosen as an expert in light-house construction or maintenance, and had no authority to employ skilled assistants. There had been such constant and urgent complaints of the deficiencies of our light-house system that a commission of proper persons was at last sent to Europe to inquire into the management of light-houses there, and in consequence of their report the present Light-house Board was constituted by act of Congress in August, 1852. This act authorized and required the President to appoint immediately two officers of the navy of high rank, one officer of the Engineer Corps, one of the Topographical Engineers, and two civilians of high scientific attainments; also an officer of the navy and one of the engineers to be secretaries. These together were constituted the Light-house Board, and to it was given charge of the erection, repair, and maintenance of all light-houses, light-ships, beacons, and buoys, with full powers. The Secretary of the Treasury was made ex officio president of the board.

The labors of this Light-house Board have placed our light service, which was once the worst in the world, at the head of all for the excellence of its different devices for relieving navigation of risks, and making our harbors easily accessible. All the most approved modern improvements in lenses, reflectors, and lamps

have been introduced; the many difficulties in building light-houses which are found in our long and varied coastline have been overcome with engineering skill and ingenuity highly creditable to our officers; and Congress, dealing liberally with this branch of the service, has enabled the board to perfect their work in all respects.

The Light-house Board is at present composed of the Secretary of the Treasury as ex officio President; Professor Joseph Henry, LL.D., Secretary of the Smithsonian Institution, Chairman; Brevet Major-General A. A. Humphreys, Chief of Engineers, U.S.A.; Brevet Major-General J. G. Barnard, Colonel of Engineers, U.S.A.; Professor Benjamin Pierce, LL.D., Superintendent of the United States Coast Survey; Captain John Lee Davis, U.S.N.; and Commodore Foxhall A. Parker, U.S.N.; with Rear-Admiral C. S. Boggs as Naval Secretary, and Major George H. Elliott, of the Engineers, as Engineer Secretary. The two Secretaries are members of the board, and vote as such in its deliberations. They and Professor Henry are the able and capable members of the board on duty in the office at Washington. Admiral Shubrick was the first chairman of the board.

Besides the congressional enactments punishing the destruction or disturbance of light-houses and buoys, many of the States impose penalties, either fine or imprisonment, or both, for such offenses.

There are thirteen light-house districts, beginning in Maine, and ending on the Pacific coast, and competent officers are detailed in each district to superintend new structures and repairs, and to see that supplies are constantly sent as needed.

A light-house keeper is required by the government to be over eighteen years old, to be able to read and write, and to be competent for his duties. "Women and servants must not be employed in the management of the lights, except by the special authority of the department."

There are six orders of lights in our service, the first being established to give warning of the approach to land, and the others being subsidiary, to mark head-

lands and points in bays, rivers and lakes. There are white and red lights; fixed, revolving, and flash lights; and the revolving lights have different intervals, from a minute and a half to ten seconds. There are also fixed white lights showing a red flash at intervals; and in some cases two and even three fixed white lights mark a headland. Thus, on Cape Cod, Chatham has two lights, and Naussett three in a row. These differences are made to enable mariners the more readily and surely to distinguish lights apart, and thus to be certain what point or headland they are approaching at night. For the same reason light-ships are numbered, and have their numbers painted on their sides. Buoys, too, are set in regular order for the better guidance of seamen. Thus, on entering a bay or harbor, the ship leaves red buoys, with even numbers, on her starboard, and black buoys, with odd numbers, on her port side. Where a buoy marks an obstruction in mid-channel which may be passed on either side, it is painted with horizontal red and black stripes; but if the buoy is striped white and black perpendicularly, this denotes that you must pass close to it to avoid danger. Perches with balls and cages on buoys denote that they are placed at turning-points in the channel. Thus it will be seen that, by various ingenious expedients, as little as possible is left to chance or guess-work; and the seaman who has his chart before him, and understands these simple regulations, can find his way into any of our ports.

All lights on the St. Lawrence, and on all our Northern lakes and their bays, are discontinued on the 1st of January, and relit only when the ice melts and navigation reopens.

The building of a light-house often demands the utmost skill, ingenuity, and knowledge of the engineer. Some are built of stones fastened together with heavy iron clamps; some, entirely of iron, look like a gigantic spider squatting on the waters. Some, placed on low beaches or rocks, need to be tall towers. Others, like Point Reyes, in California, perched on high bluffs and cliffs, are only big enough to contain the

lantern and its apparatus. In many cases light-houses are built complete at some foundry, and then transported to their proper place. In others men must work amid the surf under such difficulties that in laying the foundation of Minot's Ledge Light-house, on the Massachusetts coast, one of the famous achievements in this branch of engineering, General Alexander, the distinguished officer who superintended the construction, was able to get but thirty hours work done in the first year, and one hundred and fifty-seven hours in the second year.

Nor do ingenuity and care cease when the light-house is built and the keeper installed. Most of our light-houses are on barren, desolate, and exposed points of the coast. In some of them the keepers cannot communicate at all with the shore during the winter months, and in such cases supplies of all kinds for the lights and the keepers must be accumulated beforehand. In many fresh-water for the keeper and his family have to be caught in cisterns; and there is an official circular to light-keepers, telling them how to avoid the poisonous effect of the water dripping from the leads of the light-houses by putting powdered chalk into the cistern, and occasionally stirring it. In many places it has been found that cattle, attracted to the light at night, destroyed the strong-rooted grass which holds down sand dunes, and thus exposed the light-house itself to destruction; and in such cases a considerable area of land must be fenced in to exclude these beasts. On stormy nights sea-fowl are apt to dash themselves against the lantern glasses, blinded probably by the glare of the lights, and all light-keepers are specially warned in their printed instructions to be on the watch for such an accident, and extra panes of glass, fixed in frames, are always in readiness in every light-house, to substitute for those which may thus be broken.

*To be Continued.*

Those men who destroy a healthful constitution of body by intemperance and an irregular life, do as manifestly kill themselves as those who hang or poison or drown themselves.

# The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., March 15, 1874.

THERE is a considerable number of questions lying upon our table awaiting answers. Some of them are of apparent importance to the ones who ask them, but of no significance to any one else; and some of them may be of information to others besides those who send them. One of them is as follows:

"Please state through the HERALD whether your Church teaches that the Body is the Soul, or not; give us your views on the subject?"

Our personal opinion is, that not until after God "breathed into his nostrils the breath of life," did man become a "living soul."—Gen. 2:7.

There are various opinions about what that part of man which is supposed to be immortal is most properly called. We do not see that it makes any material difference what our continuing portion may be called, so that we live again with spirit and body reunited. We understand, however, that the intelligent principle with which the Creator has endowed man will eventuate in life eternal in a redeemed body, through the merits and labors of Christ; in rest and happiness during the millennial reign, and eternal life and blessedness thereafter, if obedient to the commands of God through Christ, as the Messiah; and in depression and degradation if disobedient. We, therefore, conclude that it requires the unity of the spirit and the body to constitute the soul of man.

We are not unaware that the body is sometimes spoken of as the soul, and that the spirit is sometimes so called; but these terms are evidently used with the intention to convey the idea of identity or individuality; the real, responsible, thinking and acting being, to which God has given the privilege to choose the service of good unto life, or of evil unto death.

We think this to be the position assumed by most of the Elders; but are not

aware that the Church has ever spoken authoritatively upon the subject.

We shall therefore reply that the Church, or more properly speaking the Elders of the Church as a body, do not teach that the body is the soul.

"WHEN a Branch of the Church is told through the gifts to fast and pray for a certain blessing; what are we to understand by the word fast?"

The usual signification of the word fast, as used in religious circles, is to abstain from food. It is defined to be a voluntary abstaining from food, wholly or in part, as a token of humiliation; or as a religious exercise. We presume that it should be so understood in the case proposed in the question.

In addition to the question above stated; but from a different querist, we have:

"What is the real meaning of 'fast,' or a 'day of fasting and prayer?'"

We understand the term "fast" as used by this questioner to mean an abstinence from food. The "day of fasting and prayer;" we understand to mean a day set apart and agreed upon in which to abstain from food and drink and engaging in prayer. If such day is one of general importance, or for the Church in general, we think that the several churches should meet at their respective places of worship at stated times and engage in prayer; in the mean time abstaining from food. As to the length of the fast we cannot speak definitely; but suggest and recommend that those engaged in "fasting and prayer" abstain from the morning until the evening, partaking only of supper; and that not foolishly, eating to repletion; nor yet wickedly, gorging unto sickness. We would also recommend that it be sufficiently general, when requested, to make it a church fast, not a partial one.

When Branches appoint a day of fasting and prayer, the members should, so far as practicable and wise, observe it; but none should be held in derision and contempt for neglecting to so observe unless accompanying acts show such neglect to be a wilful and wicked contempt of the well-being and good order of the Church. If we regard it as a *voluntary* tribute of humiliation and worship; we must not make

it compulsory, or the design of it is thwarted and the effect desired is destroyed; even the spirit in which the offering should be made and the fast enjoyed will be lacking.

"WHEN a member of the Church is disfellowshipped by legal authority, and thinks that justice has not been done, is such disfellowshipped person in a safe condition outside of the Church?"

If the "safe position" referred to in the question means the salvation supposed to be offered and secured by an admission into the Church, we reply; that such person is certainly in an unsafe condition.

Very few persons are adjudged and found guilty of crimes deserving of the punishment of excommunication, who are justified in charging the Church with injustice. Some feel aggrieved with the course that may be taken with them when they transgress church discipline; but if they really have the desire to be saved they will, as soon as possible, retrieve themselves and return to right ways of thought and action.

At the last meeting of the Board of Publication, it was ordered that there be three hundred Doctrine and Covenants, and two hundred and fifty New Testaments of the Inspired Translation, bound, ready for the Spring Conference. These books are in the hands of the binders, and we expect them by April 1st. The Doctrine and Covenants will be mostly bound in sheep; fifty of them, however, will be in calf for the use of the Elders. The New Testament will be bound in cheap binding in order to bring it within the reach of Sunday Schools and families.

Thanks are hereby tendered to Br. A. B. Johns and family for addition of half a dozen of volumes to the Church Library. We also thank Br. Thomas Henning, of Scranton, Pennsylvania, for papers. They are having rather serious disturbances around the coal regions of Pennsylvania by miners' strikes and trades' union outrages.

Br. Henry J. Hudson has our thanks for a unique volume on Prophecy, by Bard, as a help to the Library.

The temperance crusade still continues. In many places there is almost a complete

abandonment of the traffic in liquors; but in some others the saloon keepers have hired brass bands which follow the visiting and praying committees, playing their liveliest and noisiest tunes while prayer is being made. As a usual thing, however, the women are treated with deference, and are permitted to pray and exhort unmolested.

In our next we will print a short article on "Common Sense," which, for its pithiness, we commend to the readers of the HERALD. The writer would seem to have been oblivious of what Mr. Webster says about common sense; for it is defined to be "sound, practical judgment; the instantaneous decision of unperverted reason. It is in this sense that the J. W. B. referred to, used the term.

## Correspondence.

GENEVA, Switzerland,

Feb. 15th, 1874.

*Br. Joseph.*—Br. Avondet and myself are in Geneva at present, a long-time since we desired to meet. A few days ago Br. Avondet returned from Italy to Geneva, and sent me word that I could come there to see him; both of us rejoiced to see one another, as brothers in Christ Jesus; working for our Master. His mission is just as hard as mine, and both of us are almost at the last extremity in our temporal wants; the rich do not want the gospel, only the poor, and they can hardly sustain themselves, and are therefore not able to help to support us in the necessaries of life; times are hard, very hard. It is very difficult for us to get labor, and support ourselves in that way; because there are at present hundreds and hundreds of the laboring class without employment; and another thing, the wages are so low; and a third thing is, people have no confidence in us, when we have to go and hire ourselves out for work. They say, "If your Church is the Church of God, as you say, why do they not sustain you with proper means to carry on the work?"

All the missionaries of the other denominations are sustained with the necessary means to commence their work; but till the present we have not. We are in a land and among a people all different to America, and have to break new ground. In America there are Branches scattered very near all over, where the traveling Elders can get supplied more or less; here it is not so. We have to pay for all we need; to beg we are not accustomed, and cannot do it. I have used up my means, and also money which was my wife's; she was wil-

ling that I should use it for the sake of the gospel. Br. Avondet has also used his own means to carry on the work.

We counseled together what would be the best for us to do, and come to this conclusion, to write to you and the Churches in America, and ask this question: Will the Church in America sustain us with the necessary means for us to live, and the printed word to build up the Church of Christ in these countries, Italy, Switzerland, and Germany, or not?

We are satisfied that the Church can be built up here; that many will embrace it, when we can spend our time in spreading the truth; if the Church cannot sustain us immediately, then we are not able to stand any longer, and ask to be released, which would give us pain indeed to give up our mission, when the Spirit testifies unto us that a great work can be done here; but we are in this position now, that we can see no way for us, if the Church does not take immediate action in our behalf and the work of God in these countries. We also concluded that if the Church in America would help us, we would like to travel together, if you give your consent to it; we think we could do more good in going together than single; two testimonies are better than one.

We hope the Church will sustain, not only in word, but in deed also; or release us from our mission, and let better men try here with means only as we had. When the work is once started, then the mission will supply itself. Please answer us immediately if possible. We are waiting here at Geneva for an answer. John Avondet's address.

With good hopes and expectations we remain your brothers in Christ,

J. L. BEAR,  
J. AVONDET.

Address, J. Avondet, care of Louis Paschoud, Bourg-de-Four 8, Geneva, Switzerland.

LONDON, Ontario,  
March 3d, 1874.

*Br. Joseph.*—The brethren in the Usborne Branch have been wanting to get some of the books of the Saints. They say that they think that some way might be adopted whereby they might get them cheaper. Now I think there might be what we call "Bible Societies" formed; if every Presiding Elder of a Branch would see what they could get in their Branch in order to reduce the price on the books.

The Saints in the Usborne Branch will gladly do all that they can in this way; because it will help the poor. And it would also be the means of publishing the books through the land.

Please publish this in the *Herald* so that the Saints can see for themselves that it

would be better for the poor. For instance say, that some could give \$1.00 per year, some less; or if they could give more it would be that much better.

Your brother in Christ,

JOHN CORNISH.

WHITE CLOUD, Kansas,

Feb. 6th, 1874.

*Br. Joseph.*—Believing a short sketch of my visit, in company with Br. C. F. Stiles, to the Branches of the North Kansas District, might be interesting to your readers, I embrace this opportunity.

We left White Cloud on the 12th of January, preached six times in four school-houses in the vicinity of Br. Stiles', with good effect. On the 19th, went to Oregon; from there to St. Joseph, Missouri; found the Saints in good spirits; arrived at Atchison on the 21st, found all well and full of faith and hope. On the 24th I arrived at Leavenworth, and on Sunday, 25th, attended a discussion held between Br. Henry Green and a Christian minister. This gentleman is a doctor of that city of good reputation; and judging from his deportment, much of a gentleman; subject, "Apostles and Prophets restored in later times; also the Restoration of the Gifts of the Spirit as enjoyed anciently." Br. Green did justice to the cause. It was remarked by a number of the outsiders that he had the best of the doctor according to the Bible. At the close of the discussion a number of those present said, "Well done for the coal-digger. Good for the coal-digger."

We returned to Atchison on the 28th, and on the 30th arrived at St. Joseph. Monday, 2d of February, Br. Stiles left for home in good health and spirits; he is an able representative of the Church. On the 3d I arrived at Fanning; while there I joined in matrimony Mr. Frederick Briggs and Miss Elizabeth Davis, at the house of Br. Thomas Davis, the bride's father. Arrived at home on Wednesday the 4th of February, found all well and enjoying the Spirit. We held fifteen meetings while on our mission.

By request of a number of the Saints I will relate a dream I had on Sunday night, the 18th of January.

I saw myself and one man on one side of a fence, the end on the right and left I could not see. I was in conversation with one man who it seemed had charge of the fence; there were many others with him. I looked to my left and saw a large body, or world. It was dark and gloomy, and out of it came a full rigged steamship sailing in the air; some hundred yards behind it came another precisely like the first; they were both very beautiful. I saw in a few moments a beautiful city coming out of the same dark world; its beauty was be-

yond my power to describe; it was full of the most beautiful men and women I ever saw. The houses were from three to four stories high, with battlements around the top of each; they were covered with people lovely to look upon. This scenery passed out of sight behind a mountain covered with the most luxurious fruits and flowers I ever saw. While all this was passing, I was busily engaged in trying to persuade the man who seemed to have charge of the fence, to look; but I understood in my dream that he thought I was not only trying to deceive him, but was trying to break down his fence. As the city passed out of sight, he cast his eyes upward and caught a glimpse of it, he then lamented greatly.

I awoke. The interpretation as given to me when I awoke was vivid and impressing, as follows: The fence was the line of demarcation between the true gospel and Infidelity; the man on the same side of the fence with me was my comrade in the ministry; the man with whom I was expostulating represented the ministers of the so-called christian world; the full rigged steamships represent those swift vessels that are to carry the swift messengers sent from a land beyond the rivers of Ethiopia, to raise or lift up an ensign to the nations, and blow the gospel trumpet; the result of their labors under God will be to redeem and build up the beautiful city of Zion, the joy of the whole earth. The lamentation of the man in charge of the fence represents the true condition of the teachers of false principles.

My greatest desires and prayers are for the spread of truth, and the redemption and building up of Zion.

Yours in the gospel bonds,

HUGH LITTLE.

YORK CENTER, Indiana,

Feb. 28th, 1874.

*Br. Joseph Smith:*—I arrived here to-day, and found that an apparently extra effort was being made by the Disciple Church to destroy, or at least obscure, the faith of Saints. A gentleman of ripe age and long experience—a pillar among their strong ones—has been secured from Mansfield, Ohio, assisted, I learn, by another from Fort Wayne. To-day preliminaries are to be settled for a discussion, to proceed at once, before an excited multitude of their own brethren, a goodly number of sectaries of every shade, and the usual proportion of the curious outside of any inclosure and unrestrained by any faith. Edmund is complaining of ill health—cold and sore throat. Br. Campbell is very hoarse, and ought to rest; so, the probability is, that Jonah will be taken in the lot. As for me, I feel at least forty per cent. better in body than when I left Plano; and in mind, feel considerable assurance that we shall escape

this avalanche that is preparing, unharmed. I left the Saints and people, (who attended our meetings there), at Galien, in good temper and spirits. The Saints that I have met with in this region have the characteristics of Israelites indeed. We desire and expect the faith and prayers of the Saints in our behalf.

Yours, hopefully,

J. W. BRIGGS.

WILMINGTON, Illinois,

Feb. 23d, 1874.

*Br. Joseph:*—We desire to have you encourage some one of the good Kansas Elders to visit us; we will try and do our duty in assisting him. There are seven Saints within in four miles of each other, when we are at home. We think there might be several added to the Church there, and a Branch organized. We think there are some Saints at Clay Center, twenty-five miles north of us; but are not sure. We would be glad to know if there is any. Yours in the gospel bonds,

NORMON N. HAZELTON.

SODOM, Trumbull Co., Ohio,

March 1st, 1874.

*Dear Brother:*—Having returned from our Conference, I write to let the readers of the *Herald* know how the work of God is progressing in this land. Our Branch is gaining in numbers, and also in union and love; and, as the inspired writer of old could testify that he knew that he was born of God because he loved the brethren, so the same spirit testifies to us, down here in the land of Sodom, that we are born of God because we love the brethren; and not only the brethren, but all men. I never saw so much love among the Saints of this Branch since I united with it, as I have seen since January 1st, 1874; that love which emanates from the Father is with us; and when we meet together, our hearts are made to rejoice in God the rock of our salvation. We commenced our prayer and testimony meeting on January 1st, 1874. We thought the first day of the year would be a very good time to commence, and we prayed God to bless the honest in heart that were seeking the truth with the light giving influences of his Holy Spirit; and on January 4th, 1874, we had the pleasure of seeing one brother buried with Christ by baptism; February 18th, 1874, and still they come, four were buried in the watery grave for the remission of their sins; February 22d, 1874, Sunday morning, another precious soul is brought into the Church of God by baptism; again in the evening they still come, three more declared themselves on the Lord's side, and came in through the door of baptism. When this may end I cannot say; but this I know, if we as Saints live faithfully to our profession, others will be added to the Church. May God bless

us with wisdom, that we may do all things to his name's honor and glory.

Yours in the work of the last days,  
SAMUEL MCBIRNIE.

BEVIER, Macon Co., Mo.,  
Feb. 5th, 1874.

*Br. Joseph:*—Our labors have been extended into Clinton, Caldwell, Ray, Livingston, Linn, Sheridan, and Macon Counties since last District Conference. We have opened several new places, and preached the gospel of the kingdom to those that lay in darkness. The people seems to be awakening out of the stupor of unbelief that priestcraft of the present day had brought them to. No hand has been raised, nor tongue to silence us; for these blessings we feel to give the honor and glory to that Lord that bought us. We have up to date, since last Conference, preached, forty discourses, baptized two, confirmed two, married two, organized one Branch of eight members, to be known as the Locust Creek Branch, and there never was a brighter prospect of doing good than round that part of the country.

I ask that the faith of the Saints of God everywhere be exercised in our behalf, that we may be kept in the narrow way. We are but men like unto yourselves, our whole heart's desire is to do our Master's will. We are trying to raise the standard of life and liberty to the fetter-bound captives that the god of this world has blinded their eyes in unbelief. We are now visiting the Bevier Branch, Macon County, Missouri; the prospect is that there will be some good done here; the Saints of these parts now seem to be united with brotherly love which should characterize every Saint. We have been holding a series of meetings in Bevier, and are willing to leave the result in the hands of God to give the increase.

Your co-workers,  
J. W. NUTTALL,  
C. E. BLODGETT.

GENEVA, SWITZERLAND, Bourg-de Four,  
Care of Louis Paschoud,  
Feb. 3d, 1874.

*Brethren:*—You may look to-day for news from your co-worker who was sent to Switzerland. I am back here, trying again to do something for our Master. I left Italy Saturday last, starting from Vorino by way of Mount Cenis, crossing the great tunnel again, and down the valley of Savoy by Chambéry. I arrived safely at Geneva. Our Gardiol sisters were very much affected to see me going out; they are very affectionate, and I hope they may remain faithful; they are worthy of commendation. The seed is sown now there, and if I had some means to remain and return to Italy, or some body else, I think something might be done. I had so much trouble to represent the true Church unto them; they al-

ways suppose we are polygamists. I found a new convert from the Romish Church to the Free Italian Church, by the name of Peretti; he is the only one who had been so hard with me; he was so insolent that he did not pay attention to our claim, he spoke as if I was from Salt Lake. I challenged him to discuss the question, but he did not care to try the subject. I must tell you what a Brighamite wrote to a daughter in Prarostino, telling her that I was sent to deceive, I had no authority to preach, and was sent by an old woman from America. He referred to the Elect Lady, Sister Emma Smith. His name is Phillip Cardon, who lives, I think, in Ogden City, Utah. In Prarostino I visited an old Saint, for a time he was glad; but a circumstance caused a change. He has a neighbor who was Romish, but is Vaudois now; he rented his neighbor's house, and I had some meetings there; but he was warned not to make a hall for preaching in his house, and on the fifth of January the two houses were burned together. They seek for a sign, they may be granted. Perhaps they think it is hard, as the Vaudois is a poor man, and he had to go begging from house to house for means to build again. Mr. Michelin, pastor of Prarostino, has changed his way to deal with me; he said I ought to bring my family here, that I might preach and remain with them. He visited the Gardiol sisters and said to them that he was satisfied that I was sincere. He asked them if I was preaching the gospel. They said, Yes, we have not seen a fault in his preaching; he explains nothing but the truth. "Then believe him," he said, but don't leave my church alone, because I like you, believing your knowledge is good. It is I suppose because I had one night a conversation on the Constitution of the Vaudois Church, which do not not agree with the Constitution of the Primitive Church, viz: he agrees very well with me that they have no prophet, neither apostles, but it would be good to have them. You have heard I think lately that a Vaudois pastor, by the name of Mr. Prochet, the President of the Vaudois Mission, in Italy, in visiting the United States, was the guest of the Protestant Churches there, and came back with considerable means. They preach to the Romish and leave the Vaudois Church dying. In Rome they have cast out many convents of monks, because of iniquity, and they have found in a cellar a poor man quite dead, being there for many years. They take care of him, trying to save the poor creature, for they should like to know the mystery.

I wish to express my love to all, and especially to these two brethren, one of the Twelve for his good letter to me; and the other for sending me a newspaper from Peoria, where I found many brethren at

the head of the Church, and a view of the Bluffs' Conference at the time of administering the rite of baptism. I hope to be released at the next Conference; I feel I have not done much, the circumstances are so very difficult. As concerning my faith, I have kept as near as I could to the truth; the Spirit had been my companion to enlighten my mind, and I thank God for his goodness to me.

I have received a great testimony under the hands of our beloved President Smith. I know this work is from God. I met this morning, dear Brother Ursenbach in Geneva; he is well in health and faith; he gives his love to all in Plano.

Your brother in Christ,

J. AVONDET.

NYESVILLE, Indiana,

Feb. 17, 1874.

*Dear Brother Joseph:*—We are busily engaged trying to do the best to roll the work on. There were no Saints here till we moved here, and we are but a few; still, I think if we will only strive a little that we will increase in number. We have distributed the tracts, and I think that they are having a good effect. Brn. D. D. Jones and Thomas R. G. Williams are doing their best to preach the word. If you know of any English brother that would come this way, we are willing to assist him both temporally and spiritually. We need some one to give us a call for we speak the language poorly. We live four miles from Rockville, Park County, Indiana, on the Crawfordsville and Logansport road.

Your brother in the bonds of peace,

DAVID D. WILLIAMS.

FARMINGTON, Graves Co., Ky,

Jan. 13th, 1874.

*Br. Joseph:*—I arrived here last week from St. Louis, and find the place very inviting. There are lots of places here where Br. Clapp and I may "thrust in our sickles;" what the result will be remains to be seen. But of one thing I am convinced; that is, that Br. Clapp's preaching has not been in vain; there are many here who believe.

Since Conference I have had a pleasant time visiting a number of Branches and preaching the word to them. My longest visits were at Braidwood, Canton, and St. Louis. At the latter place I spent the holidays, very pleasantly.

I opened two new places; viz, at Rutland and Streator, both in Illinois. At Rutland I preached three times in the Advent Church to good congregations; was invited to come again and promised the use of the church. At Streator I preached four times in a public hall. Here I found a few Saints who had been away from the Church for some time, a part of them for five or six years. You may judge of our mutual joy

at meeting. I baptized three persons; two more required baptism, but were prevented, one directly by her husband, the other indirectly. I think however they will both come into the Church yet. I organized the Saints there into a Branch, over which Br. A. B. Wise, lately of California, presides. The Branch is small, but I trust will do well. They will join the Northern Illinois District.

I also visited Granville Hedrick, the leader of the Hedrickites. From what I could learn from him, their cause is not gaining ground very fast. He is not doing any preaching, which rather surprised me, as I supposed that a man who claimed to be the leader of God's people ought to set a different example, and at least try to spread his doctrines. He stated that the church numbered about one hundred and fifty members; there had been more, but they had become cold, which I do not wonder at, judging from the spirit of their leader.

During the time that has elapsed since Conference, I have seen much to encourage me in the work, and I feel a strong desire to see the work prosper, and by the grace of God I will continue to assist in the good cause. Your brother in Christ,

J. H. HANSON.

EL MONTE, Cal.,

Feb. 19th, 1874.

*Br. Joseph Smith:*—During our stay at San Bernardino, we had a very pleasant time, taking into consideration all things; and I hope a profitable one. When we first met the darkness that hung over the Saints in that place, our labors seemed of no avail; but when the silver lining of the cloud commenced to shine, our latent faith was aroused, and we commenced to work with a will, and the glorious spirit acting as a monitor within, and ere long we could see the arch-fiend disappear, and love commenced its work of drawing the Saints together, uniting them nearly as one.

Thanks be to the Ruler and Preserver of our souls for his recognition of us as a people. We had a refreshing time from the presence of the Lord. Two precious souls were identified with God's people, and many more were ready. Notwithstanding the inclemency of the weather, our congregations were large; our subject for about two weeks was the establishment of God's great work in these the last days; the coming forth of the Book of Mormon, and the prophetic calling of Joseph Smith. Liberty and strength were given me to that extent that many urged us to stay; but on account of sickness and other engagements we were compelled to leave after a stay of nearly three months.

In that favored spot are Saints indeed, tried and good; and my desires for them

are that God may bless them with the gift of eternal life.

We had a very pressing invitation to go to Gospel Swamp, about seventy miles distant towards the ocean. Br. Alexander preached once there, and held a discussion with a Christian preacher, and the affair proved a success, so much so that it created an intense desire to hear more. Circumstances over which we had no control prohibited our going there. This is a good field for preaching, a better I do not know, nor a more sociable or benevolent people cannot be found. There should of necessity be some one located in these parts to watch over the interest of the cause. I am now on my way north, have been weather-bound at this place for one week; constant rain and the swelling of the San Gabriel to that extent, that crossing was dangerous, threw me upon the hospitalities of our worthy friend, Wm. Slack, and Br. Stephen Penfold. May the God that controls the destinies of man bless them.

Your brother in the cause of truth,  
WM. ANDERSON.

LONDON, Ontario,  
Feb. 23d, 1874.

*Brother Joseph.*—When Br. John Cornish arrived in this city, in the spring of 1873, he tried in the light that he had to show me the principles of the doctrine of Jesus Christ. To my astonishment he soon proved to me what I thought to be a pure doctrine, and that Jesus Christ was the head of that Church; then I felt satisfied and began to investigate and read for myself, and then I thought that it was high time for me to be up and be doing while the sun shone. I was baptized by Br. A. Leverton, and can now testify that this is the true gospel that that was taught by Jesus Christ himself. My heart's desire is to serve the Lord while life shall last. Br. John has been having a talk with a Baptist preacher, and many others that seem to be well posted; but the Lord is on his side and they are confounded. Your brother in Christ,

JOHN HARVEY.

DAVISVILLE, Yolo Co., Cal.,  
Feb. 23d, 1874.

*President Joseph Smith.*—Most worthy and esteemed brother, I am now drawn up into writing position to pen you a few lines. On the first impulse my intention was to make this a strictly business communication; simply an order for books, etc., accompanied by the cash to pay for them. But no sooner have I given form to the word "Brother," that *symbolic* token of mystic fellowship and love, than I am filled with intense desire to mingle my feelings of sympathy, love, hope, joy, and gratitude with those of all true Latter Day Saints. And I feel just now to ask your forbearance,

while for a few moments I diverge from the business subject of my letter, and give voice to my heart's joyous emotions, as I reflect upon the beauty and magnitude of the great work of God.

To the dear Saints of God, the Elders of Israel, and all the ambassadors of Christ, I would humbly and earnestly say, brethren and sisters and servants of the Most High, let us press onward, ever onward; ours is a high and holy calling. The great Latter Day Work is no cunningly devised fable, gotten up to deceive mankind; no chimera of the brain; but a well attested glorious reality, whose author is God, and object the eternal salvation of all those who believe and obey its requirements, walking steadfastly in the light of the gospel.

Brother Joseph, I love the work of God with all the strength of my heart, all else in life combined has not afforded me half so much real joy and lasting pleasure; and often do I feel that I would to God that all men would believe the gospel, that they might come to a knowledge of the truth, and be eternally saved in the kingdom of heaven. But my own experience and the word of God both teach me that many, very many there are indeed, who never will believe the gospel, until that last Great Day, when every knee shall bow and every tongue confess that Jesus is the Christ. Then indeed shall the sinner and the ungodly believe the gospel and be brought unto repentance, but not unto salvation. Too late! *sad thought!* repentance availeth nothing now. The day of recompence has come unto all; the die is cast, and the terrible edict, "And he which is filthy, let him be filthy still," shall have gone forth, and we shall be unto the wicked and weeping and wailing and gnashing of teeth. "And these shall go away into everlasting punishment, but the righteous into life eternal." Matt. 25 : 46.

O! how often, when I have heard the enemies of God's Work defame the character of Joseph Smith, and speak contemptuously of the Book of Mormon, and of the sacred truths of the gospel revealed through the instrumentality of that chosen and faithful man of God, have I trembled for the fate of those haters of righteousness. And again, when I reflect upon the evidences of the gospel, (given to all those who believe), and of the ultimate triumph and glory of the truth which we preach, and of the possibility of a falling from grace, how often do I tremble for my own infirmities, and am warned, in the language of St. Paul, that "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

Let us then, brethren and sisters, having entered into a covenant of God to keep his commandments, give more diligent heed to

the things which we have heard and which we assuredly believe and know to be true, "lest at any time we should let them slip." For in the words of the Apostle Paul to the Hebrews, "How shall we escape, if we neglect so great salvation."

The character of my present employment confines me so closely to business that I am hindered from being as active in the Master's cause as I could desire.

My opportunities for public preaching are extremely limited, but I never let an opportunity slip of lending a tract or a book, or of speaking a word in defense of the truth, or of bearing a faithful testimony of those things which God has revealed unto us, and which we have both seen with our eyes and heard with our ears and which we verily know to be of God.

Several persons in this place are seriously investigating our cause, and I hope ere long to witness their obedience to the gospel.

This is a rather meager report of sacrifices made, of trials endured, and of services rendered in behalf of the Master's cause; still I feel very happy in having done a little good, and hope by and by to be able to do more abundantly.

Having already intruded much too long upon your time, and much longer than I at first intended, I will at once conclude, by asking Divine favor and guidance for yourself, your co-laborers in the office, as also the whole Israel of God.

Ever yours in the bonds of the covenant,  
J. B. PRICE.

COLDWATER, Mich.,  
Feb. 26th, 1874.

*Br. Joseph.*—Jason is here. We expect the Disciples will have one of their best ministers from Ohio, eloquently demolishing our faith at Metz, Indiana, next week. We propose to see how it is done. Our meetings have been well attended during the winter so far; quite a number are believing, and some have given their names for baptism; a worthy and very much respected lady was baptized last Sunday, at Metz. Br. Campbell is feeling well, and is doing effective work in the Master's cause. Br. Jason met with a good hearing at Galien. Saints all feel well in this vicinity. Yours in the bonds of the gospel,

E. C. BRIGGS.

CHARLES CITY, Floyd Co., Iowa,  
Feb. 20th, 1874.

*Br. Joseph.*—It does seem as though some places where they have two or three preachers, might send one good one here. There never has been any public preaching here; it appears that I have no talent for that. I have done fireside, and some street and grocery preaching. I have not a *Herald* in the house; they are all sent out. I think if

some good, efficient man could be sent here, it would not be long before we might have enough to join the Church to make quite a Branch. Yours in haste, with the cause of Christ at heart,

JOHN F. PATTEN.

## Conferences.

### Spring River District.

Minutes of Quarterly Conference of Spring River, Kansas, District, held at the Keeler School House, Jan. 31st and Feb. 1st, 1874.

The first session commenced at 10 A.M., Saturday, Br. John T. Davis in the chair. M. B. Oliver was chosen Clerk *pro tem*.

*Reports of Elders.*—F. C. Warnky had lately been preaching from one to three times each Sunday, and some through the week. Richard Davies had preached at Thayer and Mound Valley. John T. Davies had spent part of his time in preaching and settling difficulties in Branches. Br. Isaac Ross had been a trip or two with Br. Davies. Br. Kidgel had done some private preaching. Br. Dupue had preached some, and was ready whenever opportunity presented itself. Br. Thomas had done no preaching, but had tried to restore order in the Branch. Br. Crawley had preached considerable; had been from home thirty days; people manifested great interest and desire to hear; had baptized four since last Conference.

*Reports of Branches.*—Columbus: total membership 28; 1 removed by letter.

Pleasant View: total membership 64.

Mound Valley: membership 32.

Galesburg 48.

Armstrong Cadamy: 23 members.

Pleasanton not reporting.

A letter was read from Elder B. J. Watson, who had been laboring in the Choctaw Nation, having baptized 21, ordained 1 priest, blessed 16 children, solemnized 2 marriages, and organized a Branch, to be known as the Armstrong Cadamy Branch; hoped Conference would send some one to help him. Report of his labors accepted, and the Branch enrolled as one of the District.

The following resolutions were then passed:

That we sustain all the spiritual authorities of the Church in righteousness.

That we sustain John T. Davies as President, J. M. Richards as Clerk, and Richard Bird as Bishop's Agent of this District for the next three months.

Sunday morning session was occupied by Br. Warnky in preaching. Prayer and testimony meeting in the afternoon, presided over by Br. Alex. Williams, with a good degree of the Spirit enjoyed by the Saints. Preaching at night by Brs. John T. Davies and D. S. Crawley.

There were twenty-two officers present. Adjourned to meet at Galesburg, Mo., on the first Friday in May, at four o'clock P.M.

### Birmingham District.

The Birmingham (England) District Conference, held at the house of Br. Thomas Chennery, Clay Cross, Derbyshire, Saturday evening, Nov. 29th, 1873.

Conference convened as per adjournment, by appointing Elder J. S. Patterson President *pro tem*, and Priest C. H. Hassall Secretary *pro tem*.

At the opening of the meeting prayer was offered by the President, followed by a few remarks from him.

Minutes of previous Conference read and approved.

The Branch reports were given in the following order:

Birmingham: 47 members; 4 emigrated. Clay Cross: 19 members; 6 baptized; 2 disfellowshipped; 1 ordained.

Walsall: 13 members.

Hanley: 24 members.

Total in Branches 103. There are 6 at Stafford, 6 at Sheffield and 5 at Nottingham, not organized into Branches. Total strength of District 120.

The following officers reported by letter:

Elders Thomas Taylor, (District President), Birmingham; John Seville and C. H. Caton, of Stafford. Priests Henry Greenwood, of Stafford, and C. H. Hassall, of Hanley.

The following officers reported in person:

Elders Thomas Pointon and Wm. Bennett, in Clay Cross and Nottingham. Priest Wm. Clarke of Hanley, and Deacon John Walters, of Clay Cross.

*Unfinished Business.*—Committee appointed to visit Br. J. B. Thompson reported that he wished to be released from the duties of District Secretary. On motion of Brn. Wm. Clarke and J. Walters it was

Resolved that he be released.

*New Business.*—On motion of Brn. Wm. Clarke and John Walters, Elder C. H. Caton was appointed permanent Secretary of this District.

On motion of Brn. Thos. Pointon and C. H. Hassall the labors of the following officers were acknowledged: Elders H. G. Crump, Seville and Caton; also Priest Henry Greenwood, in their several fields.

On motion of Brn. Wm. Clarke and John Walters Elder Wm. Bennett was appointed to labor in Nottingham and Sheffield until next Conference.

Appointments for preaching on Nov. 30th, were Elder Wm. Bennett and Priest C. H. Hassall in the morning. Elder J. S. Patterson, afternoon and evening.

The spiritual authorities of the Church in America and England were sustained in

their order, by vote of Conference.

Adjourned to meet again in the Angel Inn room, at 10:30 A.M., on Sunday Nov. 30th.

*Sunday Nov. 30th*—The morning was occupied by Brn. Hassall and Bennett with some pithy and appropriate remarks on the Work of the Last Days.

Afternoon was occupied by Elder J. S. Patterson; subject, "Baptism;" and in the evening, on the "Necessity for Continued Revelations." The good Spirit was present and felt by all. Several strangers that were present gave marked attention. Several have given in their names for baptism.

On motion it was

Resolved that this Conference does now adjourn to meet again at Hanley, Staffordshire, on Saturday, Feb. 28th, 1874, at 7 P.M., for business.

### Northern Nebraska District.

The above Conference was held at De Soto, Washington Co., Nebraska, Feb. 14th and 15th, 1874. Z. S. Martin, President, and S. Butler, Secretary.

Minutes of last Conference were read and approved.

De Soto Branch reported 28 members; added since last report nine; scattered members four.

Resolved that the Clerk be authorized to confer with the scattered members and report at the next Conference.

Bell Creek not reported.

Br. Jas. Caffall made some appropriate remarks relative to the course to be pursued in order to prosecute our calling.

Resolved that the Elders of this District whose services are not required at their respective Branches be requested to travel and preach, as their circumstances may admit during the coming quarter.

President Z. S. Martin had not done much during the quarter.

S. Butler, Book Agent, reported that all the books that had been placed in his hands had been sold and the money refunded to the *Herald* office; and all money that he had been intrusted with had been disposed of as he had been instructed.

Elder Albert White, who was baptized by Jason W. Briggs in September 1843, was received on his original baptism and a license granted to him.

Met at early candle lighting to listen to preaching by Br. James Caffall.

*Sabbath Morning.*—Discourse by Br. Caffall. Afternoon, prayer and testimony meeting, in which the peaceful Spirit of our Master was manifest to all his Saints. Preaching in the evening by Br. James Caffall.

Resolved that we sustain all the spiritual authorities of the Church in righteousness.

Resolved that we adjourn to meet at De Soto, May 9th, 1874.

**Nauvoo and String Prairie District.**

Minutes of a Quarterly Conference of the Nauvoo and String Prairie District, held at Montrose, Lee county, Iowa, February 28th and March 1st, 1874. Convened Feb. 28th, 10 o'clock, A.M. John H. Lake was chosen to preside, and D. F. Lambert to act as Secretary. Meeting opened by singing; and prayer by the President.

Minutes of the last Conference were then read by the Secretary.

Branch reports were then called for, and the Farmington, Croton, String Prairie, Vincennes, Keokuk, Montrose, Burlington, (English), Rock Creek, Elvaston and Pilot Grove Branches reported, and their reports were received.

The President and Secretary then reported their labors in unison. Adjourned.

Met at 1 1-2 o'clock P.M. Elders George W. Brooks, John Matthews, Samuel Ferris, John Lambert, George Wilson and Thomas Revel reported.

The transaction of miscellaneous business was then begun.

Resolved that this Conference, in accordance with the request of the Montrose Branch, appoint a person to preside over that Branch for the next three months.

Resolved that Br. Daniel F. Lambert be the person appointed.

Resolved that the Teacher has the right to preside in the absence of the Elders.

Resolved that members of this Church absenting themselves from the sacrament and other meetings, lay themselves liable to be disfellowshipped from the Church.

Resolved that the President and Secretary of this District be authorized and instructed to report the District to the next General Conference by letter.

Resolved that when this Conference adjourns it does so to meet at String Prairie, Lee Co., Iowa, the first Saturday before the first Sunday in June, 1874, at 10 o'clock A.M.

Officers present, nineteen.

Resolved that connection with a secret organization shall not be considered a test of fellowship.

Preaching Saturday evening by Br. John Matthews. Sunday morning by Br. John H. Lake, and Sunday evening by Br. James McKiernan. Sacrament meeting Sunday afternoon, at 2 1-2 o'clock. Adjourned.

The most important lesson of life is to know how to be happy within ourselves, when home is our comfort, and all in it, even the dog and cat, share our affections. Do not refine away happiness by thinking that which is good may be better.

Husband, "I don't know where that boy got his bad temper—not from me, I'm sure." "No," my dear, for I don't perceive you have lost any!"

**Miscellaneous.****"The Seer Was Right."**

"Certainly Joseph did prophesy falsely concerning the gathering," said a skeptic, in answer to a question I had asked him. First the Saints were commanded to gather to Jackson County, with the promise that Zion should not be removed; and then they were driven from place to place, and finally settled at Nauvoo with the same promise. I know they tried to quibble round by saying that Zion meant the land and not the people of Zion; but it won't do. No one supposed the land would remove; they needed no revelation to tell them that. But of course I can't convince you. Good-day, Miss." And before I could reply he was gone.

In reply, we recommend a careful reading of Rev. 21:16. Then tell me, brother, sister, friend, or foe, does it require a quibble or a fanatic's faith to say that the Saints were never, by command of God, or counsel of his chosen seer, located beyond the city, not the borders, but the city of Zion, any more than a rebellious child who is sent from the parlor to a closet is banished from his father's house. MORMONIA.

**Information Wanted.**

Information is wanted concerning the whereabouts of Daniel Owen, the Son of Elder William Owen, (or commonly called Dan. Raley), of the New Tredegar Branch, formerly Monmouthshire, Wales, England. He emigrated to America in the year 1871, in company with Elder Josiah Ellis; they landed in New York on the 1st of March, 1871. E. MORGAN.

**Board of Publication Meeting.**

Minutes of a regular meeting of the Board of Publication, held in the *Herald* Office, March 3rd, 1874.

Minutes of last session read and approved.

The Auditing Committee reported as follows:

To the Board of Publication:—We, your Committee, appointed to audit the Books of the Secretary, do report having examined said books; and so far as we were prepared to examine them, we are satisfied that the entries on them are correct; and that said books are kept in good, business like manner. Respectfully submitted.

JOSEPH SMITH,  
ISRAEL L. ROGERS, } *Committee.*

The report was received, and the committee discharged.

The Secretary's Financial Report was presented, received and ordered placed on record, as follows:

Financial Report of the Publishing House of the C. of J. C. of L. D. S., from August 16th, 1873, to February 16th, 1874.

Cash on hand, August 16th, 1873 .....\$ 140 79  
 Total receipts of Cash for all purposes .....5,326 64

Total.....\$5,467 43

EXPENDITURES.

Paid for wages of all engaged in the Office	.....\$2,548 08
“ S. M. Howe on his deposit, in full	..... 75 00
“ John McMahon “ “ “	..... 10 25
“ W. H. Curwen “ “ “	..... 198 21
“ Expressage and Drayage	..... 59 35
“ for Postage Stamps	..... 168 33
“ for Fuel	..... 50 11
“ Oglesby, Barnitz & Co., for paper, &c.	..... 471 43
“ for Books for sale in Office	..... 36 78
“ Marder, Luse & Co., for Press Material and Plates	..... 153 81
“ for Books for Church Library	..... 31 00
“ for Reporting Br. J. W. Briggs' Sermon.	..... 20 00
“ Cox & Henderson, for Binding Books	..... 148 91
Loaned I. L. Rogers	..... 5 00
Paid for Dictionary for I. R. Ross	..... 9 25
“ Royalty on Mailing Machine	..... 13 23
“ Perpetual Right on Mailing Machine	..... 71 17
“ W. W. Blair, on account	..... 36 25
“ Edgar Henning on rent for last year	..... 100 00
“ for daily paper	..... 5 00
“ I. L. Rogers, on account	..... 100 00
“ Mrs. E. Walker, “	..... 16 00
“ R. Huntly, “	..... 100 00
“ Government Counterfeit Detector	..... 8 00
“ Sundries, including Repairs, Lights, &c.	..... 57 32
Deposited with Steward & Henning	..... 720 00
Cash on hand February 16th, 1874	..... 255 00

Total.....\$5,467 43

REMARKS.

We have on the Ledger, Accounts Receivable to the Amount of	.....\$2,946 82
We have Bills Receivable for	..... 500 00
“ “ on Deposit with Steward & Henning	..... 590 00
“ “ Cash on hand	..... 255 00

Total.....\$4,291 82

The last three items are available,—the first is not, only to a limited degree.

The face of the Ledger shows Accounts Payable to the Amount of	.....\$ 804 55
We owe Bills Payable for	.....3,000 00
“ “ on last year's Rent	..... 245 00

Total.....\$4,049 55

Stock on hand is not reported. We consider the business of the Office on a safe basis with one exception—that is the issuing of Books and Tracts to Agents on commission. Our books show a loss of several thousand dollars resulting from this policy.

R. WARNOCK, *Sec'y.*

Resolved that the Treasurer and the Secretary be appointed a committee to which the subject of *Herald* Office Agencies shall be referred, which committee shall be requested to consider and report a plan of procedure that may be adopted by this Board at their present session, to obviate the losses as reported by the Secretary.

*Afternoon Session.*—Met pursuant to adjournment.

The committee on *Herald* Office Agencies reported as follows:

*To the Board of Publication in Session Assembled:*—We, your committee on “Agencies” report as follows:

*First.* We consider the *Herald* and *Hope* Agencies, as they now exist, a benefit to the *Herald* Office and to the Church generally, and that they should be continued and encouraged.

*Second.* We recommend that the issuing of bound books to agents, on commission, be discontinued, that their accounts with the *Herald* Office be rendered and a request made of those agents to remit the money for all books sold for cash or otherwise; also to give a statement of the aggregate value of the books in their hands at the advertised prices.

*Third.* We recommend that the settlement of the unsettled accounts of local agents be made the business of the District Conferences to which said agents belong, and the Presidents be respectfully requested to ask concerning said accounts at the first session of their conferences, and cause the report to be included in the minutes.

*Fourth.* We recommend that a wholesale price of bound books be established by the Board, and that all persons making the first purchase to the amount of at least \$20,00 shall be allowed the benefit of said prices, with the understanding that their subsequent orders for smaller lots, will be filled at the same rates.

*Fifth.* We recommend that the books now in the hands of agents, be offered for sale at wholesale prices; first to those holding them; or to any person wishing to purchase the lot in their possession.

Respectfully submitted.

I. L. ROGERS, } *Committee.*  
 R. WARNOCK, }

The report was received, and the committee discharged.

Resolved that the report before us be read by section and acted upon.

Sec. 1 was read and adopted.

Sec. 2 was read and adopted.

Sec. 3 was read, amended, and adopted as follows:

We recommend that the settlement of the unsettled accounts of local agents be presented to the District Conferences, where such agencies exist, through their respective presidents, for possible adjustment and settlement, requesting cooperation in procuring such settlement.

Sec. 4 was read, amended, and adopted as follows:

We recommend that a specific retail price be fixed by this Board upon all bound books, and that all persons making the first purchase to the amount of at least \$20,00 shall

be allowed the benefit of a reduction of — per cent, with the understanding that their subsequent orders for smaller lots will be filled at the same rates.

Sec. 5 was read, amended, and adopted as follows:

We recommend that the books now in the hands of agents be offered for sale at the proposed reduction from the retail prices; first to those holding them, or to any person wishing to purchase the lot in their possession.

It was ordered that the President and Treasurer fix the rate of reduction left blank in Sec. 4.

Adjourned.

R. WARNOCK, *Sec'y.*

### IT WAS ONLY A WAIF.

It was only a waif from the great human ocean

That swept o'er my threshold, one bright day in June;

Discouraged and hungry, and foot-sore and weary,

To rest from her walk and the heat of the noon.

I asked her no questions; nor did I suspect her,

What caused her to wander the wide world alone;

There's an unwritten story in every bosom,

Which but to the Father of spirits is known.

As she ate of the morsel I hastened to give her,

Tears hung on her eyelash and fell on her cheek;

She offered some thanks in a voice harsh and broken,

A heart too o'burdened with sorrow to speak.

Then I laid both my arms round her poor, withered shoulders;

And thought how perhaps a fond mother had pressed

The form, now repulsive, despised and forsaken,

Proudly and tenderly close to her breast.

Then I planted a kiss on her deep furrowed forehead;

And my heart sorely bled for her unuttered pain;

The flood gates were opened of long pent emotion;

Our tear-drops together descended like rain.

Perhaps some good angel recorded the action,

To brighten my life; but I thought not of this;

'Twas the love in my heart for poor sorrowing mortals,

Which led me to plant on her forehead that kiss.

And years have passed by, yet still, when I'm lonely,

And my spirit is chafed by the fetters I wear;

The face of that woman, so sad, so discouraged,

Awakes in my bosom the spirit of prayer.

When the vision departs there's a form close beside me;

Not filthy and tattered, repulsive and sad;

But fair as an angel, and bright as a sunbeam,

And a smile that is winning and tender and glad.

O comrades, believe me, there's blessing in blessing,

And charity given returneth four fold;

'There's a joy in my heart when I think of that woman,

That may be perceived, but can never be told.

MORMONIA.

“Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away. For they sleep not except they have done mischief; and their sleep is taken away, unless they cause some to fall.”

### DIED.

In the Tarkeo Branch, Missouri, September 28th, 1873, of cholera infantum, THOMAS RILEY, infant Son of Thomas J. and Nancy M. WILLEY, aged 1 year and 9 days.

At Wayland, Allegan County, Michigan, September 14th, 1873, MORRILL CAMPBELL, aged 51 years.

Br. Campbell joined the Church when he was twenty-one years old. At the time of his death was strong in the faith. Funeral sermon by Br. Asa Cochran.

At Little River, Decatur County, Iowa, December 7th, 1873, CARRIE JOSEPHINE, daughter of Cyrus and May C. MARBLE, aged 7 years, 7 months, and 25 days.

The saying of Jesus is a balm for those who mourn her loss, “Of such is the kingdom of heaven.” Funeral services by Elder Zenos H. Gurley.

At Capron, Boone County, Illinois, February 10th, 1874, after a long illness, Sister ELIZA COLE.

She was born in Darien, Mackintosh County, Georgia, in 1815, and was baptized in Leroy, Boone County, Illinois, April 8th, 1859, by Elder Samuel Powers. “Yea, blessed are the poor in spirit, who come unto me, for theirs is the kingdom of heaven.”

At Fall River, Mass., March 2nd, 1874, Sister ELIZABETH A. CUMMINGS, wife of Br. T. F. Cummings, of Pittsburgh, Pa., of hip disease, aged 21 years, 11 months, 14 days.

She united with the Church January 18th, 1866, was baptized by Elder Wm. Cottam, and has always borne a faithful testimony to the work of God. She died in full faith of a glorious resurrection. Funeral sermon was preached March 8th, 1874, by Elder J. Smith.

Dear Herald.—In my weakness I pen these lines in memory of my dear father, David Bona. He died at San Francisco, California, on the 26th day of December, 1873, in the seventy-sixth year of his age. He embraced the gospel in the winter of 1848, at Swansea; emigrated to Utah with his family, fourteen in number, in January, 1853. He left Utah for California in the spring of 1862, where he was baptized into the Reorganized Church, and remained a faithful member to the time of his death. ANN THOMAS.

### The Gospel of Christ.

A ship, old style, but beautiful and strong in construction, yet peculiar to other crafts, not much noticed nor patronized by the world. It represents the gospel; not the precepts and commandments of men; not the doctrine of man uninspired, but the “perfect law of liberty,” “the doctrine of Jesus Christ,” the “Celestial Law,” the “commandments of God” through his Only Begotten, and through his prophets, apostles, servants, and handmaids in different ages from the days of Adam to the present time. There is but one true gospel. It is the gospel of Christ. It is ancient, for we read that Noah was a “preacher of righteousness,” and Paul testifies that in the gospel of Christ is the “righteousness of God revealed;” also that the gospel was “preached to Abraham.” It is strong and

reliable, for it is "the law of the Lord, converting the soul," and obedience thereunto "gaineth favor" of God, even the enjoyment of the "inspiration of the Almighty," which "giveth understanding" to the spirit of man, without which no man can know the things of God. Without it no one can testify, in truth that "Jesus is the Lord," for it is the "Spirit of God," the "Holy Ghost," or, in other words the "Spirit of Prophecy." This we learn is given in proportion to faith, and sincerity of repentance, to all who obey the gospel by baptism, attended to by those who have been called by revelation, having authority also to administer the laying on of hands, and to teach the principles of the resurrection and eternal judgment, which are the chief principles of the gospel of Christ according the "law and the testimony;" and we are informed if any teach contrary to 'this word,' it is because there is no light in them. The gospel is beautiful, because it is pure: precious, because it promises salvation to all who endure.

## Selections.

### The City of Homes.

At the beginning of the year 1878 there were in the city of Philadelphia 134,740 buildings of all kinds. Of these 124,802 were dwelling houses or residences of families, some of them being also used in part for store or manufacturing purposes. The dwelling-houses exceed in number those in any other city in the United States. They were 60,258 more than there were in New York city in 1870, when the relative number of dwelling-houses were, New York, 64,044, Philadelphia, 112,366. They were 78,468 more than there were in Brooklyn in 1870, and 84,627 more than in St. Louis, 83,952 more than in Baltimore, 79,682 more than in Chicago, 94,679 more than in Boston, and 99,752 more than in Cincinnati in the same year. They were more than in New York and Brooklyn combined in that year. They were only 16 less than the whole combined number of dwelling-houses in Baltimore, St. Louis, Boston and Louisville in 1870. They were 658 more than there were altogether in the same year in San Francisco, Cal., Washington, D. C., Cleveland, Ohio, Providence, R. I., New Haven, Conn., Albany, N. Y., Charleston, S. C., Mobile, Ala., Richmond, Va., Savannah, Ga., Portland, Me., and Wilmington, Del.

At the ratio established in 1870 for dwellings in Philadelphia, viz., 5.99 (the Compendium of United States census by an error makes it 6.01), there were residing in those dwelling-houses, in the beginning of 1878, least 726,144 persons, combined, according

to the ratio of same census (5.28 per family), in 137,527 families.

The city in which this population lived had an area of 120 square miles. There were 900 miles of streets and roads opened for the use of the inhabitants, of which more than 500 miles were paved, and lighted by 9,023 public lamps, all of which except 14 were lighted with gas.

They were supplied with water by five principal water-works, having means of filling seven storage reservoirs. During the previous year 13,100,018,461 U. S. gallons of water had been furnished them, the number of houses receiving water by this source being 120,516, in which there were 34,222 bath-rooms, most of them furnished with hot water, being a larger proportion of baths to dwellings than in any other city in the world. 15,913 wash-stands, water-closets, etc., were supplied by the works. Water was also supplied to 4496 fire-plugs for the extinguishment of fires, and 54 public drinking fountains. The water was supplied to them from more than 546 miles of street service mains. For this necessary supply they paid to the water department in water rents at low rates, \$1,043,613.11.

They were furnished with light at night by five principal manufacturing gas-works, which had during the preceding year made altogether 1,559,519,000 cubic feet of gas. This gas was supplied to and ready for use in 1,020,401 burners. The number of private consumers of gas were 79,410, and the greater portion of the gas was used in private dwelling-houses. The street mains laid down to furnish the gas extended 602½ miles. This gas was sold to consumers at the average price of \$2.25 per 1000 cubic feet.

Vast quantities of provisions were necessary for their sustenance. There were furnished to them by their butchers in the public markets during the preceding year the flesh of 134,850 bullocks, 12,302 cows, 210,276 hogs and 749,500 sheep. In addition, the farmers brought to their markets immense supplies of food, such as beef, veal, mutton, pork, poultry, game, venison, butter, cheese, vegetables, the amount of which, with other articles, such as oysters, clams, lobsters, fish, etc., cannot be ascertained.

They were accommodated in their local travel by means of street passenger railways operated by fifteen incorporated companies, and extending over 212½ miles of railway, which ran thereon daily 794 cars drawn by 4,860 horses. These roads had carried during the previous year 66,781,456 passengers, who paid for that service, in fares, \$4,107,980.69. The feed for the horses on these railways during the previous year required 13,281 tons of hay, and 474,352 bushels of corn, with oats, etc., not ascertained.

In the preceding year the deaths in the city were 18,987, of which 2,585 were from small-pox, a disease which was in that year throughout the United States a contagious epidemic, which commenced its ravages in 1871. In the year 1870 the whole number of deaths by that disease in Philadelphia were 9, and in 1869 but 6. Of the whole number of deaths in 1872, 9,154, or 44.55 per cent. of the whole, were of children under 5 years of age, and 9,936, or 48.35 per cent., of children under 10 years of age. The proportion of deaths to population (excluding still-born cases, say 18,987 deaths to 726,144 persons) was one death in 38.24. Taking off the loss by epidemic small-pox as an exceptional mortality, the ratio was one death to 44.21 persons. Death rate per 1,000 was 26.01, and excluding epidemic small-pox deaths, 22.61 per 1,000. According to the returns of the English registrar-general lately made, the annual death rate per 1,000 in the principal cities of the world is as follows:—London 22.7, Paris 24.4, Brussels 26.5, Berlin 29.9, Vienna 34.4, Rome 32.2, Florence 31.6, Turin 30.4, Bombay 27.6, Madras 37.6, New York 30.1.

The people of Philadelphia worshipped God in over 400 churches, meeting-houses, and synagogues, which furnished sittings for not less than 350,000 persons.

For the education of their children there were 396 public schools of all grades, valued, with buildings, lots and furniture, at \$4,272,284. In these schools there were 1,630 teachers and 84,387 pupils. The cost of maintaining them for the previous year had been \$1,381,460.54. There were also a large number of seminaries, academies, and private schools, which were attended by many thousand children, and collegiate institutions for the higher branches of education, science, theology, &c.

Taking as a basis the industrial returns of 1870, according to special report of City Councils in 1872, that in the former year the total value of Philadelphia manufactures was \$334,852,458, being more than \$12,000,000 in excess of United States census returns, and estimating the increase at the ratio for the preceding ten years—there were in Philadelphia in 1873 about 8,650 manufacturing establishments, having a capital of \$185,000,000, employing 145,000 hands, the annual value of the products of which was at least \$384,000,000.

During the customs revenue year ending June 30, 1873, there were exported from the port to foreign countries merchandise valued at \$24,203,125. There were imported articles valued at \$26,824,333. The amount paid for duties on imported goods was \$8,476,594.15 in gold.

The valuation of real estate for taxable purposes at the assessment of 1873 was \$518,234,568. There were collected during

1872 upon account of current and delinquent taxes \$8,993,198. The total expenditures of the city for 1872, exclusive of interest paid on loans, were \$7,726,123. The funded debt January, 1873, including gas loans, was \$51,697,147.67.

During the year 1872 there were 701 fires in the city, by which the losses were \$2,334,405. The insurances on some of the property destroyed amounted to \$6,589,319, being three times more than the total loss, but the same not being for the benefit of the persons who met with losses but were not insured.

For the purposes of health and recreation there were ready for their use ten parks and public squares. Fairmount park, the largest of these, contains 2991 acres, exceeding in size any similar enclosure in the United States, and being exceeded by only three public parks in Europe. This park was enjoyed in 1872 by 1,783,225 pedestrians, 395,411 vehicles and 25,550 equestrians, showing, according to estimate, that in that time the park was visited by 2,969,458 persons.

### The Common Crimes of Conversation.

There are the careless people, those "who know the right and yet the wrong pursue." They plunge recklessly on without a thought for the words they use; their sentences abound with exclamations and expletives more expressive than choice; their slang phrases are an offense to cultivated ears; and they exhaust the superlatives of the language on the most ordinary occasions. It is they who preface every sentence, even on trivial topics, with, "My Stars!" "By George!" "By Jupiter!" "Gracious!" "Good Lord!" "Thunder!" "You bet!" "No you don't!" In their vocabulary "Oh!" "Indeed, yes!" "Well!" and "Ah!" are as thickly strewn as leaves in Vallambrosa.

With them a funeral is "jolly," a prayer-meeting "funny," an ordinary performance is "first-rate," the lowest round on the ladder of beauty is "real pretty;" and their indiscriminate admiration is expressed by the much abused epithets, "splendid, beautiful, magnificent, superb, bewitching, fascinating, charming, delicious, exquisite," &c. Any violation of law belonging to their code is "shameful;" a refusal to conform with their wishes is "horrid mean;" a common cold is "terrible," and a headache is "beyond endurance." They are always "roasted" or "frozen" or "melted;" their friends are beatified with every virtue; and their enemies are the offscourings of the race. They so completely exhaust the language on common occasions that no words are left to give expressions to their deeper feelings.

A second class includes those who violate the laws of etymology. They have been thoroughly trained in the grammar of lan-

guage, yet refuse to be regulated by its precepts. This class is a large one, and includes among its audacious sinners:

1. Those who use the objective case for the nominative; as, "It is *me*," for "It is I," "It is *her*," for "It is she;" "It is *us*," for "It is we."

2. Those who use the nominative case for the objective; as "Between you and *I*," for "Between you and me;" "Like you and *I*," for "Like you and me;" "I know *who* you mean," for "I know whom you mean."

3. Those whose subjects and verbs do not agree in number and person; as "*Says I*," for "Say I;" "You *was*," for "You were;" "My *feet's* cold," for "My feet are cold;" "*There's* thirty," for "there are thirty."

4. Those who use the indicative mood for the subjunctive; "If I *was* you," for "If I were you"

5. Those who use the present tense for the past: "I see you yesterday," for "I saw you yesterday."

6. Those who use the intransitive verb for the transitive; "If he is a mind to," for "If he has a mind to."

7. Those who use incorrectly the much-abused verbs sit and lie; as, "I am going to lay down," for "I am going to lie down;" "I laid down this morning," for "I lay down this morning;" "I shall set there," for "I shall sit there."

8. Those who use the adverb for the adjective; as "She looks beautifully," for "She looks beautiful;" or its opposite, "She walks graceful," for "She walks gracefully."

9. Those who use a plural adjective with a singular noun; as "Those kind," for "That kind;" "Six pair," for "Six pairs."

10. Those who use the compound relative for the conjunction; as, "I do not know but what I will," for "I do not know but that I will."

11. Those who use the objective case after the conjunction "than;" as "He knows more than me," for "He knows more than I."

12. Those who use double negatives; as, "No you don't neither," for "No you don't either."

13. Those who use the wrong preposition; as, "Different to," for "Different from;" "In regard of," for "With regard to."

14. Those who use the superlative degree for the comparative; as, "The oldest of the two," for "The older of the two."

As many as obey the gospel of Christ by faith, repentance and baptism, can be able to be meek to the end of mortal life; for to such are given the Holy Ghost to help them to be meek, forgiving, merciful, and pure in heart, to an inheritance hereafter:

"When the earth is cleansed by fire,  
When the wicked's hopes expire,  
When in cold oblivion's shade  
Proud oppressors all are laid."

## Accumulation of Metals in the Earth.

It may be consoling to those of us who fear that the precious metals will one day be exhausted from our mines, to find a theory that gold, silver, copper, iron, etc., actually reaccumulate in certain localities under the potent influence of a law not yet discovered. Such a theory has been suggested by an English writer named Jacobs, who throws out many useful observations tending to establish it. The loss of coined metals by mere friction alone amounts to a great sum. An estimate of the part thus lost by abrasion gives a startling aggregate. What becomes of it? What becomes of the pins? This last inquiry becomes really interesting when it is recollected that in one New England town fourteen tons of brass wire is manufactured into pins daily.

It cannot seem improbable that the metals, when reduced to imperceptible atoms, as they are by use, are collected again in conformity with some yet unknown law, and reconsolidated. What an enormous quantity of iron decomposes and disappears annually; where does it go to? It is disintegrated by air and water and reduced by abrasion to impalpable dust, and the quantity thus lost is so great as to defy all calculation.

That the metals should be subject to laws like other elements seems reasonable; as they wear out and disappear they cannot be lost. When, therefore, the writer above alluded to suggests that they are reconducted to regions which have the property of reconcentrating floating atoms, thence to be deposited and to be dug out for the use of man, the theory seems no way absurd or startling. Untold thousands of tons of metals have disappeared during the last three thousand years, which may now be regathering in our own mines or in those of Africa. And all the iron and a large part of the other metals now in use will fly off in air, to be deposited somewhere and quarried again, perhaps, at some indefinitely distant period in man's future history. Such is the idea of Mr. Jacobs' book; and the idea is worth a thought as we move on.

NEWSPAPERS.—There is no book so cheap as a newspaper, none so interesting, because it consists of a variety measured out in suitable proportions as to time and quality. Being new every week or day, it invites to a habit of reading, and affords an easy and agreeable mode of acquiring knowledge, so essential to the welfare of the individual and the community. It causes many an hour to pass away pleasantly and profitably which would otherwise have been spent in idleness and mischief.

"Blessed are the meek, for they shall inherit the earth."

**Golden Grains.**

Next to being a great poet is the power of understanding one.

How near are two hearts when there is no deceit between them!

Give a wise man health, and he will give himself everything else.

Conscience is a sleeping giant, but his starts are terrible when he awakes.

Jealousy is the voice of narrow minds; confidenee the virtue of enlarged ones.

Some hearts, like evening primroses, open most beautifully in the shadows of life.

A man may be great by chance, but never wise nor good without taking pains for it.

Sentiments of friendship which flow from the heart cannot be frozen in adversity.

The prosperous man who yields himself up to temptations bids farewell to welfare.

Franklin tells us that there are but two things certain in this world, viz.: death and taxes.

"The meek shall inherit the earth, and shall delight themselves in the abundance of peace."

The only passion which age does not blunt is avarice, and which, the longer we live, only becomes the keener.

Bad habits are thistles of the heart, and every indulgence of them is a seed from which will spring a new crop of weeds.

They declaim most against the world who have most sinned against it, as people generally abuse those whom they have injured.

"Blessed are the peace makers, the merciful, and the pure in heart, for they shall be called the children of God, they shall obtain mercy, and see God."

It is much better to decide a difference between enemies than friends; for one of our friends will certainly become an enemy, and one of our enemies a friend.

Be always frank and true; spurn every sort of affectation and disguise. Have the courage to confess your error. Confide your faults and follies to but few.

**KEEPING UP APPEARANCE.**—Dr. Franklin says, "The eyes of other people are the eyes that ruin us. If all but myself were blind, I should neither want a fine house nor fine furniture."

Those who are formed to win general admiration are seldom calculated to bestow individual happiness. Men and women in search of wives and husbands may do well to note this truth.

Many people who boast of being "plain" and "blunt" speakers are merely coarse and boorish. Such persons are constantly inflicting wounds which neither time nor medicine can ever heal.

Never be ashamed of confessing your ignorance, for the wisest man upon the earth is ignorant of many things, inasmuch that what he knows is merely nothing in comparison with what he does not know.

John was thought to be very stupid; he was sent to mill one day, and the miller said, "John, some people say you are a fool; now, tell me what you do know and what you don't know." "Well," replied John, "I know millers' hogs are fat." "Yes, that's well, John; now, what don't you know?" "I don't know whose corn fats 'em."

**BOOKS A BLESSING.**—Literature is a ray of that wisdom which pervades the universe. Like the sun, it enlightens, rejoices and warms. By the aid of books we collect around us all things—all places, men and times. By them we are all recalled to the duties of human life. By the sacred example of greatness our passions are diverted and we are all aroused to virtue. Literature is the daughter of heaven, who has descended upon earth to soften the evils of life. Have recourse, then, to books. The sages who have written long before our days are so many travelers in the paths of calamity, who stretch out their friendly hands, inviting us, when abandoned by the world, to join their society.

**ADDRESSES.**

Joseph R. Lambert, Woodbine, Harrison Co., Iowa.  
Isaac Sheen, box 163, Plano, Kendall Co., Ill.  
Peter B. Cain, Neelysville, Morgan Co., Ill.  
C. N. Brown, No. 12, Ford-st., Providence, R. I.  
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# THE TRUE LATTER DAY SAINTS' HERALD.

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

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

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No. 7.

## Getting Wisdom.

"Wisdom is the principle thing; therefore get wisdom, and with all thy getting, get understanding. Exalt her and she shall promote thee; she shall bring thee to honor; she shall give to thine head an ornament of grace, and a crown of glory shall she deliver to thee."—*Prov. 4: 7-9.*

All through the scriptures runs the line of instruction, both from the Lord and from his prophets and teachers, counseling the people of God upon the benefits to be derived from, and therefore the necessity of their obtaining wisdom; of their searching for knowledge; and of their being diligent in seeking after understanding. The reputed wise man says, (*Ecc. 7: 12*), that "The excellency of knowledge is that wisdom giveth life to them that have it," which is a strong claim for it, but truthful even of this life, as we know from constantly recurring facts; and, as applied tests again and again give proof of this incontrovertible fact, that wisdom is justified of her children in the physical, mental, moral, and social affairs of this present, practical world of ours; so also men in every age have trusted that the tests hereafter to be applied will show as entire a justification for both wisdom and her children in things pertaining to the world to come.

There are many degrees of wisdom, but none of them are to be had for the asking, or without effort; none of them except by toilsome, diligent, heartfelt endeavor; none of those that lead to life, physical or spiritual, without experience, and faithful seeking; although the knowledge which leads to death is often obtained without search.

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And so the wise man says again:

"Incline thine ear to wisdom and apply thine heart to understanding; yea, if thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as for silver, and searchest for her as for hid treasures, then shalt thou understand righteousness: yea, every good path when wisdom entereth into thine hearth and knowledge is pleasant to thy soul."—*Prov. 2: 2-10.*

These, and like texts from the Old Testament, are joined by the elders to kindred ones from the New, such as, "This is life eternal to know thee the only true God and Jesus Christ whom thou hast sent," to prove the design of, and the necessity for continued revelation from the Almighty, as being the divine economy, and the unchanging law of an unchanging God. I have been pleased from time to time to present these evidences myself, and fully rejoice in the strong tenor of them in convincing the honest in heart of the fact that there is indeed a criterion of truth, which all, upon conditions, as just and clear as those which govern the attainment of any lesser knowledge, are privileged to obtain. Without heeding the pre-requisite conditions to gain it men have sought for the criterion in vain, until not only those who composed the schools of ancient Grecian philosophy, but also those composing the ranks of modern Infidelity and scepticism, (whether confessedly among the Infidel host, or yet standing within the pulpit), are alike in concluding and proclaiming that there is for men no established criterion of truth; no absolute certainty of anything; no fundamental basis from which to test the truth or falsity of any theory.

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But besides this interpretation of knowledge from the texts, so generally accepted by the Church, they have a prior and as important a meaning as that of a quiet, passive reception of intelligence from a powerful agent acting upon us without effort on our part, and which almost entirely many in the Church have alone understood this obtaining of knowledge to be. But I think it may be said that this is less the case now than it has been in the past; for there appears to be something of an awakening to the fact that, while knowledge, like salvation, or true faith, is a gift of God, we must to obtain it, as with the others, put ourselves in the proper conditions to receive it not only in faith but in action; must "*strive to enter*;" "*seek to excel*;" "*covet earnestly*;" "*search for as for hid treasures*;" and of course for knowledge that is legitimate and useful, and in a proper and lawful manner. Therefore, as we shall hereinafter consider, the Lord, as well as counseling us to obtain knowledge, has also given us instructions as to what course we ought to pursue, and has not left us in the dark as to what we may diligently study with profit, with benefit, and therefore lawfully. Nay, he has done more than giving this counsel and permission, he has made it the imperative duty of every man who is to go forth and declare the power and dignity of his kingdom, to make himself to a greater or lesser extent acquainted with every item mentioned in his instruction, that he may be *prepared* for the exigencies to be met, and which, as foreshadowed in the revelation referred to, have been, and are to be, more particularly in the future, the special lot and portion of the Reorganized Church of Jesus Christ to meet.

Again says Solomon:

"A wise man will increase in learning, and a man of understanding will attain unto wise counsels, but fools despise wisdom and instructions. How long ye simple ones will ye love simplicity."—Prov. 1: 5, 7, 22.

"Happy is the man that findeth wisdom and that getteth understanding. The wise shall inherit glory, but shame shall be the promotion of fools."—3: 13, 35.

"Receive instruction and knowledge rath-

er than choice gold."—8: 10.

"Give instruction to a wise man and he will be yet wiser; teach a just man and he will increase in learning."—9: 9.

Almost identical in commending the wise seeker, and in censuring the slothful or indifferent, are the words of Christ:

"Whosoever continueth to receive to him shall be given, but whosoever continueth not to receive from him shall be taken even that which he hath."

This must as truly refer to knowledge, both earthly and divine, as to anything else, for scripture, reason, and experience all teach us that the inevitable law governing all things makes necessary either a state of progression, or the reverse, one of retrogression, and that a state of unchangeability, or of entire inactivity is impossible.

But, for all this counsel, the drift of a great deal of expressed opinion in the Church, and of considerable direct and indirect teaching, has been that the Elders, (farther than primary principles and a commitment of texts), do not need to seek by study a preparation that they may preach more effectively than they can otherwise do; and I have known of censure being passed upon Elders for their studious habits even in the limited opportunities and time which chance gave them, and wrongly used only when defrauding them of needful rest and sleep. In fact the very name of learning in the minds of some seems to have had an offensive meaning, as if it *necessarily* implied the presence of undue or exalted notions; or that attaining learning, or seeking to do so, was a wandering from fixed principles and the sure prelude to destruction. Especially has it been thought that for the Elders to devote time, even the chance idle hours which may be theirs while "*out preaching*," to studious, careful application to general knowledge; to obtaining a store of instruction; or to pursuing a routine of understanding, is unnecessary, if not entirely preposterous.

More than this, some have gone upon the supposition that the Elders in the field have all their time to kill, except when preaching, and but to visit from

house to house and to chat idly, as any other idler, because of course when they come to preach they have only to stand up and open their mouths, and their duty is done, and those who have tried that method have certainly soon found that *they* were done if their duty was not. The result has been, either they have concluded that as, for some reason, the lazy theory which they had been taught, and which they trusted in, did not work a charm in their case, not having succeeded, therefore it was probable they were not intended for active service, but only for the home guard. Or they have laid this evil result of erroneous teaching more at heart and said that some mistake had been made as to their calling, and so ended their efforts in despair, believing that God never designed them for "lively stones" in his Church, or "polished shafts" in his temple; which was possible, but no more so than that their failure was attributable to the lack of wise instruction and the carrying of it out.

I have marveled at the manifest indifference, and I may say feeling of opposition, sometime seen to studious habits and the acquirement of learning, because I have felt deeply my own lack of it, and because I remember how, when I started out in the work, I wondered what miracle could make me an acceptable representative to declare in a definite, clear, expressive, comprehensive and comprehensible manner, as I knew should be done, the power, glory, beauty and harmony of those mighty truths; of those vital, life giving principles, which wise and righteous, pure and prayerful men had presented with persuasive argument and pathos, centuries ago, going forth upon the earth in self abnegation as pilgrims and strangers, and giving their lives for their testimony, because they were filled with the knowledge of God; having evidently "studied to show themselves approved unto God;" and having labored "as workmen that need not to be ashamed" in pursuance of every variety of knowledge which could make them "approved." For this reason I never imbibed the false and injurious, and, I may say, considering the re-

sults of it to some, the pernicious theory, that without a fair degree of sound understanding, not only of the doctrine of the kingdom, but also of the needful adjuncts thereto, as is so plainly commanded, not every man could successfully and successively declare the full truths of that kingdom, or prove the superior excellence of it, no matter how many isolated instances may be cited wherein the exceeding power of the Spirit manifested itself in incomparable beauty, eloquence and sublimity through those whose mouths were indeed opened and filled, or in a less degree who became mouth-pieces for heavenly intelligence direct. Otherwise than these exceptions, truly, in the language of the divine teacher, "Every scribe well instructed in the things of the kingdom of heaven is like unto a householder, a man, *therefore*, which bringeth forth *out of his treasure* things which are both new and old.

It seems apparent from this saying that the Savior considered that an essential requisite to advocating *the* kingdom of God was a thorough instruction in whatever pertained to the interests of the kingdom, in order that it might be declared understandingly and clearly; and that, however much a divine calling from the divine Master was necessary for every ambassador of Christ, a fitting preparation by having a *treasury* of true knowledge was none the less so.

The first thing needful is, of course, to have a legal call to a designated office, and a legal ordination to it at the proper time, for the Spirit may signify its intention long before the circumstances and conditions are reached which bring the final call, as evident in the case of the brother who was last spring called of God into the Quorum of Seventy, after having been ordained to that office eight years previously by reason of the understood intention of the Spirit then that he was designed for that office, the error having simply been as to the time. And so no doubt in like manner many ordinations have taken place prior to the actual call, besides the great numbers without even the signified intention of the Spirit; and even I have heard

one Elder say that when being ordained in this hasty manner, and while hands were on his head, he was told that he would not be able to fulfill the duties of the office, thus sadly bringing to mind Paul's warning voice, "Lay hands suddenly on no man."

A necessary case of waiting for the final call, like the one first spoken of, is recorded in the Book of Covenants, Sec. 10:8-10:

"Behold, I command you, that you need not suppose that you are called to preach until you are called: wait a little longer, until you shall have my word, \* \* \* my gospel, that you may know of a surety my doctrine. \* \* \* Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then if you desire, you shall have my Spirit and my word; yea, the power of God unto the convincing of men."

This exemplary counsel shows what great errors those having zeal, not tempered with wisdom, may commit by neither teaching others, nor going themselves according to the spirit of it, but rather teaching and living as if expecting that to themselves and to those they ordain there will come, some way or somehow, a sufficient treasure of knowledge without the need of acquiring it before teaching others. This has been a grievous error, and the consequent lack of this prerequisite to successful teaching has been a loss to all, especially do I apprehend a loss to those who have been ordained to carry the tidings and have not obtained them, if their excuse is that they do not think that application and preparation are necessary. Men have been ordained to office in the Church without even having the least understanding of the special duties and demands of their office; and scores of them, as preachers of the gospel, who have, directly or indirectly understood that little or no preparation was required for their work; or if there was, that some way chance would supply the deficiency, so that they would be able to minister in demonstration and in power, and to educe abundantly, declare logically, and prove argumentatively to the satisfaction of their hearers that which they themselves, being within the citadel, can so

plainly see without. And many of these men have felt for years the responsibility of their ordination; have experienced doubts and darkness as a cloud; have been unable to reconcile facts with theories; have groaned in Spirit because of their lack of efficiency or entire lack of effort; and have seen sorrow because of their aimless wanderings as Elders in Israel; and have known no way out of the labyrinth, excepting the Church, whose representatives in their zeal put the incubus upon them, shall enact a law, or receive instruction, which shall remove the dead weight. It is evident that the the initiative to this step has already been taken; and also that it will continue to give freedom to such, either by progressive ordination to a retired list, or the reverse way to positions of which there is not so much demanded; there being no disgrace necessarily implied in either case, but simply a demand for active men in active places.

*To be Continued.*

## ♦♦♦

### Sacraments.

#### CONFIRMATION.

There is no more visible sign of God's grace than that of confirmation, or the laying on of hands of the presbyters for the gift of the Holy Ghost. Why the divine Spirit should be communicated in this manner, we cannot say. We only know that it has pleased Almighty God to establish this means of imparting it to infants and to those who have become pure as little children through the regeneration of baptism.

"Then laid they their hands on them, and they received the Holy Ghost."—Acts 8:17.

Although baptism is for the remission of sins, it does not sanctify the soul, and confer upon the believer the gift of the Holy Ghost, as the preceding verse clearly implies.

"For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus."

An infant is innocent of the violation of any law. But innocence is not holiness. Hence our Lord took little children in his arms and blessed them, that

they might be born of the Spirit, even as they had been born of the flesh. A penitent believer in Jesus Christ, when his sins are "washed away" in baptism, is restored to his infantile innocence, and as the birth of the Spirit is conferred on children by the laying on of hands, so is the gift of the Holy Ghost imparted to adults who have received a remission of sins. The Apostle Paul, in his letter to the Hebrews, mentions the laying on of hands as one of the first ordinances of the doctrine of Christ, and exhorts the Saints to leave repentance and those first works, and go on to perfection.

"Therefore leaving the [first] principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, of laying on of hands, and of the resurrection of the dead, and of eternal judgment." —Heb. 6 : 1, 2.

If the reader ask, How many receive the imposition of hands without obtaining the grace of the Paraclete? We answer, just so many as have not been baptized by a properly ordained and properly instructed minister of Christ; as, per example, the brethren at Ephesus, as recorded in Acts 19 1-6, where the ordinance was again administered; after which, through the laying on of hands, they were filled with the Holy Ghost to the speaking in tongues and prophesying. Or else the ones failing to receive this mark of divine favor, like Simon, recorded in Acts 8 : 18-23, have not experienced a becoming contrition for their sins, and have reason to inquire, "Am I not still in the gall of bitterness?" Not that we would by these remarks discourage any who have truly given their hearts to God, because they have not experienced any of those more demonstrable manifestations of God's power. For the operations of the Spirit are not alike on all natures; as the inspired writer says :

"There are diversities of operations, but it is the same God which worketh all in all. *But the manifestation of the Spirit is given to every man to profit withal.*" See 1 Cor. 1 : 1-12.

BY WHOM ADMINISTERED.

We have no account in the divine

word of any but the higher priesthood officiating in this sacrament. In Acts 19 : 6, we learn that "Paul laid his hands on them." And in Acts 8 : 14, 17, we read that Peter and John were sent from Jerusalem expressly on purpose to administer this sacrament to the newly baptized converts at Samaria. From which we make the deduction that some one of the lesser priesthood had converted and baptized the Samaritans, as Philip, the deacon, did the eunuch; and as nothing is said about Philip laying hands on the eunuch, we take it for granted that neither this holy saint nor the one who had been so successful with the Samaritans had authority to officiate beyond what they had already done: namely, to preach and baptize. X. A.

[From Harper's Magazine.]

### The Light-Houses of the United States.

In fact the Light-house Board carries on and provides for an infinite number of details, many of them petty, but none unimportant. It must provide oil for the lamps, and oil butts must be ingeniously contrived so as to exclude air from their contents. It must keep a store of wicks, and of lamp scissors to trim the wicks; it must provide the most durable and economical paint for the iron of the lanterns; it has to send on supplies of food; and for the more complicated lights of the higher orders it has not only to provide expensive machinery, but must also keep on hand delicate yet simple tests by the help of which the light keeper may be able daily to see that his lamp is set in the exact plane, and that his wicks are trimmed precisely high enough. It must provide such seemingly trifling articles as dusting and feather brushes, linen aprons, rouge powder, prepared whiting, spirits of wine, buff or chamois skins, and linen cleaning cloths, and, what will appeal to the sensibilities of most country house keepers, the Light-house Board must keep on hand at each light-house a sufficient supply of glass chimneys for the lamps. No doubt the board possesses the invaluable secret of making chimneys last a long time, and no doubt many an excel-

lent housekeeper would like to ask Professor Henry what kind of lamp chimneys he has found to be the most lasting and the least liable to crack.

There is a printed book of one hundred and fifty-two pages specially devoted to "instructions and directions to light-keepers," and in this they receive explicit commands not only for their daily duties, but for all possible or imaginable accidents and emergencies. The first article of these instructions announces the fundamental duty of the light-keeper: "The light-house and light-vessel lamps shall be lighted, and the lights exhibited for the benefit of mariners, *punctually at sunset daily*. Light-house and light-vessel lights are to be kept burning brightly, free from smoke, and at their greatest attainable heights, *during each entire night*, from sunset to sunrise;" and it is added that "the height of the flame must be frequently measured during each watch at night, by the scale graduated by inches and tenths of an inch, with which keepers are provided." Finally, "All light-house and light-vessel lights shall be extinguished punctually at sunrise, and every thing put in order for lighting in the evening by ten o'clock A.M. daily."

It would be tedious, and take more space than we have to spare, to give even a bald list of all the tools and materials required in a first-class light-house. A glance over the index of the volume shows that it contains instructions for cleaning, placing, removing, and preserving the lamp chimneys; for cleaning the lamps; for keeping the lantern free from ice and snow; for preserving the whiting, rouge powder, etc.; for using two or three dozen tools; for preserving and economically using the oil, filling the lamp, using the damper; for precautions against fire; "how to trim the wicks;" and for dozens of other details of the light-keeper's daily duties.

The keeper is required to enter in a journal (daily) all events of importance occurring in and near his tower, and also to keep a table of the expenditure of oil and other stores. Besides the officer who is district light-house inspector, and who may make his examinations at any

time, there are experts called "lampists," who pass from light to light, making needed repairs, and also taking care that the machinery of the light is in order, and that it is properly attended to by the keeper.

In the construction of light-houses many nice points have to be borne in mind. For instance, on the Atlantic coast it is found difficult very often to raise the towers high enough so as to let the lights be seen at a great distance. But on our Pacific coast the difficulty is to get them low enough. The coast of California is mostly mountainous and precipitous: the fog hangs low on the mountain-sides; and if the lights were placed too high, they would be obscured by the fog. Our Pacific coast, by-the-way, is far more foggy than the Atlantic side; and fog-signals are of more importance between San Francisco and the mouth of the Columbia than along the whole shore-line from Callais to St. Augustine. The proper height for a sea-coast light is about one hundred and fifty feet above the sea-level; but on the California coast it is rarely that room can be got for a light-house so low down as this. The fine light at Point Reyes stands two hundred and ninety-six feet above the sea, and that of Point Loma, at the entrance of San Diego Bay, is nearly five hundred feet above the sea. Point Reyes light can be seen at a distance of twenty-four nautical miles when the weather is clear; when it is foggy, a steam fog-whistle warns the mariner to keep off a line of coast which is as dangerous to a ship as a shark's mouth would be to a man.

The light-houses, light-ships, buoys, beacons, fog-signals, machine-shops, and other property controlled by the Light-house Board, are worth between forty and fifty millions of dollars. The whole of this is a free gift of the American people to the world. Other nations exact light-house dues which to a great extent defray the expense of maintaining their lights, but our government has made all lights free to the mariners of all nations. The whole establishment is sustained by annual appropriations of Congress.

The present pay of light-house keepers varies according to the importance of the light and the responsibility put upon the keeper. The Congressional appropriation covers an average salary of six hundred dollars per annum.

The keeper of Minot's Ledge, on the Massachusetts coast, receives \$1,000, while some keepers receive but \$350.

The cost of light-houses varies as much as the salaries of the keepers. Some light-houses cost ten thousand dollars; Minot's Ledge light cost a quarter of a million; and the light-house on Spectacle Reef, on the coast of Lake Huron cost \$300,000.

The following account of the difficulties encountered in preparing for the construction of Spectacle Reef Light-house will give an idea of what natural obstacles have often to be overcome in this kind of building. The account is taken from the official report:

The site of the tower being determined, and the proper soundings and surveys made, a crib ninety-two feet square was built, having a central opening forty-eight feet square to receive the cofferdam which was to form the pier of protection, as well as the landing-place for materials. This huge crib was floated to its place.

In order to get accurate soundings to guide in shaping the bottom of the crib, and to fix with a degree of certainty the position of these soundings and that to be occupied by the crib, four temporary cribs, each fifteen feet by twenty-five feet, of round timber, were placed in from eight to ten feet of water, in a line corresponding with the proposed eastern face of the pier of protection, and filled to the level of the water with ballast stone. These four cribs were then decked over and connected together. Upon the pier thus formed about seventy cords of ballast stone were placed, ready for the proper time to be thrown into the crib forming the pier of protection.

The lower two complete courses of the pier of protection having been fastened together by screw-bolts, forming a raft, constituting a ground-plan of the pier of protection, were then towed from the harbor where framed to the reef, and

moored directly over the position to be occupied by the finished pier. Its position was marked upon the temporary pier referred to above, and soundings taken at intervals of two feet along each timber of the raft, thus obtaining accurate contours of the surface of the reef within the limits of these timbers. The raft was then towed back to the harbor, hauled out upon the ways, and by means of wedges of timber the bottom was made to conform to the surface of the reef. The raft, now become the bottom of the pier of protection, was then launched, and additional courses of timber built upon it, until its draught of water was just sufficient to permit of its being floated into position on the reef, at which time it was estimated that the top of the pier would be one foot out of water.

The depth of water on the reef at the points to be occupied by the four corners of the pier of protection was found to be as follows: At northeast corner, ten feet six inches; at northwest corner, thirteen feet; at southwest corner, fourteen feet six inches; and at southeast corner, nine feet six inches—the position to be occupied by the pier of protection having been so chosen that the sides would correspond to the cardinal points of the compass. Meanwhile five barges at the harbor had been loaded with ballast stone, making, together with those on the temporary pier at the reef, 290 cords (about 1800 tons) at command, with which to load the pier of protection and secure it to the reef as soon as it should be placed in position.

On the evening of the 18th of July, 1871, every thing being in readiness, and the wind, which had been blowing freshly from the northwest for three days previously, having somewhat moderated, at 8 P.M. the tugs *Champion* (screw-propeller) and *Magnet* (side-wheel) took hold of the immense crib and started to tow it to the reef, fifteen miles distant, followed by the *Warrington* (screw-propeller), having in tow the schooner *Belle*, the two having on board a working force of 140 men, the tug *Stranger* (screw-propeller), with barges *Richie* and *Emerald*, and the tug *Hand* and two scows of the Light-house establishment

The barge *Table Rock*, with fifty cords of stone on board, was left in reserve at the harbor. The construction scow, with tools, etc., on board, was towed with the crib. At 2 A.M. next morning, six hours after starting, the fleet hove to off the reef, awaiting daylight and the abatement of the wind, which had again freshened up. At 6½ A.M., it having moderated, the pier, with considerable difficulty, was placed in position, and after being secured to the temporary pier and the moorings previously set for the purpose, all hands went to work throwing the ballast stone into the compartments, and by 4 P.M. succeeded in getting into it about 200 cords, or 1200 tons. By this time the wind was blowing freshly, and the sea running so high as to make it necessary to stop work for a time, but early next morning all the reserve stone were put into the compartments.

After the pier was in position the schooner *Belle* was moored on the reef to serve as quarters for the working force, which proceeded to build up the pier to the required height above water (twelve feet). On the 12th of September the pier had been built up to its full height, and by the 20th of September quarters for the workmen had been completed upon it, which were at once occupied, and the *Belle* returned to the harbor.

By means of a submarine diver the bed-rock within the opening of the pier was then cleared off, and the work of constructing the coffer-dam was taken in hand. The coffer-dam itself consisted of a hollow cylinder, forty-one feet in diameter, composed of wooden staves, each four inches by six, and fifteen feet long. The cylinder was braced and trussed internally, and hooped with iron externally, so as to give it the requisite strength. It was put together at the surface of the water, and when complete was lowered into position on the bed-rock by means of iron screws.

As soon as it rested on the rock (which was quite irregular in contour), each stave was driven down so as to fit as closely as it would admit, and a diver filled all openings between its lower end

and the rock with Portland cement. A loosely twisted rope of oakum was then pressed close down into the exterior angle between the coffer-dam and the rock, and outside of this a larger rope made of hay. The pumping machinery having meanwhile been placed in readiness, the coffer-dam was pumped dry, and on the same day (14th October) a force of stone-cutters descended to the bottom and commenced the work of leveling off the bed-rock, and preparing it to receive the first course of masonry.

The bed-rock was found to consist of dolomitic limestone, confirming the previous examinations, highest on the western side, toward the deepest water, and sloping gradually toward the eastern. In order to make a level bed for the first course of masonry it was necessary to cut down about two feet on the highest side, involving a large amount of hard labor, rendered more difficult by the water forcing its way up through seams in the rock. But the work was finally accomplished, the bed being as carefully cut and levelled as any of the courses of masonry.

The first course of masonry was then set, completing it on the 27th of October. While setting this course much trouble was caused by the water, already referred to as forcing its way up through the seams in the rock, which attacked the mortar-bed. For this reason water was let into the dam every evening, and pumped out next morning, to give the mortar time to harden during the night. This mortar was composed of equal parts of Portland cement and screened siliceous sand. Specimens of it obtained the following spring, after being placed under water seven months, were quite as hard or harder than either the bed-rock or the stone used in building the tower.

The weather having now become very boisterous, with frequent snow squalls, often interrupting the work, and the setting of any additional stone requiring the removal of a portion of the most important of the interior braces of the coffer-dam, it was deemed prudent to close work for the season. This, too, would give ample time for the hardening of the

mortar used in bedding the stone, and the concrete used for filling cavities in the bed-rock, as well as the space between the outside of the first course and the coffer-dam, which was solidly filled with concrete to the top of the first course. Therefor the coffer-dam was allowed to fill with water, the process being hastened by boring holes through it to admit the water, and it was secured to prevent its being lifted by the ice during the winter.

The machinery was laid up, and on the last of October all the working force, except two men, was removed. These two men were left to attend to the fourth-order light which had been established on the top of the men's quarters, and the fog-signal, consisting of a whistle attached to one of the steam-boilers. At the close of navigation they were taken off the pier by the light-house tender *Hoze*.

The degree of success of this novel coffer-dam may be inferred from the fact that although prepared with pumps of an aggregate capacity of five thousand gallons per minute, not more than a capacity of seven hundred gallons was used, except when emptying the coffer-dam, and then only to expedite the work. Once emptied, a small proportion of this capacity was ample to keep the coffer-dam free from water; and this at the depth of twelve feet of water, on rock, at a distance of nearly eleven miles from the nearest land. Every person connected with the work may well feel a just pride in its success. All the stone which had been delivered at the harbor, consisting of the first five courses (each course two feet thick), having been cut by this time, the work there was also closed.

The season opened a month later in 1872 than in 1871, consequently work was not resumed at the harbor until the 3rd of May, and upon the reef until the 20th of the same month. On the 13th of May the ice in the coffer-dam was still a compact mass, of some feet in thickness. Masses of ice still lay upon the top of the pier itself. As soon as any thing could be done, the ice still remaining was cleared out of the coffer-dam, the machinery put in order, the

braces removed from the interior of the coffer-dam, and then the work of setting additional courses began.

The work upon the tower was carried on at such a rate that one entire course of masonry was set, drilled, and bolted complete every three days.

The Spectacle Reef tower was founded upon a rock the highest part of which was ten feet under water. The rock on which the Minot's Ledge light-tower stands had its highest part on a level with the water at extreme low tide and in very smooth weather. The work on Minot's Ledge, however, was more difficult, because of the ocean swell which there rolls in.

The lenses used to enforce, concentrate and direct the higher grades of lights cost various prices, up to eleven or twelve thousand dollars. The lamp of a first-order sea-coast light-house has four concentric wicks, the outer one being four inches in diameter. The oil is pumped up by clock-work or other machinery so as to feed these wicks constantly to their utmost, that they may give out as much light as possible. The Fresnel lens now comes in to save all the rays of light which have thus carefully been created, and to concentrate them and send them forth in that direction only in which they are required. Briefly described, the invention of Fresnel consists in surrounding the lamp by a series of prismatic rings of glass, each different from the other in its angles, but all cut mathematically to such angles that the rays which go above the proper plane and those which fall below shall be bent by refraction and reflection so as to become parallel with the lateral rays. Thus all the rays are saved and sent out in one sheet over the ocean. The construction of lens for light-houses was described in an article in *Harper's Magazine* for February, 1869, and we will not, therefore repeat it here. It is necessary, however, to say that one of the most important duties of the keeper of a light is to see daily that the light and the lens are upon the exact and proper level. A deviation of only a fraction of an inch might throw the beam of light toward the sky or down toward the base of the

light-tower, and thus make it useless to the mariner.

Formerly the best sperm-oil was used in light-house lamps. Colza or rape-seed oil was next introduced in Europe, and is still used there, as it is an excellent oil. It is, however, difficult in this country to get a sufficient quantity of the best kind, and our Light-house Board now uses the best quality of lard-oil, made on purpose for the establishment. Kerosene and other mineral oils have been used in the British Provinces and in Europe to some extent, but there are certain obvious risks attending them which prevent their use with us.

There are at this time half a dozen electric lights in Europe, but their number is not increasing. They have proved extremely expensive in the maintenance, requiring the use of steam-engines for generating the electricity. It is said that this light, which is no doubt, more powerful than any other in clear weather, does not penetrate fog so well as the oil light.

Experience has shown our Light-house Board that the best light-keepers are old sailors and soldiers, and it is its desire, we have been told, that the maimed of those who served in the war for the Union should, where they are physically and mentally competent, receive these places. It is to be hoped that civil service reform will make its way also into this department of the government service, for the petty though important place of light-keeper has too often been made a political prize, and thus the service, which requires permanence, has been injured. The politicians of the baser sort have not seldom defeated the best intentions and desires of the board, and ousted a good man to put in one "useful at the polls." A merchant might as reasonably change his book-keeper for political reasons as the government change its light-keepers for this cause. In England the light-keeper holds his office for life or good behavior. When he enters the service he is rigidly examined as to his duties, and must produce the best evidence of good character and sound health. He begins at a less important light, on a low salary, and is promoted

for skill and attention to his duties. To this, it is hoped, we shall presently come.

Fog-signals, many of which are required on the Atlantic and Pacific coasts, are of several kinds. Some are steam-whistles, the sound of which is made deeper or louder by being sent through a trumpet; but the most effective is probably the Siren. This ingenious machine consists of a long trumpet and a steam-boiler. The sound is produced by the rapid revolution past each other of two flat disks pierced with a great number of small holes; a jet of steam under high pressure is projected against the disks, which revolve past each other more than a thousand times a minute; as the rows of small holes in the two disks come opposite each other, the steam vehemently rushes through and makes the singular and piercing noise which a Siren gives out. One of these machines costs about \$3500 complete, with its trumpet, boiler, etc.

Daboll's trumpet is worked by an Ericsson engine, and requires no water for steam.

Congress rightly has great confidence in the scientific skill and integrity of the Light-house Board. At the last session, besides the usual appropriation for the maintenance of the light-house system, it gave the money needed to build forty new light-houses and ten steam fog-signals. If we ever have a merchant marine of our own again, our seamen will find the stormy and rock-bound coasts of their country well lighted for them.

### Topics of the Time.

#### COMMUNISM.

##### PART FIRST.

It is a fitting preliminary to the treatment of any reformatory subject, to state that reason and investigation will demonstrate to any man, of any faith, that the revelations of Joseph Smith, whether true or false, underlie and anticipate every reform of this reformatory age.

Carl Marx, the chief of the Internationals and leading communist of the world, is a Jew. Why the prophets and apostles, Christ and Joseph Smith were

descendants of Abraham we know, but do not know why Mahomet was; nor why Spinoza—Pantheist and father of Latter Day Philosophy—was. We cannot trace the connection between Carl Marx's parentage and the promises made to the Father of the Faithful, but the fact is interesting and suggestive.

Communism is an attempt of reason to realize the true order of society—an attempt to find out God's plan independently of God. It is the Order of Enoch, with God left out of it. The leaders of the movement, weary with waiting on the slow rolling centuries, turn from the promises with impatience and disdain, just when the time of their fulfillment is at the door. Through the gloom of the great apostasy they cannot discern the lights that God has placed in the sky for guidance. Catholicism has absolutely failed them, and they know it; and Protestantism has been weighed and found wanting; and Catholicism and Protestantism are, to them, the sum and finale of christianity. The ranks of the order are Infidel from want. They have suffered so long that physical comfort has become the ideal of life—the chief good. Hunger and cold are of the earth. Besides there is in the whole earth a famine for the word of God.

The condition of the poor is a true subject of concern—I might say of alarm, and getting worse—really by competition and comparatively by an increase of intelligence. The present time of suffering in our own country gives new interest to the subject. The world was never so filled with great hearts as now, and hence the agitation that hastens us on to a solution.

Christ preached his gospel to the poor, but did not get its principles into the governments of the earth. The dark ages succeeded his great promises. *Magna Charta* makes a distant landmark on the pathway of civil reform; the Declaration of Independence is another; Lincoln's proclamation—(the duty of the free to liberate)—is a lustrous one; the trades' unions come nearer still, and the Grangers' movement is the last. Communism is the next step to be taken in political reform, and the ultimatum at

which the world strives will be reached. What then? Isaiah drew the picture definitely and plainly long ago, and from it the Saints draw back in horror but not in dismay. There is One who will make the wrath of man to praise him, and the remainder will restrain. Communism wherever it prevails will destroy all else, because all else is wrong, and then destroy itself because it is wrong. It will pull down the beautiful temple of the centuries, and, like Sampson, perish in the ruins—it is blind.

In the meantime God will have prepared a place of refuge and a place of worship—a Zion for the desolate and a temple for the pure in heart.

#### PART SECOND.

Of course it is guess-work to undertake to tell the causes that will bring about the overthrow of present systems, but I see no cause now at work likely to do more than Communism; especially if it be made to include Community-ism; and Community-ism is but the full stage of Communism. Free Love-ism is working the same results upon social institutions that Communism is upon political institutions. The Oneida Community is the realization of both principles. That the principles of that society will prevail I think is evidenced in the fact that some of the ablest minds of the country advocate it upon the basis of physiological, moral and spiritual laws. I think the tendency of the Woman's Right's movement is in that direction. I know that most of the advocates of that reform are above reproach, but the prime movers and originators are farthest on the road to that result, and the rest will drift that way unconsciously.

It is upon the wide spread degradation and corruption of the social institutions of christendom that the advocates of polygamy found their only substantial basis of argument. To treat the subject of polygamy fully would require many volumes. Suffice it to briefly say that all nobleness of feeling, romance and revelation are opposed to it, as is all history. "Better fifty years of Europe than a cycle of Cathay." The only argument in its favor is a negative one—that abuse

prevails in the other system. This is an unworthy defence. No matter who falls below the true standard, the standard should not be lowered. What is the true standard? All christians except those who believe in modern revelation will not hesitate to leave the decision to him who came from heaven with all authority and all power in heaven and on earth. His words are unambiguous—"They twain." The true Saints have a special revelation on the subject, with continual guidance into all truth. The false Saints pervert the words of Christ so as to make them clash less directly with their false revelation. The Lord could look into the future. He predicted the fate of Jerusalem and of the Jews and of the world. He certainly knew whether or not, his positive law was adapted to the future time. All human beings are fallible. "Cursed be he that putteth his trust in man." None but the Lord can annul what the Lord hath said. He likened himself to one who gave commands to his servants and went upon a journey and returned again and found all in confusion. So let the words stand till he comes again to alter or confirm.

So in regard to divorce, He gave a positive law. It is idle to suppose that Calvin, Milton, Wesley and modern law-makers know better than he. This one law condemns every nation of the world and cuts off every denomination of christians but one. None have a right to the name of Christ but those who hold his words in their plain sense supreme, above all human enactments, and devilish expedients. The Church of Jesus Christ of Latter Day Saints is the only Church on earth that even makes a profession to do so. These remarks will apply better to many other laws of Christ concerning doctrine and morals.

The two laws under consideration are strict, and high in the scale of duties; imposing great obligations. None but true christians can meet the conditions imposed, or appreciate the privileges conferred. The laws were given to none but them; and I am not sure but that a less perfect code would suit bad men

better, and that is why they are seeking out other devices, I would not be the judge of their needs. These two laws are not sufficient of themselves. They are but a part of the eternal laws. The laws of God must be kept as a whole and then the result is harmony.

Viewed by reason alone, there is a seeming consistency in the devices of men, but the enlightened conscience cannot be deceived. Should Free Loveism prevail, the condition of the world will be that of the cities of the plain. I do not think the status of those cities was as bad as many suppose. They were, doubtless, much like other cities of ancient time. The Lord said of Capernaum that it was exalted unto heaven and yet he places it below Sodom in comparison. No doubt there was much learning and much refinement, much art and pure music, elegant manners and polished speech, and the luxury that all men love. Enlightenment adds to guilt and thus the full penalty is incurred.

RASELAS.

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#### III — Common Sense.

Who is he? What has he done? And what is he now doing for the world? Common sense told the people in the days of father Noah it was folly to build an ark. Common sense called Noah a false prophet. Common sense forced Aaron to make a calf for the people. It told Pharaoh the God of the Hebrews had no claim on him or his subjects. It told Saul not to wait till the Lord's anointed came (Samuel) to worship before God; but told him to officiate as priest; whereby he lost his crown as king. Common sense told the Assyrian leper he had not better do as the prophet of God told him about going into the stream seven times. Common sense influenced Ahab, King of Israel, when he rejected *Elijah's good sense*, on what was right and wrong. It placed the servants of God in the furnace of fire and Daniel in the den of lions. Had it not been for the *good sense* that Daniel had over the common sense of the king and his chamberlain, Daniel would have despised the word of wisdom, and have eaten the king's common

sense meats; and would have been killed with the rest of the common sense fools. (See Dan. 1:12; 2:12,13). Common sense rejected John the Baptist and the Messiah. It stoned Stephen to death; and killed the prophets of old. It rejected the word of God, and took the wisdom of common sense men as a rule of faith, both in church and state. He who obeys a common sense gospel, I fear will fall under the curse Paul speaks of, Galatians 1st.

In *Herald* of March 1st, 1874, first article, J. W. B. says, "Common sense \* \* \* should be our guides." His philosophy is sectarianism in *full bloom*.

Who is this Common Sense? Or what is it? It is the opinions of popular and unpopular men. It is the wisdom of uninspired men. Sometimes it is the clamor of the rabble; as they cried of Christ, "Crucify him." It is in Parliament when they pass laws forcing the people to support church and state. It is found at courts of Papacy, where the people all claim the Pope is chief Priest and King over all the earth. In fact, common sense rides on all waters, on all railroad trains, and sits generally in Congress and temples of worship, unless driven out by the friends of *Good Sense*. Common sense is the opinion of the multitude, who throng the road to death and hell, and is seldom found in the right. God, angels and all saints deliver us from the doctrine taught by Common Sense? It is found in the long trail of that lady that mops the side-walks of mud, with the hard earnings of her husband. It is poured in the cup of hot tea and coffee. It is found in that cigar and quid of tobacco, in that handsome young man's mouth. Yes, in the pipe and in the patent medicine on their shelves. O, my God, where can we look and not find common sense in church and state. In school and out, in the camp and on the march he lives with us all. Let us swap it off for *good sense*, and pay all the boot it may ask, and live for God and his *good sense* forever. Common sense is poor stuff to feed the people on. Give us *good sense* and we will fat and do good. L. H. D.

[From Harper's Magazine.]

### Prayer of Columbus.

[It was near the close of his indomitable and pious life—on his last voyage, when nearly seventy years of age—that Columbus, to save his two remaining ships from foundering in the Carribean Sea in a terrible storm, had to run them ashore on the Island of Jamaica—where, laid up for a long and miserable year—1503—he was taken very sick, had several relapses, his men revolted, and death seemed daily imminent; though he was eventually rescued, and sent home to Spain to die, unrecognized, neglected and in want....It is only asked, as preparation and atmosphere for the following lines, that the bare authentic facts be recalled and realized, and nothing contributed by the fancy. See, the Antillean Island, with its florid skies and rich foliage and scenery, the waves beating the solitary sands, and the hulls of the ships in the distance. See, the figure of the great Admiral, walking the beach, as a stage in this sublimest tragedy—for what tragedy, what poem, so piteous and majestic as the real scene?—and hear him uttering—as his mystical and religious soul surely uttered, the ideas following—perhaps, in their equivalents, the very words.]

A batter'd wreck'd old man,  
Thrown on this savage shore, far, far from home,  
Pent by the sea, and dark rebellious brows, twelve  
dreary months,  
Sore, stiff with many toils, sicken'd and nigh to death,  
I take my way along the island's edge,  
Venting a heavy heart.

I am too full of woe!  
Haply I may not live another day;  
I can not rest, O God—I can not eat or drink or sleep,  
Till I put forth myself, my prayer, once more to Thee,  
Breathe, bathe myself once more in Thee—commune  
with Thee,  
Report myself once more to Thee.

Thou knowest my years entire, my life,  
(My long and crowded life of active work—not adoration merely);  
Thou knowest the prayers and vigils of my youth;  
Thou knowest my manhood's solemn and visionary meditations;  
Thou knowest how, before I commenced, I devoted all to come to Thee;  
Thou knowest I have in age ratified all those vows, and strictly kept them;  
Thou knowest I have not once lost nor faith nor ecstasy in Thee;  
(In shackles, prison'd, in disgrace, repining not, Accepting all from Thee—as duly come from Thee.)

All my empires have been filled with Thee,  
My speculations, plans, begun and carried on in thoughts of Thee,  
Sailing the deep, or journeying the land for Thee;  
Intentions, purports, aspirations mine—leaving results to Thee.

O I am sure they really came from Thee!  
The urge, the ardor, the unconquerable will,  
The potent, felt, interior command, stronger than words,  
A message from the Heavens, whispering to me even in sleep,  
These sped me on.

By me, and these, the work so far accomplish'd, (for what has been, has been);

By me, Earth's elder, cloy'd and stifled lands, uncloy'd, unloos'd;

By me the hemispheres rounded and tied—the unknown to the known.

The end I know not—it is all in Thee;

Or small, or great, I know not—haply, what broad fields, what lands;

Haply, the brutish, measureless, human undergrowth I know,

Transplanted there, may rise to stature, knowledge worthy Thee;

Haply the swords I know may there indeed be turn'd to reaping tools;

Haply the lifeless cross I know—Europe's dead cross—may bud and blossom there.

One effort more—my altar this bleak sand:

That Thou, O God, my life has lighted,

With ray of light, steady, ineffable, vouchsafed of Thee,

(Light rare, untellable—lighting the very light!

Beyond all signs, descriptions, languages)!

For that, O God—be it my latest word—here on my knees,

Old, poor, and paralyzed—I thank Thee.

My terminus near,

The clouds already closing in upon me,

My voyage balk'd—the course disputed, lost,

I yield my ships to Thee.

Steersman unseen! henceforth the helms are Thine;

Take Thou command—what to my petty skill Thy navigation?

My hands, my limbs grow nerveless;

My brain feels rack'd; bewilder'd;

Let the old timbers part—I will not part!

I will cling fast to Thee, O God, though the waves buffet me;

Thee, Thee, at least, I know.

Is it the prophet's thought I speak, or am I raving?

What do I know of life? what of myself?

I know not even my own work, past or present;

Dim, ever-shifting guesses of it spread before me,

Of newer, better worlds, their mighty parturition,

Mocking, perplexing me.

And these things I see suddenly—what mean they?

As if some miracle, some hand divine unseal'd my eyes,

Shadowy, vast shapes, smile through the air and sky,

And on the distant waves sail countless ships,

And Anthems in new tongues I hear saluting me.

WALT WHITMAN.

### Mites.

Little things are the essential elements of big things. The ocean would never have been, had it not been for small drops of water. The footstool of God upon which we stand could never have come into existence had it not been for little particles of earth. The heavens above, the earth beneath, with all their beauty and grandeur, are but the result

of the consolidation of little things. Who that understands even in but a limited degree the workings of God's power among the children of men, can fail to notice that by the use of seemingly little things, he brings about his glorious purposes?

Who can view the glories that shall mark the course of the triumphant kingdom of God, without being well apprised of the fact, that there is almost, if not entirely, unlimited power in the union of elements, no matter how small they may be.

We think it is very important, yes, absolutely necessary, that this principle should be well understood, and well exemplified by practice among us as a people. We therefore beg the privilege of presenting a few thoughts with regard to it.

### OVERCOMING OURSELVES.

We fear it is a want of appreciation of this principle that causes so many failures among us in the work of overcoming ourselves.

When the sound of the gospel is heard, and the means by which we may be freed from our slavery to sin, and prepared to inherit the abode of the blest, are presented, the idea is at once received, and the conclusion at once formed upon the part of some, that this deliverance from carnalities and fleshly lusts, is almost a momentary work, and if their expectations of entire and almost instantaneous deliverance are not realized when they obey the first principles of the gospel, they soon become discouraged and usually linger by the way. Now this ought not to be, for their expectations are not only contrary to the workings of God's power in the natural world, but contrary also to the instructions which he has given for our guide in spiritual things. When the wheat is sown do we expect the golden grain ready to be garnered to be instantaneously presented to our longing eyes? Or when we plant the corn do we expect to see the full ear ready for use? Verily, No.

The rains must descend to nourish; the dews to refresh, and the sunlight to

invigorate for many days, before we expect or hope to see the harvest.

Thus it is in the sanctification of men. The rains of God's grace; the dews of his love, and the light of his Spirit must be sent upon us for days, months and years, before the work is accomplished. Is it not written in God's word that we must "grow in grace and in a knowledge of the truth?"

We certainly cannot grow in these things if we attain perfection in them at once, for that would not only obviate the necessity, but destroy the possibility of a growth. The Apostle Peter declares that we should, giving all diligence, add to our faith such glorious and heavenly principles as virtue, knowledge, temperance, patience, brotherly kindness, and charity; and, if this be true, wide indeed is the field which we must cultivate, and high and lofty are the aspirations that should burn upon the altar of our hearts. Taking these principles into consideration, it is vain, and worse than vain, to look for instantaneous deliverance.

We must be content to keep adding to our store of virtue, knowledge, etc., little by little, never wearying in well doing; never stopping by the way because we cannot go fast, but ever keeping our faces toward the heavenly city which we seek, and "pressing onward toward the mark of our high calling which is in Christ Jesus."

Don't be discouraged, dear Saints, because your struggles at times seem hard, and the battle fierce and long. You may rest assured that when you show to the enemy that you can and will use continually and effectively the weapons of your warfare, that he will use his greatest skill and power to overcome you.

If when the battle begins to rage, the cannons to roar, and the sabres to gleam, you beat a hasty retreat; or if in the start you linger behind, and show a disposition to avoid the contest, you may escape being the object of Satan's fiery darts for a season, but when the victory is won, shame will cover your face, while glory will crown the brows of those who nobly fought their way through. Let

us climb patiently until we reach the summit, while standing upon which the glory of Zion will dazzle our rejoicing eyes.

#### ORGANIZATION AMONG THE SISTERS.

There are existing in several Branches of the Church, organizations among the sisters, which have worked very effectually in assisting to bring about the deliverance of the Church from one of its present embarrassments which is caused by the want of temporal means.

We think these endeavors upon the part of the sisters are very commendable, and ought to be encouraged, and we see no good reason why a great many more of the Branches in the Church might not afford organizations of this kind.

True, each organization in itself might not be able, if ever so willing, to do a great deal; but each one might, to say the least, do a little; and all these littles thrown together would be sure to make a noticeable amount by and by.

The little stream that comes from the mountain side may not be much in itself, but when a thousand others are united with it, they form the broad and mighty river, which can bear upon its bosom the palatial steamer as well as the frail bark.

Don't be discouraged, nor kept from trying, sisters, because you can do but little; for remember, it has been truly said, that if we will "take care of the little things, the big ones will take care of themselves." If we only have a sufficient number of little things, we will be sure to have all we need of big things, if we only unite them all together in a proper way. "AMMON."

ARITHMETIC.—A science differently studied by fathers and sons, the first generally confining themselves to addition and the second to subtraction.

"The wicked borroweth and payeth not again; but the righteous showeth mercy and giveth. Such as are blessed of the Lord shall inherit the earth; and they that are cursed of him shall be cut off."

We never respect persons who aim simply to amuse us. There is a vast difference between those we call amusing men and those we denominate entertaining; we laugh with the former and reflect with the latter.

# The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., April 1, 1874.

WE are asked, "Is it right for an Elder to open the meeting without prayer?"

We suppose this question to refer to a public preaching meeting and to vocal prayer. If this supposition is correct, we reply, Yes, if the Elder be led so to do, or wisdom so direct.

The brother asking the question argues it as well; but the quotation, "They are to teach as they are directed by the Spirit which shall be given by the *prayer of faith*," does not enjoin a prayer at the opening of a meeting under all circumstances, but does refer to the soul-felt desire of the heart whether "uttered or unexpressed" by which the Elder has received the spirit of his calling, and is prepared to teach the things of God contained in the books. The opening of meetings by singing and prayer is said to be sectarian in its origin; but being a good manner, has been acquiesced in by the Church, and as a rule ought to be observed. But if it becomes an arbitrary unbending pre-requisite to all meetings, there remains no liberty to "conduct the meetings as they shall be led by the Holy Ghost."

It is urged that "the people of the world take notice of it." So they do of the fact that we baptize for the remission of sins, and lay on hands for the gift of the Holy Ghost; but their taking notice of does not place us under obligation to refrain from practicing these rites.

We are under obligation to "the people of the world" to observe the rules of civil law, regardful of the rights of man; but are under no obligation to "conform" to their opinions upon matters of church polity. We do not care to hear, as a make weight in an argument, "what will the world's people say of us." The saying, "Except your righteousness exceed the righteousness of the Scribes and Pharisees," does not make it necessary that we should conform to the standard of righteousness which the world sets up.

We hope no Elder will take advantage of this reply, and say that we disapprove of prayer before beginning to preach, for we do not; but do say, that, if the Spirit so lead, or wisdom so direct, an Elder commits no crime, nor lays himself open to a charge of evil for so doing.

IN reply to certain questions concerning the Sacrament. The one who administers, presenting the emblems, is not the sole judge of worthiness to partake. Persons charged with transgression and before trial should not partake; it is not necessary, therefore, to present to such. Persons supposed to be in transgression, but against whom no charge has been preferred, are to be their own judges whether to partake or not; therefore they should be presented to them. If the person, whose duty it is to present the emblems, knows that another to whom they should be presented is in transgression, he should not administer; it was his duty to have tried to reclaim the erring one, or to have presented charges to the council against the one in transgression. If a person sin against another, and the one sinned against forgives the one sinning against him, both are at liberty to partake; for, if the one who is sinned against chooses to forgive rather than to prefer charges and ask for a trial, the matter ends there, and the parties themselves are to be their own judges of worthiness to partake, leaving the ultimate decision with the great Judge.

No supposed guilt, for which no charge has been made, ought to justify a person administering the Sacrament from refusing to offer to persons supposed to be guilty; as it is the legal supposition that all persons are innocent until proven guilty.

Persons known to be in actual sin ought not to partake; but this knowing that they are in transgression must be tangible, legal knowledge; not hearsay nor supposition.

Our experience in the matter is that very few really guilty ever attempt to "eat the bread and drink the wine;" and many, really innocent, sometimes refrain lest they may possibly incur the penalty for partaking unworthily.

ATTENDANCE upon the meetings of the Church is one of the things that mark the

Saints. But whether, or not, the Church should make a failure to attend all meetings, no other evils being charged, a cause for disfellowshipping, is a question frequently asked.

That it is the duty, and should be the pleasure of the Saint, to attend the meetings of the Church, is self-apparent. We think, therefore that a continued disregard of such duty, will eventuate in the loss of the Spirit, and as a consequence loss of or denial of the faith. In all cases where there may be good reasons for not attending, attendance should not be insisted upon; and only when a failure to attend results in a loss of or denial of the faith, should the church disfellowship, conduct otherwise being exemplary. We think some latitude for the exercise of judgment should be permitted. Iron rules and rigid discipline crush out willing obedience; and there can be no pleasure in a galling servitude.

Church members should, for the love they bear to the work, and the Master, perform Church duties; and if they will so do, *duty* becomes a *pleasure* and loses the irksomeness of duty; they will then love to do the commandments for the pleasure they take in so doing.

NEITHER one District nor another should be led and governed by the dreams and prophecies of an Elder, or Elders, in contravention of or in opposition to the "laws and commandments of the Church," found in the three books. Dreams are sometimes warnings, and prophecy is profitable; but both these cannot contravene the written word, nor direct in opposition to it. They are auxiliaries, helps, and should in all cases be well examined.

No person should be convicted of crime, the evidence against them being adduced from dreams only; nor should any accusation against a person founded only upon a dream be received as a charge, unless other circumstances make guilt probable.

No officer is warranted in saying of himself or his office, "If you do not sustain me, you shall be cursed." Such a man would be more apt to lose the confidence of Saints than to gain it. Such a spirit is hardly "peaceable," "pure" and "easy to be entreated."

The Bible, Book of Mormon, and Doctrine and Covenants will not and cannot break up Branches; but angry and disputatious contention about what may be taught therein may break up Branches and divide Districts. In such cases it is not the books, nor the doctrine of the books, but the spirit of "rule or ruin" that breaks and divides. The books all teach moderation, wisdom and kindly feeling; not arrogance, assumption, dogmatic assertion, nor denunciation.

No man has a right to pronounce a curse upon his brother; even Michael dared only to say, "The Lord rebuke thee Satan."

BRUNNOR'S Agents are not bishops, and do not sit in trials as Bishops, by virtue of their agency. They are officers in temporal things; and disputes about temporal things may, perhaps profitably, be left to their abitrament; but the priesthood rights are only conferred by call and ordination. Persons concerned in the issue of the trial of any case ought not, in justice, to sit upon the trial of such case. Honorable feeling should prevent a man from sitting in judgment upon a case in the decision of which he may be interested. Men of the world have a nicer sense of justice and fair dealing than to sit in judgment upon their own causes.

Elders who teach the scourges of God, should be careful where they make these scourges alight; for we are in doubt whether God has yet revealed the purposes of his will concerning any State of the United States, specifically, to any Elder in the Church.

The books seem to provide specifically, that neither Priest, Teacher, Deacon, nor lay member has the authoritative right to lay on hands for the rebuking disease and the healing of the sick. What exigency may have demanded, or the Spirit have dictated in times of sore emergency, does not give the general right, nor contravene the law itself; for in such cases, the "necessity made the law."

This question has been answered very often before. Read Doctrine and Covenants section 17, paragraphs 8, 10, and 11.

The declaration, "They shall lay hands on the sick," we understand refers to "them

that believe," in the aggregate, rather than as individuals. The revelations of Christ define whose duty it is to perform specific offices among "them that believe;" as the signs were to "follow them that believe;" (the body of believers.)

It is supposed that Philip was a Deacon; but whether the healing spoken of in Acts 8:7, were done through laying on of hands or by commandment of the Spirit is to be inferred. If by the laying on of hands, the exigency covered the right and does not disprove the teaching of the later revelations.

SR. E. A. BURNAM, living at Edgerton, Missouri, will be glad if some Elder in passing will give the town a chance to hear the glad tidings of salvation. Enquire at Mr. Moody's store.

We are authorized by the Board of Publication to keep the fact that the HERALD is but *Two Dollars* a year constantly before the people. And the further fact, that we will need a thousand more subscribers to make any money out of it, if it is supposed by any that that is the object for which the HERALD is being published.

Br. Henry A. Stebbins has returned from Braidwood, Wilmington, and Wilton Center, in Will County, and Roberts and Piper City, in Ford County, where he has been laboring for the past two months and a half, with good success. He returns after waging honorable warfare in the Master's cause.

It will be seen by Br. Jason W. Briggs' letter, that there is still a banner floating in Indiana, round which the faithful may gather.

At a late meeting of the Plano Branch, the following was presented, moved and adopted: "Resolved that notice be published in the HERALD that persons visiting Conference report at the HERALD office, if they have places to stay at; and also that they may be provided for if they have not." Brn. John Scott, H. S. Dille and Nathaniel Kennedy, are the Reception Committee. They will be found at the office.

Story telling to excite laughter is not pleasant in the Elders. It tends to levity and shakes the confidence of the sober minded, and should be guarded against.

## Correspondence.

YORK CENTER, Steuben Co., Ind.,  
March 9th, 1874.

Br. Joseph Smith:—As I advised you in my last, we commenced on Tuesday morning, March 3d, the discussion of three questions affirmed by us, (as they declined to affirm anything), viz: "That the Church and doctrines represented by the Elders (by us) are the Church and doctrines of Christ,"—in the form of two questions,—and "The Book of Mormon is a true record, of Divine origin." Mr., or Elder Read, of Mansfield, Ohio, whom the Disciple Church here had secured for the occasion, calling him a representative man and by them decided upon, after a long consultation over the matter, as *the* man to show up the whole question—the verity of their faith and the falsity of ours. You will infer from the questions that a vast field of inquiry was opened, and very extensive ground to be gone over. Five and a half days full time were occupied. It was held in the Disciples' Church at Metz, in this county. The attendance was large throughout, and uncommon interest manifested. I will give you a specimen of the arguments and proofs urged against us.

Upon the first question, we urged that the divine pattern by which the Church was built up, as it pleased God, would still remain its pattern in succession; that is, be in one generation just what it was in the preceding one, or it could not properly be called a succession; and if it had not come down to us as such, but had disappeared from the earth, then a restoration of the Church would be the *reappearance* of that which had been.

This Mr. Reed controverted in the following manner: That Jesus Christ possessed all power in heaven and earth, all priesthood—a sole high priest after the order of Melchisedec, and took all this with him to heaven; gave no priesthood to his disciples, but appointed twelve, called Apostles, as temporary instruments, together with prophets and the various gifts to perfect the Saints; the Saints to do the work of the ministry; and that this perfection came when those temporary things were done away; that there never was and never could be but twelve apostles; that choosing Matthias was a blunder; and that Barnabas, though called an apostle, was not—surely was not, because, forsooth, there was to be *but* twelve, Paul being the twelfth.

When we presented against this the common sense view, and standard definition of an *order of priesthood*, that it is a regular succession, and successors must be *like* predecessors.

Mr. Read delivered himself as follows: "That the apostles, prophets and the spir-

itual gifts we were positively told *were* to continue till we all come to a unity of the faith—till that which is perfect is come; and they have *not* continued, therefore, we are all come to the unity of the faith, and that which is perfect is come." How convenient and comprehensive is this syllogistic form of argument. Here is another just like it. These signs shall follow them that believe—These signs do not follow them that believe; therefore, the *promise* is a failure. Or we may change it thus: These signs follow none, therefore none are believers.

But not satisfied with disposing of this matter on general principles, (or broad statements), he launched out as follows: Apostolic authority consists especially of the *power* to confer the Holy Ghost; Simon Magus desired this *power*, (and was willing to pay for it); he desired apostolic authority; and Peter said he, (that is no body except the original twelve), had neither part nor lot in the matter.

This Mr. Reed understood settled the question of apostolic succession. To us the answer suggested, whether the sublime and ridiculous could be farther removed from each other than a *step*, for we plainly saw the one but not the other. The result of this stunning argument upon some others was to the effect, that a letter should be written to Mansfield, to ascertain whether Mr. Read *was* really a disciple minister. But there can be no doubt on that point, for the Disciples had assured us that he was a representative man—a strong man—among them; and Mr. Read himself declared that he had followed the Latter Day Saints through nineteen Counties in Ohio, occupying thirty-four years, demanding of them as proof of their false doctrines and absurdities, that they should straighten a crooked finger which he exhibits as crooked as ever. This convinced him, and proved clearly—clear as mud—that the gifts do not follow the believer.

Upon the subject of the Book of Mormon Mr. R. took strictly orthodox grounds—that the canon of scripture being full, there was no place for more revelations or sacred books. But when it was shown from the canon itself that some sixteen books written by prophets, seers and others, were wanting; Mr. R. urged the saying of John in Revelations 22, "Whosoever shall add to the prophecy of this book." To his interpretation we showed that John would himself come under the curse, to which Mr. R. replied that John's gospel was written in A.D. 32, and the Revelations A.D. 96, and the last written. This closed the forenoon session.

Upon assembling after dinner, I brought a large family Bible, Standard Edition of American Bible Society of 1816, according to Protestant Standard Edition of A.D. 1610, from which we read the chronology of

John's Books, as follows: Revelations A.D. 94; Gospel 96; Epistles 98. This blunder of sixty-four years as to date of John's gospel, though so glaring, did not affect him, he still adhered to his statement. This caused some to doubt his literary attainments; but he soon dispelled this doubt by giving us the Greek of Matthew 28:19, and Acts 2:38, showing we should read them "*into*" instead of "*in*." We desired him to try his Greek on Acts 3:6, that it might read "*into* the name of Jesus, \* \* rise and walk;" but he declined. When in the course of the prophetic testimony, the "multitude of nations" to grow out of the tribe of Joseph, Gen. 48, by his branches running over the wall, 49—was presented. Mr. R. read an essay upon the Nestorian Christians, whom the writer thinks probably are some part of the lost tribes. And when we alluded to the land "shadowing with wings beyond the rivers of Ethiopia," Isa. 18, Mr. R. gave three expositions, as follows: 1st.—It was the wings of the Almighty stretched out over his people. 2d.—It was the armies of the Assyrian king that invaded Judea in the form of two wings. 3d.—It was the four wings on the back of the leopard beast of Daniel 7. In reference to the coming forth of the Book in fulfillment of Isa. 29, Professor Anthon's letter to E. D. Howe, was brought forth in a triumphant manner. But the document, if written by Mr. Anthon at all, was gotten up in haste; contradicts itself in terms, and confesses that Prof. Anthon changed his opinion of the characters upon learning how they were found. (Prejudice governed the linguist.) Still his description of the characters show them to be similar to such as have since been found upon plates and upon the walls of ancient ruins as transcribed by numerous antiquarians, a specimen of which was exhibited to the audience. To ward off this last blow, Mr. R. said that there was a pottery in the East, at or near Jerusalem, where "antiquities were made to sell, to gull mankind." You can imagine the strait he was in to have sought to escape by such means. Then Mr. R. fell back upon the letter of Mrs. Davidson, (late Widow Spaulding), as the last *ditch*. And when this was shown to be a forgery by pious men to put a stop to the Book of Mormon; made out of a few questions, and these in the main contradictory to the subject in hand, the audience manifested a keen sense of the discomfiture of Mr. Read.

One of the moderators, a Disciple preacher, in announcing the last question, called it, in irony of course, the Gibraltar of our position, which we alluded to near the close as oracular, parallel with the saying of Caiaphas, the high priest, *that year*; to which the gentleman felt called upon to *rise and explain*; which only served to emphasize the point of comparison.

The foregoing may look like a caricature of the arguments of Mr. R.; but I assure you they are literally correct as samples of his arguments against us; so that you will I think readily perceive that the faith and the Book of Mormon is in slight danger from that quarter. That the means to establish his "truth, the Lord will provide," is my faith as ever.

JASON W. BRIGGS.

BROOKFIELD, Trumbull Co., Ohio,  
March 14th, 1874.

*Br. Joseph Smith:*—I am now on my way West, where I propose to arrive in time to attend the April Conference, at Plano. I left Steuben County on the 3d day of this month. I stopped at Frewsburg over the following Sabbath; held two meetings in the Congregational Church while there. But very few attended. Some few are investigating and reading the tracts and books of the Latter Day Saints in that place. Sister Newman is letting her light shine, by furnishing tracts and books to those around desirous to learn of the Latter Day Work. I stopped near Conneautville, Pennsylvania, two days, and visited the Saints, and came on here yesterday. The Branch here is again holding meetings, as more have been added to their number by the labors of Br. Brown, of Pittsburgh, who has lately been in this part.

I will stop here over Sabbath, and intend to get to Green Center, Noble County, Indiana, next week. Yours in the one faith,  
C. G. LANPHEAR.

EAST MACHIAS, Me.,  
Nov. 25th, 1873.

*Officers and Members of Twilight Star, Cold Water Temple, No. 71.*—I am for temperance, always was, and ever expect to be; and I love to be with temperate people. But I do not love to mingle with those, who, while battling for temperance, will ridicule and make light of the religion of Jesus Christ, and of those who embrace it; neither do I wish to belong to a society, which, while it does good, says bad. I do not believe in any such society; I care not what it is; it will not prosper without love; it may possess its thousands; but if there is no love manifested between the members, it will in time come to nought.

I have ears and eyes and I generally make good use of them, and they hardly ever deceive me. Now because a few of us who belong to this organization have seen fit to put on the Lord Jesus Christ the way he has commanded, and resolved with his divine assistance to serve him the rest of our days, and prepare ourselves for the coming kingdom; is it, I ask, any reason that we should receive the cold shoulder of those whom we have ever taken as friends? And receive such slanderous

and sneering remarks as have been made by members of this Temple, and even from those who profess to love Jesus and to be his followers. But show me the fruits by which I shall know that you are his followers and then I will believe it. In conclusion we wish to say to you that we do not care what you may do or say unto us; we have Jesus for our friend; but we would have you to know that we do not seek the society of such as you are, neither do we crave your company. This is intended for whoever it may suit. With our best wishes we will bid you farewell, hoping that you will prosper, and that this temple may be a delightful home and never again become tainted with Mormonism.

ELIZA M. CHASE.

Dear reader:—This is to show that the Saints here show respect to the cause of God. Not only the Saints, but those that are in the world, for those that believe the Latter Day Work; even the young have left this society, because there are among them those who style themselves the children of God, and who make fun of the work of God, insomuch as to lay on hands in ridicule upon little children to give the Holy Ghost, and eleven have left the temple on this account.

J. C. FOSS.

No. 43, Orange Street,  
FALL RIVER, Mass.,  
March 9th, 1874.

*Br. Smith:*—I have just returned from a visit in Maine, after stopping three months there with my wife, and although our temporal wants were well cared for, we were hampered oft by those who would not believe the truth. I spoke often, sung hymns, but none seem to admit the truth; but one in part did seem to listen with interest to what I had to say. I did ten weeks' repairs on my father's house, and left them with a good wish and in tears; for they all shed tears and I could not refrain. I mean to take two or more *Heralds* for those who cannot do so themselves. I love the work and look to your paper for solid reading.

From a brother in the work,  
DEXTER F. COOMBS.

NEW BOSTON, Mercer Co., Ill.,  
March 6th, 1874.

*Br. Joseph:*—Deeming it expedient that all should know how the good work prospers, I will endeavor to communicate an idea. The Saints were rather in a down-cast condition in this place, (the Eliza ward of Buffalo Prairie Branch), when we were visited by Br. George Kerr, about the 20th of January. He gave six discourses, and created a greater interest amongst the disbelieving class of the community than I had ever seen before; although this place has been visited by several able Elders; and infused fresh courage into the Saints. Some

are ready to join, but wait on account of their friends. You, I presume, know why Br. Kerr was taken from us so soon. I pray God's blessing may rest upon him, for I believe him to be a good man.

We were visited by Br. J. J. Cranmer in February. He preached six discourses; but owing to the weather there was but few out. The people are desirous for Br. W. W. Blair to come and preach to them. I am confident that if he would come and labor here for a season, there would be some, if not many, baptized.

From your fallible brother,

L. J. ADAMS.

BEAVER, Beaver Co., Utah,  
March 3d, 1874.

*Br. Joseph.*—I think it is our duty to let God's goodness be known when he is merciful enough to heal us of our afflictions. Some six months ago I was taken with a numbness in my left side, I had no feeling whatever in my left limbs. I sent for our president, Br. Bennett; he and his good wife came; they offered a few words of prayer before the laying on of hands, and I began to feel better before his prayer was finished. He then laid hands on me, and I was healed instantly, for which I feel to thank Him to whom it is due; although our Branch is broken and scattered, the Lord still remembers us when we call on him in faith. I do hope some good Elder will favor us by coming this way, for a great many have thrown off the cloak of Brighamism that were well clothed with it when Br. Brand organized our Branch.

Yours in the gospel,

ELLEN P. COVINGTON.

MILLERSBURG Illinois,

Feb. 15th, 1874.

*Br. Joseph.*—With pleasure I pen you a few lines. The good work in these parts, although it may not be progressing very fast, yet I think it is not going backward. Of late we have had many trials to pass through, yet they are but a school for our perfection if we are faithful.

Br. Cranmer gave us a call and preached, or rather lectured, to us several times; he left here with the intention of returning home, as his domestic affairs called him.

Br. J. F. Adams is also proclaiming the glad tidings to the people of the region south of here; there is a prospect of a good work there; some have already expressed their intention to obey the truth.

I am persuaded that there are several honest yet in Millersburg, who will ere long come out and embrace the truth. The Saints as a general thing seem to be pressing onward, with a desire to "work out their soul's salvation with fear and trembling."

Br. H. C. Bronson has been doing a good

work in Viola, where he has preached several times lately. I do not speak particularly of these laborers, for fear they might think I was assuming to report their labors; but write in general terms to give an idea of the state of the work in this region. With a desire and expectation with the Lord's aid to do all I can for my Master, I remain your brother in the covenant.

J. M. TERRY.

JOPLIN, Missouri,

March 7th, 1874.

*To all the Saints, Greeting.*—This morning it came into my mind to write a few lines for the *Herald* just as they occur to my mind. I do not write because I feel gifted in writing, but because I know a word from your aged servants cannot fail to interest all to whom this short letter is addressed. Well, you say, how do our old servants who have so recently enlisted in this great and glorious cause get along. The winter is now past, and we have enjoyed great peace in believing; we have had much of the good fruit of the Spirit; we feel very happy that we have lived out a good old age, and thus learning many of God's precious truths that we never should have known had not our lives been lengthened. We have been quite busy in disseminating a knowledge of those precious pearls of great price. We feel very sanguine in our expectations of reaping some fruit ere long. Some of our children are fully persuaded. Truly the Lord is good, his mercy endureth for ever. We have had some meetings of interest. Mr. Short has preached; it has been too wintry for our preaching brethren to come as yet; hope they will come soon. Those few of us who are here in this mining town are fully awake and standing upon the watch-tower.

ELIZABETH SHORT,

Wife of C. W. Short, Elder.

BRIGHT, Ontario,

March 2d, 1874.

*Br. Joseph.*—Since our Two Days Meeting in the Zone Branch I have been endeavoring to do all that I could in my weakness to preach the gospel of the kingdom; joined Br. Davis October 25th, when in company with him we visited all the Branches in Upper Canada, and preached as the way opened up; found the Saints well in general, most of whom were trying to adorn their religion. On the 8th of December left Br. Davis in the Lyndesley Branch, when I started for home to the township of Blenheim, where my father lives, where I commenced a series of discourses to attentive congregations; but did not baptize any. From there I went to the Province of Quebec, to the Norton Creek Branch, found the Saints well and strong in the faith, but in a scattered condition;

visited them all, found some of them in York State in the lumber woods, where I endeavored to present the gospel. From there I went to where the Branch was organized, thence to Montreal where I found Br. Silas Nichols, who was Priest of the Branch, where I stopped nine days; did not preach there in public, but did some fireside preaching wherever I got a chance; found out that the gospel had been preached there some thirty-four years ago on board of a vessel in the harbor, as the Elder could not get any other place to preach; got acquainted with a man that heard the Saints preach; he also stated that an acquaintance of his was there this winter from Salt Lake, who was married to one of Brigham's daughters; but claimed not to believe in polygamy. While in Montreal I visited several of their churches; they seemed to be very zealous in their religious worship. Br. Silas, with his family, moved back to where the Branch was organized the same day that I left Montreal. I am now at home, but intend to start for the West this week. Excuse these few lines from your brother in the gospel, hoping that I may be faithful to the end, and at the last be saved with all the Israel of God, and for the welfare of Zion I shall ever pray.

JOHN MCKENZIE.

WATSONVILLE, California,

March 2d, 1874.

*Br. Joseph Smith.*—Br. D. S. Mills and myself have been up on the San Benito Creek. Br. D. S. Mills baptized six a week ago yesterday, in the Jefferson Branch. Brn. Mills, Cook and others have done a noble work in that section. I enjoyed our visit hugely. The Spirit was with us to make us glad, and we rejoice in loving communion with as good, earnest and warm hearted a people as it has been my lot to meet in many a day. Our stay of two weeks was one long continued meeting. The brethren and sisters going with us from house to house, we carried our meetings with us. Br. J. Henry Lawn, of the San Benito Branch, kindly taking his team, carried us to the Jefferson Branch, some fifteen or twenty miles away. He staid with us and brought us on our way down the valley to San Juan. Brn. Benjamin Hollowel, Lorenzo Twitchell and wife also coming down, we had a good time yesterday and last night. This morning Br. Silas Twitchell hitched up his team and brought us down here. We propose holding some meetings here this week, and next go to Santa Cruz, and there hold a course. Br. D. S. Mills is a most excellent speaker, and ought to be kept in the field constantly; but he has a family who depend on him. His health will not permit him to do hard work, but there are few men more capable to preach the word in the

whole Church. I received a letter from Br. A. B. Johns, of Nevada, urging me to come over there. If I were made into half a dozen men I could scarcely fill the calls made for me, in my field; and again I urge the necessity of a division of this Mission and the appointment of some one to Utah and Idaho, as a separate Mission from the Pacific Slope. Situated as I am, I cannot do the Mission justice. There are no laborers in Oregon, I ought to go there. Nevada needs my presence. No report comes to me from Utah or Idaho. I know nothing of the state of the work in those parts of my field, except as I learn through the *Herald*; and there is Montana also, as a part of my field; I tell you, Br. Joseph, I'll not get over the ground soon, at my present rate of traveling, and my hope of seeing home again soon is very slim indeed. The work in California never looked better; in fact, a more general interest is felt all over the State, both in the Church and out of it; yet there are a few places where sleep and slumber seem to be heavy upon the eyes of the understanding of the people; but the Spirit is working, may God speed it. Kind love to all. I remain yours ever,

ALEXANDER H. SMITH.

DAYTON, Nevada,

March 8th, 1874.

*Brother Joseph.*—I presume it is a very rare occurrence for you to receive correspondence from the Nevada District outside of business letters. There may be many plausible excuses, but you must not draw the inference because we do not write, that we are weak or slumbering; the proof to the contrary is, that the records of our works stand out in bold relief, which we as Saints in this District are justly proud of. There are not many in these vallies, who call themselves Saints, who would hold on to a dollar until it cramped their fingers, when it was required for the welfare of Zion. Nearly one-half of the Saints, as represented by our Conference minutes, are scattered or non-residents within the limits of this District at the present time, and a large per centage of the remainder are what is termed poor, but not destitute. From these combined circumstances, the *Herald* office can draw its conclusions why there is not a greater subscription for the *Herald* in this District. To my knowledge there are many Saints here who subscribe for two or more copies of the *Herald* for the poor Saints and missionary purposes. There are others who have ample means act to the reverse; human nature is just as extant among us as any other community or body of people.

We are looking daily for Brn. Alexander H. Smith and Wm. Anderson to drop down among us from a snow bank, (for they will have to pass vast beds of snow to reach

here.) I presume they will come "unheralded and unannounced;" but warm hearts and outstretched hands are ready to greet them, or any other servant of God who should visit us. Most of the Elders here are alive to their duty; no matter how great the magnitude of the labor that may loom up before them, they are willing to lay aside personal comforts, and ignore their cheerful homes to battle for the kingdom of God. We are not asleep, but moving along silently and prayerfully, driving the gospel wedge, here or there, in the ranks of wickedness, undaunted, nor discouraged. We fully realize the truth, "Paul may plant, Apollos may water, but it is God who giveth the increase." We labor in hope and are fully satisfied that our feeble efforts are sanctioned by our Father in heaven. The campaign of this District for 1874 is not a political one, seeking for emolument or an office; but against sin and ignorance of the truth. As a rule the Elders when they can leave business and "camp followers" for a season, and go forth as the Spirit of God may direct; firstly, break up new ground, or glean over the old; secondly, an Elder to preach one or more times where an opening presents, then move on to another field; another Elder steps in his place; and so on, the same is to keep moving as the Spirit directs where good can be done, hoping that in our efforts the Saints will remember us in faith and prayers.

I have just returned from the District Conference. It was held in Genoa, an old Mormon town founded by Brigham. It is pleasantly located at the foot of very high mountains, amidst a fine farming country sloping down to the Carson river. One of the first persons I had the pleasure of striking hands with on my arrival, was Brother Abenego Johns, President of the District, an old time Saint, faithful and zealous for the cause of Zion. He is of sterling worth to the Church in this District. The Conference met in the Court House, kindly procured for the use of the Saints by the gentlemanly sheriff of Douglas County. Quite a respectable number of Saints were present, notwithstanding the cold inclement season, the love of truth and duty enticed them from their firesides, from the radius of twenty-five miles around. Among the number I noticed old Mother Mott, verging on eighty years old. "She must come to Conference," and come she did through a driving snow storm in an open wagon, for a number of miles—more shame to many younger, who would not venture out in the storm. The larger portion of the Saints present were elderly persons, bordering on the meridian of life. As I sat looking on their bent forms and furrowed brows, a sad reflection crossed my mind how soon nature must bow to Jehovah's decree, and "we must take the parting hand." The

Conference passed pleasantly and harmoniously, not a jarring discord arose to disturb the joy and peace that swelled the bosoms of the Saints present.

T. R. HAWKINS.

## Conferences.

### Kewanee District.

Minutes of the Kewanee District Quarterly Conference, held at Kewanee, March 7th and 8th, 1874. Br. H. C. Bronson in the chair; E. Stafford, Clerk.

The minutes of previous Conference read, and approved as read.

*Reports of Branches.*—Bryant has 20 members; received by certificate 4; children blessed 1.

Davenport has 25 total membership; baptized 1; children blessed 2.

Finances: Amount received \$52.75. Paid to H. C. Bronson \$6.65. Incidental expenses \$46.10. Total expenses \$52.75.

Princeville has 25 members; 1 child blessed.

Millersburg has 25 members; 1 child blessed. Report of finances presented, but lost.

*Reports of Elders.*—J. D. Jones, J. Chisnall, C. C. Reynolds, and I. B. Larew reported labors.

*Miscellaneous Business.*—The President having demanded the licenses of two Elders, G. F. Kerr and J. Snethen, suggested that a committee of three be appointed to examine the charges preferred, which governed him in said demand.

Moved that J. F. Adams, D. S. Holmes and I. B. Larew be said committee.

*Saturday Afternoon Session.*—The committee appointed to examine the nature of the charges against G. F. Kerr and J. Snethen, justified the President in his act, and recommended that these brethren be tried according to law at the earliest opportunity. The report was accepted and the committee discharged.

*Branch Reports resumed.*—Butternut Grove has 27 members.

Canton has a total strength of 45; baptized 3; received by letter 2.

Financial Report: Money received this quarter \$247.89. Paid out on Branch debt \$230.33. Balance on hand \$17.56.

Kewanee has 106 total strength; received by certificate 1; removed by certificate 3; excommunicated 4; less otherwise 1; children blessed 4.

The Kewanee Sunday School reported officers 2, teachers 5, scholars 68—total 75. Average attendance 60; verses read containing watch-words 413; number of *Hopes* subscribed for 60. Money received \$12.21. Paid out \$11.37. Balance on hand \$0.84.

Financial Report: Money received \$39.-

30. Paid out \$41.95. Branch debit \$2.65.

Buffalo Prairie has a total strength of 80; excommunicated 2; 1 child died; 1 child blessed; decrease 10, eight of which is by error of last report.

Financial Report: Amount received \$112.80. Paid out for the support of the poor, to the ministry, and for Branch expenses \$112.80.

*Miscellaneous Business.*—Resolved that the several Branches comprising this District, be authorised to forward lines of membership to members who have been absent from the precincts of said Branches for the period of one year; provided, that the said members are living nearer to other Branches.

Resolved that when this Conference adjourns, it does so to meet at Buffalo Prairie on the 6th and 7th of June, 1874.

Resolved that Brn. J. F. Adams and I. B. Larew be requested to labor in Keithsburg, Ill., and elsewhere as opportunity offers, and report at the ensuing District Conference.

Resolved that Br. J. Chisnall labor in the vicinity of the Union School House, Knox Co., Ill., and also in Viola, Mercer Co., Ill., as his circumstances permit, and report at the next Conference.

Resolved that Br. H. C. Bronson be our representative to the Annual Conference, to be held at Plano, April 6th, 1874, and that this Conference defray his traveling expenses.

The following was presented:

Resolved that a sister in this Church has the right to act as statistical or financial secretary.

Upon the vote being taken, the resolution was lost.

*Saturday Evening Session.*—Met in social capacity and enjoyed a rich repast from the benevolent hand of our heavenly Father, Through the heavenly gifts were spoken words of cheer, comfort and consolation, as well as admonition to duty, especially to the Elders to carry the words of life to those perishing for the lack of the same.

*Sunday Morning.*—Br. J. H. Hopkins preached from Rom. 5:17. Subject, "Resurrection of the dead." Sunday afternoon Br. J. F. Adams preached a discourse on "Practical Charity," from 1 Peter 4:8.

*Sunday Evening.*—Transacted some little business before holding another social meeting. The President suggested that a court of Elders, consisting of three outside of the Kewanee Branch, be appointed to try the case of Br. J. Sneathen.

It was moved that the President be one of said court, and that he appoint the other two to assist him. He appointed Br. C. C. Reynolds and J. M. Terry; place of meeting Kewanee, time not specified.

Moved that we sustain Br. Joseph Smith as President of the Church of Jesus Christ

of Latter Day Saints, and Brn. W. W. Blair and D. H. Smith as his Counsellors, and all the Church authorities, including our worthy District President, in righteousness.

Resolved that this Conference will use its influence to get every member to subscribe for the *Herald* and *Hope*, and as many others as possible.

There were present Elders 19, Teachers 3, Deacons 1.

The order of the meeting was then changed to a testimony meeting which lasted to a late hour, the Saints vying with each other in rising to speak to bear testimony, and the goodness of our God was repeated and the affirmations of the Spirit on Saturday evening confirmed on this. On Saturday evening, as well as this evening, the power of God to heal was present in the administering to the sick, as those administered to testified.

On Sunday afternoon, after preaching, four children were blessed and one sister administered to for her health. A good feeling prevailed throughout the entire Conference, and, as a general thing, good order prevailed, and brotherly forbearance was exercised in all differences on questions presented for consideration.

### Welsh Conference.

The Quarterly Southern District Conference was held in the Castle Inn Hall, Fleuer De Lys, New Tredegar, Monmouthshire, Wales, England, on Sunday, Feb. 8th, 1874. Br. R. Evans, President; E. Morgan, Clerk. Prayer was offered by the President.

The President said, As the Lord will cut his work short in righteousness, so we by the wisdom of the Spirit may do more work with less words, and in less time, if we strive to do so.

*New Business Done.*—The minutes of the last Conference read and approved.

The President put the condition of the Merthyr Branch before the council, and said that Elder J. S. Patterson nor himself felt to disorganize that Branch at present, seeing that so many of its members were scattered about there.

The President laid before the Saints the fact that the District was without a President, and called upon them to select one from among themselves. Then Elder D. Griffiths was elected President of the Southern District. It was

Resolved that the Presidents of Branches continue in their presidency.

*Reports of Branches.*—Aberaman: total number 34.

Llanvapan: total 5.

New Tredegar: 3 emigrated to America. Total number 29. Preaching in the open air twice at Maesy cwmwr since Conference.

Merthyr, Tonyr Ystrad and Beaufort Branches not reported.

Elder T. E. Williams reported himself in good feeling.

Elder Dan Davies reported himself of the knowledge as he had of the Latter Day Work, and of his determination to go with it to the end.

E. Morgan reported himself in good feelings, as he did feel thankful to his heavenly Father for having such a fine day for Conference. He said he rejoiced to see so many of his brothers and sisters come together, as he thought they had some respect for the work of the Lord, or else they would not be there.

Elders Bishop and Owen stated that they would rather help to organize two Branches than to disorganize one.

Resolved that Elders J. Bishop and Wm. Owen be authorized to try to restore the Merthyr Branch.

Resolved that an Elders' Council meeting be held on the second Sunday in every month; the first to be held at Aberaman the second Sunday in March, 1874.

*Afternoon.*—Prayer by Elder Bishop.

The President made some remarks how to roll on the work of the Lord.

Resolved that we uphold Bro. Joseph Smith, the President of the Church of Jesus Christ, W. W. Blair and D. H. Smith his Counsellors; also all the spiritual authorities of the Church in America.

Resolved that we uphold Bro. John S. Patterson, the President of the European Mission.

Resolved that we uphold Br. R. Evans, the President of the Welsh Mission.

Resolved that we uphold Br. E. Morgan, the President of New Tredegar Branch.

Resolved that we uphold Br. D. Davies, the President of Alberaman Branch.

Resolved that we uphold Br. T. E. Williams, the President of Llanvapon Branch.

The meeting was opened for all the officers and the Saints to bear their testimonies boldly of their knowledge of the work of the Lord in these last days. The majority of them did so.

The President made some remarks concerning his knowledge that Br. Joseph, the Martyr, was a true Prophet of God.

Officers present: Elders 10, Priests 2, Deacon 1—total 14.

Resolved that the next Southern District Conference be held at Aberaman, near Aberdare, Glamorganshire, Wales, on the second Sunday in May, 1874.

Prayer by Elder D. Griffiths.

### Des Moines District.

Report of the Des Moines District Conference, held at Br. Wm. C. Nirk's, Independence Branch, Jasper Co., Iowa, Feb. 28th, 1874. Elder John X. Davis presided; Elder John Sayer, was Clerk.

Minutes of last Conference were accepted. Elder S. E. Inmann was invited to take part in the Conference.

*Branch Reports.*—Newton reports 36 members; 1 baptized; 2 received by letter; 1 cut off; 1 removed.

Independence: 43 members; 1 removed.

Pleasant Grove: 34 members.

South River: 7 members.

*Elders' Reports.*—Elder Wm. C. Nirk has baptized one, and has attended to his Branch.

B. Meyer finds there are calls for more laborers in the vineyard; has baptized one.

Shelby Baker has preached one funeral sermon, and preached in his neighborhood.

George Smith reported.

John Sayer has preached five times and borne testimony whenever opportunity presented.

George Walker has preached in Warren county four times, and helped to organize the South River Branch, assisted by John X. Davis and Elder Stamm; ordained one Teacher, one Elder and one Priest.

Thomas E. Lloyd has preached several times this last quarter.

John X. Davis has preached six times in the Branch, three times at Hartford, and has baptized one and ordained one.

S. E. Inmann has preached six or eight times in Southern Kansas; administered to one sick with good effect; administered to his niece and she recovered of the fever; intends to go to Ohio; has many relations and friends there. Baptized one on the 8th of January, and two on February 4th, and administered to one sick child, and she was restored to health. Blessed two children in Tama City, and appointed Priest Bush to look after those who had been baptized. They request that some Elder may be sent out there to preach.

N. Stamm says he labored in company with Elder Nirk, and after Br. Nirk left Elders Walker and John X. Davis came to labor with me. I have preached twenty times; baptized one; administered to some sick with good effect. We organized a Branch with seven members in Warren Co.

Alfred White has arranged with his brother, I. N. White, "to be out and do the preaching while I remain at home to attend to the business. I have a great desire to roll on the work of the last days."

I. N. White: I have labored in connection with Elder Bartly Meyer. We have preached eighteen times or more with good success. Br. Meyer baptized one. I confirmed the same. There is one more gave her name for baptism, which we will attend to soon. There is greater inquiry to hear the word than I have ever experienced in our District. I hope to be able to give nearly all my time to the ministry from this time, ever praying for the cause.

Priest Rufus White says he has visited nearly all the Saints in the Newton Branch.

Teacher Shelhart says he has visited the Saints in his Branch several times and has held several prayer meetings, and the Saints have been greatly blessed with the Spirit.

Deacon Curtis White says he has attended to his duties in opening the meeting, and, when not engaged, he has led several prayer meetings.

Resolved that no Elder of this District shall ordain officers out of the Branches, or organize Branches without the consent of the District Conference.

Resolved that the Branches in this District be requested to establish a permanent fund to assist the Elders with means of support for their families, while out preaching the gospel through this District, and to defray District expenses.

Resolved that the Elders go out two by two to preach the gospel, according as their circumstances will admit.

Resolved that we sustain Br. Joseph Smith as President of the Church, and all the authorities of the Church in righteousness.

Elder Alfred White was sustained as District President; Elder John Sayer as Clerk; and Br. A. White as Book Agent.

Resolved that when we adjourn, we do so to meet at Br. W. R. Vice's, at Pleasant Grove Branch, Polk Co., on May 30th, 1874, at 3 o'clock P.M.

### Philadelphia District.

Conference was held at Cosmopolitan Hall, Williamsburg, N. Y., Feb. 22nd, 1874. Conference opened with singing and prayer. Br. T. W. Smith was chosen to preside, and Bro. W. Taylor to act as Clerk, with Bro. Slater as assistant.

Report of last Quarterly Conference read and rejected, not being correct.

Br. Smith then gave some instructions on the nature of Elders' Conferences, and the duties of clerks in making out reports.

*Elders' Reports.*—Br. Stone (Phila.) reports having done all in his power to bring the Saints to a reconciliation.

Br. Webb reports having assisted Br. Stone in trying to bring the Saints to peace and harmony.

Br. Truman (Williamsburgh) expressed his desire to continue in the faith of the Lord.

Br. Whitnell expressed his faith in the work, and prayed for its progress.

*Branch Reports.*—Philadelphia, rejected, not being presented to Branch before sent to Conference.

Bethlehem, was not correct.

Williamsburgh report was corrected by permission, and received.

Br. Cameron then offered his resignation as Clerk of District. Resignation accepted.

Moved that the name of District be changed, and be called Philadelphia District. Carried.

After a short recess, Conference was resumed, when, after singing and prayer, Br. T. W. Smith delivered a discourse from 1st Cor. 15: 3, 4.

2:30 P.M.—Opened by singing and prayer, for a fellowship meeting. The Saints all rejoiced; giving expression to their feelings. The Spirit of God was poured out in prophecy, tongues and interpretations, exhorting the Saints to be faithful and diligent in their duties and the Lord would be with them.

Sacrament was then administered.

5 P.M.—Unfinished business was called for. The absence of Br. Reeves was mentioned, by the President recommending him to be sustained till next Conference.

Resolved that we sustain Joseph Smith, his Counsellors, the Twelve, Seventies, Elders and Saints by our faith and prayers.

Some discussion then ensued in reference to Br. Reeves which was left under consideration for next Conference.

Resolved that we sustain Br. T. W. Smith as President of the Eastern Mission.

Conference was then called to order for preaching, and Br. Smith resumed his address of the morning, with good effect.

At the conclusion of the discourse one applied for baptism, with a manifest desire to be received into the fold of Christ.

Moved that Conference adjourns to meet at Bethlehem, Pa., on the second Sunday in May, subject to alteration if requisite.

Prayer by the President and Conference closed.

P. S.—Two others (women) were baptized on Monday morning by Br. Smith. Confirmed on Tuesday night by Brn. Smith, Jos. Squire and Thos. Truman.

### Southern Indiana District.

Conference met pursuant to adjournment, at Eden, Floyd Co., Ind., February 28, 1874, at 11 o'clock A.M. Harbert Scott, President; J. S. Constance, Secretary.

Opened with prayer by the President.

Minutes of last Conference read and approved.

*Branch Reports.*—Union: present strength 28. Three received by letter since last report.

Low Gap: present strength 15; baptized 2; removed by certificate 2.

Pleasant Ridge: present strength 9; baptized 1; children blessed 5.

Eden: present strength 36; baptized 1; admitted by certificate of removal 2.

New Trenton: Organized Feb. 11th, 1874, by B. V. Springer; present strength 9;

baptized 8; received on original baptism 1.

*Elders' Reports.*—I. P. Baggerly had been hindered some by sickness, had baptized one, and preached some in Crawford and Perry counties. The work was spreading; had received a letter from a gentleman in Spencer county, requesting him to come and preach.

B. V. Springer went from the Conference to Crawford and Perry counties, from there back to Jefferson county, settled his family, and had since labored in Dearborn and Franklin counties. Had baptized ten; organized a branch, Feb. 11th, 1874, composed of nine members.

Harbert Scott had been detained at home.

Priest M. R. Scott had labored to the best of his ability in his Branch, and expected to continue to magnify his calling.

A. S. Davidson reported, through B. V. Springer, that he was firm in the faith and making use of every opportunity offered to magnify his calling.

Volunteers were then called for by the President. Brn. I. P. Baggerly and B. V. Springer responded, agreeing to do what they could in their localities.

The following resolutions were passed:

Resolved that a committee of three be appointed to arrange the further business of the Conference.

That the President appoint said committee.

That said committee be empowered to investigate any or all matters that may come before this Conference, that need investigation, and report before close of Conference.

That Moses R. Scott be ordained to the office of an Elder, in accordance with a previous call, and vote of the Branch.

That Columbus Scott be ordained to the office of an Elder, in accordance with a previous call and recommend from the Union Branch.

That the District funds be placed in the hands of the District Clerk, subject to the order of the District President.

That Harbert Scott be released from all obligations to the present District Treasurer.

That the present Treasurer be requested to pay over all funds in his hands to his successor, by order of the District President.

That all previous resolutions in reference to District treasury be and are hereby repealed.

7 P.M.—Preaching by B. V. Springer.

*Sunday March 1st, 11 A.M.*—Preaching by the President. Fifteen minutes intermission was given, when the Saints gathered for sacrament and testimony meeting, B. V. Springer presiding. Many bore testimony to the truth of the work. At the close of the meeting Brn. M. R. Scott and C. Scott were ordained, as per resolution of

Conference. B. V. Springer assisted by I. P. Baggerly officiating. The good spirit prevailed during the meeting.

7 P.M.—Preaching by B. V. Springer; after which, in consequence of important business before the committee, adjourned till Monday evening, March 2nd, 7 P.M., at which time Conference assembled and proceeded to business. Committee reported, as follows:

*To the Saints in Conference assembled.*—We, your committee appointed to investigate all matters pertaining to the Conference business, beg leave to submit the following: In pursuance of our duties as said committee, we visited Br. J. G. Scott and family, reasoned with them relative to their claims to special and strange manifestations of the Spirit, and after a careful investigation of the matter, have come to the conclusion that they are misled and are laboring under a delusion; and we, your committee, were unable to disabuse their minds relative to the matter. We would, therefore, recommend that the Eden Branch release Br. J. G. Scott from the position he occupies as President of said Branch. And further, your committee would respectfully represent, that in the matter of the ordination of Monroe Scott and Thomas J. Bell, at our Conference, held in November last, after a careful investigation they have concluded that the same was out of order and consequently illegal; and we would recommend that the Eden Branch take proper steps to ordain the said brethren to the respective offices to which they were called.

Respectfully submitted.

B. V. SPRINGER, }  
M. R. SCOTT, } *Committee.*  
I. P. BAGGERLY, }

The report was accepted and the Committee discharged.

The following resolutions were then passed:

Resolved that when this Conference adjourns it does so to meet near Marietta, Crawford Co., Ind., on the 30th day of May, 1874, at 10 o'clock A.M.

That Br. Columbus Scott labor the ensuing quarter in Crawford, Perry and Spencer counties, in connection with Elder I. P. Baggerly.

That we sustain B. V. Springer as missionary in Southern Indiana and Kentucky, and request the General Conference to continue his mission.

That all the official members be requested to report themselves in person at the next Conference.

That Branch Presidents be requested to interest themselves and encourage their members to make more effort to sustain the district treasury.

That this Conference grant licenses to those who have been ordained. In accord-

ance with this resolution licenses were granted to M. R. Scott, Columbus Scott and Wm. H. Chappelow.

On motion all the spiritual authorities of the Church were sustained. Harbert Scott was sustained as President, and J. S. Constance as Secretary of the District.

Officials present eight.

The minutes were ordered sent to the *Herald* for publication.

A few closing remarks were made by the President, and also by B. V. Springer, instructing and encouraging the Saints.

### Pottawattamie District.

The above Conference was held at Council Bluffs, Iowa, Feb. 28th and March 1st, 1874. James Caffall, president, and Frederick Hanson, secretary.

Official members present, twenty-three.

*Branch Reports.*—Council Bluffs: 97 members. Wheeler's Grove: 54 members. Boomer: 14 members.

The spiritual condition of Branches by Presidents:

Council Bluffs, by C. A. Beebe, in a good condition; no difficulty existed.

Crescent City, by Wm. Strang, very good, with a few exceptions.

Wheeler's Grove, by L. Campbell, was doing very well; there was a little difficulty, but thought that it would come out right soon.

Boomer, by John McLand, their endeavors were to do the best they could; knew of no difficulty.

North Star, by H. Hanson, had not been holding meetings during the last quarter on account of the winter, and also nearly all the members being well advanced in years, and scattered.

Union, as formerly reported.

*Reports of Elders.*—Asa Walden, Daniel Dodson, C. G. McIntosh and D. P. Hartwell had labored in their respective places with apparent good success.

Br. Joseph Lambert was present, and by request reported; said that he had not preached any in this District during the Quarter. His labors had been in Harrison county, at Twelve Mile Grove and Woodbine.

John Baerman, by request, reported that he had preached in Council Bluffs, Crescent City, and other places.

President Caffall reported that he had visited the Wheeler's Grove and Crescent City Branches; the most of his time had been called to other places of the globe in accordance with the mission assigned him at the Fall Conference; did not believe that he could do any more during the coming quarter. He thought it would be advisable in consideration of his calling, that the District should choose some one else to travel

constantly in the District, as there were good opportunities for preaching everywhere. He had also received from the District \$11.50 for the support of his family.

Br. A. G. Weeks reported by letter.

On motion, Brn. Hartwell and Dodson were appointed to labor at the Peries school house.

On motion, Brn. Walden and Palmer were appointed to labor at Clark's school house.

On motion, Br. Bybee was requested to labor in the northern part of the District.

On motion, the Elders in the Wheeler's Grove Branch are requested to labor east of Wheeler's Grove, and at Church Hill; and as far east as Lewis, if practicable.

On motion, Br. John C. Bassett was requested to labor under the direction of Jas. Caffall.

On Motion, all Elders and Priests not employed in the District nor Branches, are requested to preach wherever they can find an opening.

Report of Andrew Hall, Bishop's Agent: Received up to date, on Tything, \$70.00; paid for an account book, 75 cts.; balance on hand, \$69.25. Br. Hall here asked the Conference if any of that money would be needed in the District to help the work during the coming Quarter? It was therefore,

*Resolved*, That the Agent be requested to suggest to the Bishop that the present need of the District requires the means on hand.

On motion, C. G. McIntosh was chosen President of the District during the coming Quarter.

Resolved that we sustain the constituted authorities of the Church in righteousness.

Minutes of Conference read.

Preaching during Conference by Brn. Joseph Lambert and E. L. Kelley.

Conference adjourned to meet at Crescent City, on the last Saturday of May, (30th), 1874.

## Miscellaneous.

### General Church Recorder's Report.

(Continued from page 92.)

Since my report was published in the *Herald* of Feb. 1st, 1874, only a few Presidents and Clerks of Branches of the Church have accepted my invitation to send to me their post office addresses, with a stamp from each Branch, that I might inform them of what is needed to correctly represent their Branches in the General Church Record. There are yet a large majority of the Branches which either have no record, or *defective* records in the General Church Record. The presidents and clerks of all these Branches are *again* invited to accept

the invitation, especially the presidents and clerks of the following Branches :

Abberaman, Wales.	Lone Star, Ala.
Alameda, Cal.	Magnolia, Iowa.
Allenville, Iowa.	Maiaid, Ida.
Antioch, Ala.	Merthyr, Wales.
Atchison, Kansas.	Mill Creek, Iowa.
Bandera, Texas.	Millshoals, Ill.
Bear Isle, Maine.	Montrose, Iowa.
Beaufort, Wales.	Morning Star, Iowa.
Bell Creek, Neb.	Mottsville, Nev.
Belmont, Ohio.	Mount Olivet, Fla.
Bevier, Mo.	Nebraska, City, Neb.
Birmingham, Eng.	Nemaha, Iowa.
Braidwood, Ill.	Nephi, Iowa.
Brooksville, Maine.	Netawaka, Kan.
Brush Creek, Ill.	New Tredegar, Wales.
Buffalo Prairie, Ill.	North Mines, Ind.
Burlington (Eng.) Iowa.	North Pigeon, Iowa.
Burlington (Ger.) Iowa.	Olive, Ont.
Butternut, Iowa.	Omaha, (Eng.) Neb.
Campo Bello, Maine.	Petaluma, Cal.
Centreville, Cal.	Pittsfield, Ill.
Coldwater, Ala.	Platte, Mo.
Coldwater, Mich.	Pleasant Hill, Ala.
Columbus, Kansas.	Pleasanton, Kan.
Columbus, Neb.	Pleasant View, Maine.
Deer Creek, Ill.	Pleasant View, Kan.
De Kalb, Mo.	Plum Creek, Iowa.
Dennisport, Mass.	Pond Creek, Ala. or Fla.
De Soto, Neb.	Rabe's Station, Mo.
Dry Fork, Ill.	Rochester, Ont.
Dry Hill, Mo.	Rock Creek, Ill.
Eden, Ind.	Rockland, Maine.
Elm Creek, Iowa.	Sacramento, Cal.
Elm River, Ill.	Salem, Iowa.
Ephraim, Utah.	San Bernardino, Cal.
Eureka, Ala.	Sandusky, Wis.
Eureka, Cal.	San Francisco, Cal.
Evening Star, Ala.	Santa Rosa, Fla.
Fairview, W. Va.	Shell Creek, Neb.
Fanning, Kan.	Spring Valley, Iowa.
Galesburg, Kan.	St. Louis, Mo.
Galland's Grove, Iowa.	Syracuse, Ohio.
Gallatin, Mon.	Tarkeo, Mo. or Kan.
Gartside, Ill.	Turkey Creek, Mo.
Gravois, Mo.	Twelve Mile Grove, Iowa.
Gulldford, Mo.	Ton Yr Ystrad, Wales.
Harlan, Iowa.	Union, Iowa.
Harris Grove, Iowa.	Union, Mills, Mo.
Hazeldell, Mo.	Viola, Wis.
Healdsburg, Cal.	Walsall, Eng.
Kennebec, Maine.	Watsonville, Cal.
Lamoni, Iowa.	Webster, Wis.
Leon, Iowa.	Whereso, Mo.
Liberty, Iowa.	White Cloud, Kan.
Little Deer Isle, Maine.	Williamsburgh, N. Y.
Little Kennebec, Maine.	Willow Creek, Mon.
Little River, Iowa.	Willow, Wis.
Little Wabash, Ill.	Wilton, Iowa.
Llanfabon, Wales.	

From different sources I have obtained a few more statistical reports from Branches. The names of these Branches, number of members, and dates of their reports are as follows :

Armstrong, Choctaw Nation...	23	Jan. 1, 1874.
Batavia, Ill.....	18	Feb. 21, "
Bellville, Ill.....	41	Mar. 8, "
Benton, Mo.....	11	Feb. 24, "
Birmingham, Eng.....	47	Nov. 29, 1873.
Boomer, Iowa.....	28	Dec. 31, "
Boston, Mass.....	25	Feb. 18, 1874.
Burlington, (Eng.) Iowa.....	18	" 28, "
Chariton, Iowa.....	7	" 15, "
Clay Cross, Eng.....	19	Nov. 29, 1873.
Croton, Iowa.....	22	Mar. 1, 1874.
Columbus, Kan.....	28	Jan. 31, "
Columbus, Neb.....	47	Dec. 27, 1873.
Dartmouth, Mass.....	17	Feb. 16, 1874.
Davenport, Iowa.....	27	" 13, "
Dry Fork, Ill.....	23	Dec. 6, 1873.
East Brewster, Mass.....	19	Feb. 16, 1874.
Elm River, Ill.....	10	Dec. 6, 1873.

Fremont, Iowa.....	75	Feb. 1, 1874.
Galesburg, Kan.....	48	Jan. 31, "
Hanley, Eng.....	24	Nov. 29, 1873.
Lamoni, Iowa.....	79	Feb. 23, 1874.
Leland, Ill.....	8	" 21, "
Liberty, Iowa.....	13	Jan. 1, "
Malad, Idaho.....	17	Dec. 27, 1873.
Mission, Ill.....	67	Feb. 21, 1874.
Montrose, Iowa.....	44	" 27, "
Mottsville, Nev.....	44	Dec. 31, 1873.
Nebraska City, Neb.....	45	Jan. 31, 1874.
Nemaha, Iowa.....	9	" " " "
North Freedom, Wis.....	46	" 10, "
Pittsburgh, Pa.....	63	Dec. 13, 1873.
Pleasant Ridge, Ind.....	9	" 15, "
Pleasant View, Kan.....	64	Jan. 31, 1874.
Providence, Ida.....	21	Dec. 27, 1873.
Rock Creek, Ill.....	30	Mar. 1, 1874.
Starfield, Mo.....	24	Jan. 18, "
Streator, Ill.....	8	Nov. 23, 1873.
Walsall, Eng.....	43	" 29, "
Wilton Centre, Ill.....	48	Feb. 21, 1874.
Wheeler's Grove, Iowa.....	57	Jan. 28, "

Total number now reported, 1,246  
Total reported before..... 6,540

Total number reported..... 7,786

ISAAC SHEEN.

*Plano, Kendall Co., Ill.,  
March 18th, 1874.*

**MARRIED.**

At the residence of the bride's father, in Canton, Fulton Co., Ill., March 5th, 1874, by Elder Mark H. Forscutt, Br. JOHN J. WATKINS, to Sr. JANE H. ROBERTS.

May their minds in future blending,  
Know the purest of earth's peace;  
May no evil cloud descending  
Cause their perfect trust to cease;  
With the other, each forbearing,  
When the times of trial come,  
Ev'ry joy and sorrow sharing  
Fill with light the halls of home.

At the residence of Br. Samuel Ackerley, in Decatur Co., Iowa, February 28th, 1874, by Br. Geo. Adams, Br. Wm. M. MOFFET to Sr. SARAH, J. ACKERLEY.

O, God, preserve the youthful pair,  
Their lives and health defend;  
Let angels guard them night and day,  
Unto their journey's end.

**DIED.**

At Pawtucket, R. I., February 25th, Sr. SILENCE, wife of Elder John HOLT.

Sr. Holt was born at Lancashire, Eng., January 11, 1822; was baptized by Elder James Crossley and connected with the Radcliff Branch, Manchester County, Eng., in 1852. She was rebaptized by Elder William Cottam, and united with the Reorganized Church at Fall River, Mass., upon the 9th of Sept. 1866. Sister Holt was an affectionate mother, a faithful wife, and a friend to humanity. She was ever firm in the faith and revelations of the Latter-Day Work. Her departing hours were calm and peaceful; she had no fear of death, but with her last words calling down the blessings of God upon those she left behind, her spirit took its flight.

O! cruel death where is thy sting,  
And boasting grave, thy vict'ry, where?  
Unchained, redeeming love to sing,  
She goes to join the heavenly choir.

C. N. B.

At Mooresville, Mo., August 11th, 1873, of flux, Sr. MARY GERMAN.

Sister German was born at Lebanon, New Hampshire, March 15th, 1796. She was connected with the Church in an early day; and was rebaptized by Bro. David H. Smith, at Hopkins, Mich., Aug. 23, 1868.—She was a member of the Hopkins Branch from the

time of her baptism until her death. Respected by all who knew her, and trusting in her Savior, she has passed through the valley in peace.

At San Bernardino, Cal., February 27th, 1874, Sr. EDNA THOMAS, aged 65 years, 5 months and 14 days.

She was born at Rutherford, North Carolina, September 13th, 1808. May she rest in peace.

At Bevier, Macon Co., Mo., October 21st, 1872, of typhoid fever, EMMA, daughter of Wm. L. and Mary WILLIAMS, born November 29th, 1868.

At Bevier, Missouri, December 16th, 1872, of croup, EVAN, son of Wm. L. and Mary WILLIAMS, born May 6th, 1871.

At Bevier, Missouri, October 28th, 1873, of fits, AMY, daughter of Wm. L. and Mary WILLIAMS, born March 5th, 1873.

At St. Davids, Fulton Co., Illinois, March 3rd, 1874, of fits, LLEWELLYN, son of Wm. L. and Mary WILLIAMS, born August 20th, 1866.

"Be comforted, and comfort one another till He comes. The righteous dead will He bring with him."

At Church Hill, Trumbull Co., Ohio, MARY JANE, daughter of Br. James and Sr. Mary CLARK, aged 1 year, 8 months, and 1 day.

At Deer Creek, Wayne County, Illinois, March 1st, 1874, of inflammation of the bowels, JOHN ALMA, son of William and Frances A. Rosson, aged 12 years and 3 days.

At Johnsonville, Illinois, January 25th, 1874, MARTHA JANE CLEMENTS, daughter of Robert M. and Mary Ann Clements, aged 18 years and 6 months.

At Fall River, Mass., March 13th, 1874, of croup, CHARLES H., son of Br. John and Sr. Elizabeth GILBERT, aged 2 years, and 14 days.

Interred, Sunday the 15th, at Oak Grove Cemetery. Funeral services by Br. John Smith.

Calm on the bosom of thy God,

Young spirit, rest thee now;

E'en while with us thy footsteps trod,

His seal was on thy brow.

Dust, to its narrow house beneath—

Soul, to its place on high—

They that have seen thy look in death,

No more may fear to die.

### Third Quorum of Elders.

The members of this Quorum are hereby urged to be prompt in sending to the Secretary thereof the full minutes of their ordination, including time, place, and by whom ordained, without which no license can be properly issued, and which items are also necessary for entry upon the Quorum Record. Address C. Kemmish, Unionburg, Harrison Co., Iowa. Please also, with the request for a license, enclose ten cents for cost of license and postage.

By order of D. S. MILLS, Pres.  
C. Kemmish, Sec.

### Notice—Bishop's Agent.

Notice is hereby given, that pursuant to commandment, and in accordance with resolution of a late District Conference, Bro. T. R. Hawkins, of Dayton, Lyon, Co., Nevada, is appointed to act as Bishop's Agent, for said Nevada Bistric.

ISRAEL L. ROGERS.

*Bishop of Church.*

SANDWICH, ILL., March 26th, 1874.

### Mothers! Mothers!

Why will you let your little ones die of Croup, when one pint of vinegar and a spoonful of salt will save them? Heat it, and wet a large cloth with it, and put it close around the neck and lungs, and give a little honey, now and then. Honey and onions boiled together are good; strain out the onions and give the liquor.

A SISTER IN THE FAITH.

### The Pilgrim's Progress.

*In the similitude of actual life in the Nineteenth Century.*

A man of the world having heard a great deal said about a better country afar off; (the life to come); and having had many troubles because of the disadvantages in the land that he had been dwelling in; (a sinful life); he resolves to start out on a pilgrimage to see if he can find out any good reasons to induce people to travel to an unknown land, expecting it to be better than the one that they do know. (Investigation). He meets on his way Mr. Atheist; (if that is the name of an unbeliever of God and the scriptures); who says to him: "Good morning Mr. Pilgrim, you seem to be starting off on a journey. I hope you are not going to leave this fine country."

Pilgrim.—"Yes, sir, I have resolved to leave this country in search of a better one. I have understood that there is a land where there is no sickness, nor disappointments, and no misery of any kind, nor even death."

Atheist.—"Well, you are making a foolish move, sure enough. A great many others have started off on the same wild goose chase, thereby making their lives miserable. I suppose you are aware that there are several hundred roads with finger-boards on each one stating it to be the correct way to the land of peace and plenty; they also have toll gates, ferries, taverns, shops, etc., along the routes, by which they make their money off of the travelers who are foolish enough to go that way. They also have their agents going in every direction for the purpose of discouraging people from staying here, and to excite them into the notion to start off on some particular route, thereby causing them to lose all they pos-

ness in the world. The fact is, the keepers of each road are all joined together in rascality, and their business is to cheat and rob all the travellers that they can get on their roads, in the meanest way imaginable."

Pilgrim.—"Well, I consider in this wise, that I can not truly say that I know that there is no such place as it is said to be, where there is no sorrow, pain, sickness nor death; and as I find no comfort in this country I am willing to run the risk, with hope that I may reach a better, knowing that if there is a better it will be worth more than all the sacrifice I can make to reach it."

Pilgrim now came to a shop where he purchased a guide book, (Bible), to the celestial country. He next came to where the road forked in a good many different ways, whereupon he is puzzled to know which to take. GOOD INTENT.

## Selections.

### The Church of Jesus Christ of Latter Day Saints.

The Quarterly Conference of the Birmingham District of this Church was held in the Saints' Meeting House, Birch Terrace, Hanley, on Saturday and Sunday (yesterday.) The sitting on Saturday was presided over by Elder Thos. Taylor, of Birmingham, who is president of the district; Elder Charles Henry Caton being district secretary. There are five branches in the district—Birmingham, Hanley, Walsall, Clay Cross, and Stafford. The reports of these branches are stated to show that the "cause" is in a very healthy condition. The total number of members now on the books is 125. There have been twelve baptized during the quarter. Elder Charles Crump, of Birmingham, reported his labors in Walsall, where the prospects of the spread of the gospel are very fair. Elders John Seville and C. H. Caton, also Priest Henry Greenwood, reported their labors in Stafford, stating that many in that town were enquiring for the truths of the gospel.—Elders William Bennett and Thomas Henry Pointon, of Clay Cross, gave a similar account for that place. The spiritual authorities of the Church in America were sustained in their position by a vote of the Conference. Elder John S. Patterson, as President of the European Mission; Elder Thomas Taylor, as President of the Birmingham District, and Elder C. Caton, as secretary, were sustained by vote of conference. The Hanley Branch has progressed at a rapid rate since its commencement some few months ago, a considerable number of new members having become attached to the Church. The Branch is under the care of Elder C. H. Hassall.

The meeting room presents quite a cheerful appearance, and is very comfortably furnished, with a view to the comfort of the congregation.—*Staffordshire Daily Sentinel, March 2.*

### Golden Grains.

Walk in singleness of mind, for the Lord is well pleased with it. The single-hearted man coveteth not gold; undermineth not his neighbor; lusteth not after diversity of meats; desireth not change of apparel; nor heighteneth himself long time, but only hath an eye to God's will, and the spirits of error can do nothing against him.

Have earnest and inward mercy towards all that are in misery, that God having pity upon you, may be merciful to you likewise. In the last days God will send his mercy upon the earth, and wheresoever he findeth inward and hearty mercy, there will he dwell; for how much mercy a man sheweth to his neighbor, so much will God show to him again.

Fornication is the destruction of the soul, separating it from God, and making it to draw unto idols; because it leadeth the mind and understanding into error; and bringeth men to their graves before their time.

Get ye wisdom in the fear of God; for if captivity come, and cities and countries be destroyed, gold and silver and all possessions perish; none can take away the wise man's wisdom, save only the blindness of ungodliness and sin. His wisdom shall become a shield to him among his enemies, and make a strange country to be as his home, and cause him to find friendship in the midst of his foes. If he teach and do such things, he shall sit with kings.

If a man drink wine till he be drunken, he traineth his mind unto the filthy thoughts of lechery, and kindles the fires of carnal desire.

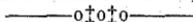
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# THE TRUE LATTER DAY SAINTS' HERALD

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JCM&Intyre

"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.

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

Vol. 21.

PLANO, ILL., APRIL 15, 1874.

No. 8.

## The Islands of the Sea.

LETTER FROM ELDERS C. W. WANDELL AND GLAUD RODGER.

Br. Joseph:—On the 6th of November, 1873, Elder Glaud Rodger and myself sailed from San Francisco on a mission to Australasia. Our vessel was the barque *Domingo*; our business—to preach the Gospel. We cast off from the pier at Stuart street wharf at 3 P.M., and at sunset were outside the Golden Gate and upon the bosom of the broad Pacific. After dark, and when the coast became shut out from our view, we still kept watch on deck until the Government light on North Point disappeared below the horizon, when we bid our final good-bye to America, and all that it held dear to us, and went below for the night. On the next morning nothing was to be seen from the deck of our vessel but the vast expanse of troubled water beneath, and the sky above, limited only by an uninterrupted horizon; but the light blue of the water showed that we were still "on soundings;" and the great number of sea birds reminded us that land was at no great distance.

Br. Rodger was suffering from sea-sickness; but in a couple of weeks he got his "sea-legs" on, and then he was "all right." To explain, I will say, that it is natural for some persons at first going to sea to resist the unceasing motion of the vessel; this produces sea-sickness. After awhile they learn to accommodate themselves to this motion, that is, they walk with limber legs and supple joints, and sit with a limber back bone; this is having their "sea-legs" on.

Whole No. 296.

On the second morning the deep ultramarine blue of the water showed that we were "off soundings;" that we were fully upon the bosom of the Great Deep. Here was the time for a multitude of thoughts to unbidden come, compelling us to a rigid examination of ourselves; showing the sacredness of the trust confided to us, of carrying to a remote portion of the earth the pure Gospel of the Son of God, and the message of love that we bear to the misled sons and daughters of the Covenant. We can only pray for strength and opportunity; for wisdom, integrity and industry in the pursuit of our calling, leaving results in the hands of him who hath called us.

On the fifth day out we were called to witness a burial at sea. One of our passengers had suddenly died. He was taken upon deck; sewed up in canvas, with a part of a pig of lead at his feet; laid upon a plank which projected somewhat over the ship's side; then, after the bell had tolled its funeral notes and the vessel had been hove to, we offered up a solemn prayer, not for the dead but for the living, and the plank was tipped up, and the corpse went with a plunge into the sea. The body would probably descend a half mile during the first twenty-four hours; an eighth of a mile during the next day; and continue decreasing in its rate of descent in inverse ratio to the increasing density of the ocean, until it will finally reach the bottom, there to rest secure from sharks and from decay until, at the command of Him who sitteth upon the throne, the sea shall give up its dead.

As soon as the corpse had disappeared

in the water the order was given to "fill away," and soon our [ship] was coursing her way for Australia. The weather continuing fine, and the wind fair, we made on the average about 160 miles per day. We watched the North Star in its continual change of altitude, until in latitude 12° N. we lost sight of it altogether. I spent a great deal of time in a critical examination of the "Lute of Zion;" "Fresh Laurels;" and the "Sabbath School (double) Bell;" making selections of the choicest gems for use in Australia. It was a pleasant occupation, and I found myself well repaid for my trouble.

On the 19th of November, in Lat. 19° 25' N., Lon. 135° 50' W., at about 9 o'clock A.M., I saw a novel sight; it was nothing less than a sperm whale in the air! He leaped from the water directly across my line of vision; and, during the five or six seconds he was in the upper elements, he must have gone his entire length, (about 60 feet). As he struck the water the ocean all around him was lashed into foam. It was grand! Besides him we had seen a large Finback, who crossed our bow at a quarter of a mile distant; and a Grayback, who played around the ship for perhaps a quarter of an hour. Besides these, and a sperm whale, feeding near the Australian coast, we saw no whales upon our passage. We saw an occasional shoal of porpoises, and many flying-fish.

We are now (Dec. 26th) within the tropics where the Sun, nearly vertical at Meridian, has a terrible power. And such magnificent sun-rises and sun-sets. Sometimes the heavens all aglow with mimic fire and gold, too bright for the naked eye to gaze at steadfastly, (we have a piece of stained window glass which we can use when necessary), while a lower range of clouds, black with moisture, stands in bold, and oftentimes fantastic relief, in the foreground. One evening the view was particularly grand. The sun was setting; a dark, ponderous rain-cloud, in the western horizon, represented a huge mountain. From the south side of the lofty apex an enormous column of fire shot upward for more than a mile, with its top canted

southward by the force of an upper air-current. It was a mimic volcano! Upon the side directly toward us, about half way down the mountain, the lava had burst forth and was running down to the sea. Farther up on the northern side, and near the top, two additional streams of lava were coursing their way down, running first northerly, then striking a mimic canyon, their course turned toward us, and down the canyon to the sea. The scene was grand, and as seen through our stained glass, the illusion was perfect.

Early on the morning of the 3rd of December we crossed the Equator in Lon. 145° W. from Greenwich. The wind was steady and fresh from the southeast. This was an exciting day. We parted the port after-fore shroud; and also a leak in the ship's bows, which had been growing worse for several days, became so bad that we had to shorten sail to keep the ship from plunging. The Captain went below to examine. He found the apron split, and a stream of water coming through. The starboard knighthead was also fractured, and it leaked badly when the ship plunged the hawse-pipes under. He stuffed a lot of oakum in the apron, and nailed a piece of board over it to keep it there. This lessened the leak, but the Captain and ship's officers determined that it was unsafe to attempt to conclude the passage in her present condition; so we bore up for Tahiti, one of the Society Islands, a little over one thousand miles distant.

#### THE SOUTH SEA ISLANDS.

From the *Pacific Directory* we find that the island of Tahiti was first discovered by Pedro Fernandez de Quiros, in 1606. Like many other early Spanish discoveries in the Pacific, this was unknown or unnoticed by the rest of the world, so that when Captain Wallis in the *Dolphin* discovered it, June 19th, 1767, it was supposed to be an original discovery. He took possession of it in the name of George III, by hoisting the British flag. In 1769 Lieut. James Cook, of the British navy, arrived here for the purpose of observing a transit of Venus across the Sun's disk; and

while here he surveyed the coast of Tahiti, and discovered several of the north-western group, to which he gave the name of Society Islands.

In 1774 Don Domingo Bonecheo was, with two Franciscan missionaries, sent by the Spanish government to establish a settlement. Capt. Bonecheo died, and the scheme of settlement failed. Several years now elapsed without any intercourse between Europe and Tahiti, but finally, in 1788, the British ship *Bounty*, Lieut. Bligh, arrived at Mata-*via* Bay, (Tahiti), for the purpose of transporting bread-fruit trees to the West Indies. She remained here five months, during which time many of the crew formed connections with the native women. After the *Bounty* had set sail for the West Indies the crew mutinied, and, sending the officers of the ship adrift, they returned to Tahiti. Fourteen mutineers remained at Tahiti. The others took their wives in the ship and sailed for Pitcairn Island, (at that time unknown to Europeans), where they remained undiscovered for many years.

It was in February, 1808, that Capt. Folger touched at Pitcairn Island, supposing it to be uninhabited. Imagine his surprise on seeing a canoe come from the shore containing two fine-looking, half-caste natives who spoke the English language as though it was their native tongue. These were the offspring of the mutineers and their Tahitian wives. It appears that the *Bounty* was well supplied with Bibles and other books, and that the mutineers had determined to bring up their children virtuously and religiously. They succeeded in creating a community, and it attracted a great deal of attention in Europe. "The happiness, simplicity, and excellence of this little isolated community were almost unequalled."

When discovered, three of the mutineers were still living. The British government did not arrest them, but, rather, proceeded to take especial care of their offspring. They were now getting too numerous for the capabilities of the Island to support them, and the government in its generosity gave them,

as a present, Norfolk Island. This Island is situated midway between New Caledonia and New Zealand, and forms a part of the British colony of New South Wales. It is a beautiful Island, and early visitors speak strongly in its praise. Says an officer on the spot, in 1847: "It is by nature a paradise, endowed with the choicest gifts of climate, scenery, and vegetable productions."

In 1798 the government established a civil colony upon this island. Subsequently it established a penal colony for doubly-convicted, and the more important felons from Sydney. This convict establishment was broken up on May 7th, 1855, and on the 8th of June, 1856, the offspring of the mutineers of the *Bounty*, amounting to 194 persons, were landed here without accident.

"Everything belonging to the *Bounty* was brought with them, and the island, with its buildings, 2000 sheep, 300 horses, besides pigs, poultry, etc., were given them as a free and handsome gift from the British government. The island was brought into a high state of cultivation by the convict labor, and its roads, buildings, and gardens were in admirable order." Such is the history of these English speaking half-castes who are now located within the bounds of the Australasian mission, and who may yet be visited by us.

Returning from this digression we will state, upon the authority already referred to, that the voyages made to Tahiti by the order of George III, excited wonderful attention in England, and one result of them was the formation of a missionary society in London, which in 1796 fitted out a ship to bring missionaries and the Bible into these newly discovered lands.

"Perhaps the very success of these missions led to their downfall, for such was their harsh and intolerant policy, that two Catholic priests, with a third person, a carpenter, were forcibly deported from Tahiti."

This aggression drew down the vengeance of the French government, and in 1842, (about six months before Bro. Addison Pratt sailed from New Bed-

ford for the South Seas), Admiral Thonars arrived and obliged Queen Po-ma-re to sign a treaty which allowed liberty to all French subjects. After various controversies, backed by the presence of a powerful fleet, Capt. Brouat, early in January, 1844, landed a strong force, hauled down Queen Po-ma-re's standard, and hoisted the French flag. Since that time the Society group have been nominally under the French Protectorate.

"In the abstract, however, French protection is but a *name*, for their power is absolute, and in a few years there will be no evidence of the years of labor and expense bestowed in rendering this beautiful island and its people civilized, in an English sense."

"The protectors, with their military system have proven to be bad colonizers; they have neither developed the few resources of the islands, nor greatly changed the character of the natives."

"It may be reckoned that by far the larger number of the inhabitants of Tahiti and Eimeo profess Protestantism, whereas the number of native Catholics does not exceed 100 in both islands."

#### THE MISSION TO THE SOUTH SEAS.

In the Spring of 1843, Joseph the Martyr appointed Elders Noah Rogers, Addison Pratt, Benj. F. Grouard, and K. Hanks, on a mission to the South Sea Islands. These brethren left Nauvoo on the first of June of that year, and embarked at New Bedford on the 9th of the ensuing October. Br. Hanks was buried at sea on the 3rd of November. On the 30th of April, 1844, they made the island of Touboni, (the principal one of the Austral group), and there left Br. Pratt. They then sailed for Matavia Bay, Tahiti, arriving there on the 14th of the same month. Bro. Pratt had great success at Touboni; and Elders Rogers and Grouard succeeded in building up a branch of the church at Pa-pe-e-te, the capital town of Tahiti.

On the 3rd of July, 1845, Elder Roger sailed for America, and some time after that, Br. Grouard left the Pa-pe-e-te branch of the church in charge of Br. Seth Lincoln, and went to A-na-a,

(pronounced, Ah-na-ah), or Chain island. He was there joined by Br. Pratt. In a short time they baptized nearly all the inhabitants on the island.

The "Pacific Directory" unwittingly pays these brethren a very handsome compliment, which we here insert:—"A great change has been brought about in the character of these islanders within the last forty years, during which the Tahitian Protestant missionaries have been established at A-na-a. \* \* \* They have imbibed better tastes, and the Christian influence has made them more peaceful. \* \* \* Since the establishment of the French Protectorate over these (Chain) islands, a Catholic mission was established on A-na-a, at the village of Tu-u-ho-za, where there are some stone chapels; but notwithstanding the zeal of these propagandists, they have not made much progress till *recently*."

Brn. Pratt and Grouard labored here, and at Tahiti and Touboni for eight years; during which time they carefully and fully taught their converts the doctrine and the order of the church, and impressed upon them a very high and pure code of morals, which they have not forgotten to this day. Finally, the Papists, finding that they could make no headway so long as the American Elders stood between their flocks and them, they influenced the government to order them away.

At this time there were between 1500 and 2000 Saints, distributed over some twenty islands. A persecution now commenced, a few particulars of which we here give. First: The Protectorate compelled the white Elders to sign a paper in which they obligated themselves to receive no support whatever from the natives, and in which they were otherwise oppressed. Next, a charge of sedition was preferred. Then their meetings were inhibited. Then all religious exercises, even to the family altar. Of course obedience to such orders had to be enforced.

At the time that Br. Pratt left, (May 15th, 1852), there were a great many of the A-na-a brethren in prison at Tahiti, and thirty-eight confined at

An-a-a. Their crime was for holding meetings after they had been forbidden by the authorities. They were diligently watched, and were forbidden to read, sing, or pray. Those at Tahiti were then compelled to work on Queen Pomare's road, and some of them were whipped so severely that they were sent to the hospital. Such was the wretched condition of the Saints at the time that their spiritual adviser, the man to whom they were attached beyond degree, was compelled by force to leave them to their fate. After he left, their persecutions became even more severe. They were forced to the Catholic church by the bayonet. In resisting this six lost their lives! The Protectorate soon found that the Papal church had given them a very troublesome job, and one that promised to last a good while, and finally, after due consideration, they released the brethren and sent them home.

At the time when this mission was established, there was no foreign market for the products of the islands, and their only market was at Papeite, where a part of the whaling fleet occasionally recruited. Now, all this is changed. The settlement of California by the Americans, and the opening of the port of San Francisco, together with the wonderful impetus given to trade in Australasia, have created an active trade with Polynesia.

The products for export of Toubonia are co-coa nut oil, fungus, and ship-timber. Of the Tomotou group, Chain Islands: pearls, mother-of-pearl, co-coa nut oil, beach-le-mar, fungus, marine shells, and coral specimens. Of Tahiti: oranges, bananas, pearls, tamarinds, co-coa nuts, oil, coffee, sugar, and cotton. The cotton plant is perennial, and needs replanting only once in five years, and then only to keep it from becoming a tree. Beach-le-mar is a moss, growing on the rocks near the sea-shore; it is a food plant with the Chinese, and finds its way to their country via San Francisco. Fungus is a stunted plant that flourishes upon otherwise barren ground, and is valuable for its coloring properties. All these find a ready market in San Francisco.

There are two lines of schooners running constantly between Pa-pee-te and San Francisco, via the Marquesas islands, carrying a monthly mail; and there are quite a number of small schooners and cutters trading between the neighboring groups and Tahiti. There is really no French commerce here, and Pa-pee-te is valuable to France only as a port of call, and as a coaling station for its war vessels and transports going to and coming from New Caledonia, its great penal colony, to which so many of the Paris Communists have lately been banished.

We have no data from which to give the amount of exports, except that last year An-a-a alone exported 200 tons of co-coa nut oil. The natives furnish this oil to the merchants at about ten cents per gallon, taking payment in goods at really high figures, so that they are the veriest slaves to capital.

#### TAHITI.

But to return to our ship. We are now south of the Equator; and past the region of Equatorial calms, (the Dol-drums), and are standing due south for Tahiti. The air of the Tropics is delicious; respiration is fuller and deeper than in a cold climate, and one becomes sensible of the pleasure of breathing.

On the 13th of December we made the island. The formation is volcanic, and the main peak rises nearly 8000 feet in the air. The island is surrounded by a coral reef, with an occasional opening through which vessels can pass. The ever restless ocean dashes its great waves against this reef with a fearful roar that can be heard five miles off; but the inside channel is as smooth as a mill-pond. A miniature steam tug comes outside the reef and takes us in tow, and we head for the western entrance of Matavia Bay.

The French have erected two bastioned earthworks to protect this entrance, one of which mounts six, and the other ten guns. We afterward visited the latter, and found the armament to be eight 32-pounders, and two 10-inch shell guns. They were very formidable to look at, but when we looked into their muzzles and saw how rough they

were inside, we concluded that the United States Military Department would condemn all such guns. We dropped our anchor close in to the quay at Pa-pee-te.

Here is the seat of the French Protectorate for this and other of their Polynesian possessions. The American and British governments have each a consul; and Queen Pomare, (the native sovereign), here holds her court, and exercises a certain authority, but apparently in harmony with the Protectorate. Pa-pee-te is a town of perhaps 2000 inhabitants. Its mercantile business is mainly in the hands of Americans. The streets are narrow, and in many places the trees on each side join branches overhead, forming a perfect shade. They are macadamized, and kept surprisingly clean. The French Protestants, and also the English, have well-established missions.

The Catholics have a cathedral building partly finished; it is built of coral rock, with door and window facings of basalt. The walls of their monastery are also up; the outside walls of the half-basement are fully five feet thick; and the little square window holes are protected by iron gratings to keep out intruders! We examined this building with a strange interest. Its cloisters, which have their dark history yet to make, are neither more nor less than prison cells; the partition walls of which are fully two feet thick—thick enough to prevent a scream in one cell from being heard in the next! This Christian institution is to be a voluntary prison where Popish fanaticism, directed by Jesuit cunning, is to immerse itself in the fearful solitude of such a living grave, that in the end it will prove too terrible for expression, or for endurance; and yet from which there will be no escape except in death! Alas! must this beautiful island, which has neither snake nor poisonous insect upon it, be cursed with such an institution?

We turn from such unhappy thoughts, and from such a building, worthy of all execration; and mingle with the population. We remark that the natives are a great, strapping, well-made set of men;

and the women are not lacking in good looks or in splendid physical development. Situated in this delightful climate, (Lat. 17° S.), entirely within the Tropic of Capricorn, clothing ceases to be necessary for either the health or comfort of the body. It is only used for purposes of ornamentation, and out of regard for the conventionalities of civilization.

The natives are not clothed—they are draped. For instance, the men wear a breech-cloth, (a cloth about two yards long, by one wide), wrapped around the loins. It covers the body from the waist to the knee, and over this they wear a shirt. These, with a hat, constitute the male dress. The breech-cloth is a very tasty affair. It is of a very showy pattern, with large white figures on a blue ground, and looks exceedingly well. The natives, high and low, rich and poor, male and female, go barefoot. We saw the Catholic priest parading with his school, and excepting his professional robe, he was barefooted, bare-legged, and in his breech-cloth! The womens' dress consists of, first, the inevitable breech-cloth; second, a handsomely made loose gown fastened at the neck, falling well to the feet, and trailing behind, (but it is never allowed to trail in the mud.) If this gown is of a very gauzy texture, it is worn over a chemise. These, with a stylish bonnet, complete the toilet of the Tahitian lady.

We visited the native houses, and were surprised to find so much cleanliness and neatness displayed, and so little of slovenliness and dirt. They all read and write the Tahitian language; and once in a while we found one who could make himself known in English. We found books in every house; sometimes quite a library. By an examination of their grammar, we find that their language is nearly all vowel, and but few consonant sounds; that is, it is spoken mainly by the throat, tongue, and teeth; and the lips are seldom used.

Apropos of this, how is it that language adapts itself to the climate in which it originates? In Russia, with the aid of consonants, the people are enabled to speak mainly through the

lips and teeth, thus shielding the throat and lungs from direct contact with the frozen air. As we proceed towards the Tropics the consonants disappear; the vowels predominate; and in conversation the organs of articulation are thrown open. It sounds oddly enough to us, to hear whole sentences uttered without a single movement of the lips. Upon the whole, we prefer the English tongue, notwithstanding that odious hissing sound of the aspirated S, which so incessantly recurs to mar its euphony. It is said that when Cæsar returned from the conquest of Britain, he reported that he had conquered a people who spoke the language of serpents! But we are again digressing.

Here is the home of the Bread-fruit tree. We see it all around us; it is the commonest tree in Pa-pee-te. It is a good bearer, and grows to be a very large tree. We saw specimens of the fruit on the tree, fully two-thirds the size of a person's head. When boiled or fried, it tastes like the potato.

Queen Pomare has opened, macadamized, and embowered, a public road, which, following the sea-shore, extends all around the island, making a most delightful drive of 100 miles in extent. It is kept in repair by convict labor. We did ourselves the honor of visiting the Queen. She received us very kindly; conversed with us in English, through her niece, the heiress-apparent to the throne; and when we arose to leave, bade us a friendly adieu. She is now quite old—perhaps 75 years—but still straight as an arrow, and retaining all her faculties in perfection.

There was an easy, dignified grace about both her and the Princess that was becoming. Pomare must well remember the time when her people were nude savages, without the redeeming features of their present civilization. Report speaks of great licentiousness in the rude old times; and what marvel, when, on Tahiti, free-love was, and to a certain extent still is, the established order of things; and climatic influences compel all nature to run riot in sheer voluptuousness. But the race is still robust, the blood uncontaminated, as a

rule, and the power of transmission is still vigorous and unimpaired.

*To be Continued.*

### Underwood's Sophistry.

HOW HE USES ILLOGICAL LOGIC.

PLANO, Ill., March 10.—I may be little late in claiming a place in the columns of your essential newspaper, which is so free to all opinions, and which is found in every highway and every byway in its circulation; but I have had presented to my attention a somewhat remarkable discourse by the, said to be, noted Mr. B. F. Underwood, hailing from that city of high-pressure intellectuality, called "the Hub." This discourse was delivered in your city, and it was reported in your issue of Jan. 26, 1874. The peculiarities are such that I am at a loss whether to attribute them as being only an outgrowth and natural development of the illogical logic of the present age of doubt, or whether they are simply specimens of the ability, acuteness, and boasted intellectual attainments of our modern Athens. At any rate, it is an apt illustration of how men build theories, advancing step by step in sound argument, or in sophistry, as the case may be; and how, when upon the eve of the inevitable result of their own logic, of the climax of their own reasoning, they will turn and destroy them. I will only notice the most prominent points, lest I should occupy too much space.

He tells us that matter is eternal, which is not contrary to what is written, for it is nowhere stated that the earth was made from nothing, but that God "framed" it, of course, from existing material, although it is impossible for the finite mind to wander in thought back through ages upon ages of time without thinking that it will find rest somewhere, just as it is impossible to go in thought into illimitable space and not imagine that we shall somewhere find a boundary, even if it should be far beyond those luminaries whose light is thousands of years in reaching our insignificant globe. Hence the phrase, "In the beginning," used in relation to the earth, defines it to our understanding; and I apprehend that it means just

what Mr. Underwood wishes to tell when he says that the creation was "a formation from previously existing material," and that the earth could not have come from nothing, because, as he says, chemistry demonstrates that matter cannot be annihilated, and "if it will never cease to exist, it is natural to believe that it never began to exist." This argument is well based and clearly stated, and while it demonstrates the eternity of matter as a whole, it allows the special act of the "formation" of our earth "from previously existing material"—that is, that there was a *beginning*, in the progress to new forms of the material of which it is composed; a commencement caused by some power, which the speaker called force, and which, whatever it may be named, whether it be the God of the Christian; "The Infinite" of Anaximander of Greece; the "Destiny" of the Stoics; or the principle called "Force" by the Buddhists, as likewise held by Mr. Underwood, it must have the power inherent in itself, and is also equally eternal with matter; is the force which moves matter; and is therefore superior to matter, whichever name we call it by. The speaker says that he believes that force is the soul of the universe, to which all things are ascribable; the formation of worlds and their revolution in their orbits, as well as all lesser phenomena. This theory was held by Gottama Buddah nearly three thousand years ago, and therefore is nothing new. It is but the acknowledgment of a supreme and immutable law, and consequently the confession of there being a law-giver, while yet seeking to evade the name of God, or the idea of a Supreme Being or Intelligence, independent in power and wisdom.

Mr. Underwood says that he believes that law is equally eternal with matter and force, and if so, it is rather incomprehensible how there could be such a system and order of law, without some intelligence to frame the law; or how the design so long carried out could have gone into effect independent of a designer. Furthermore, he tells us that intelligence is the result of the forces of nature, which is rather a curious phenom-

enon to declare, when he has said that the law, or the ruling power (and universal experience teaches that every rule must have its origin in intelligence) governs and controls nature, not is the product of nature. He says that intelligence and thought are the result of molecular action, and then adds: "True, we cannot understand how thought can result from molecular motion in the brain." Prior to this he has said of those who claim that intelligence is the result of a spiritual substance instead of a material one, that they had "no right to assume" it, for even if true it was "not self-evident." And now while assuming "that consciousness and thought result from material organization," he makes the above admission, which he thereby allows is "self-evident," because his theory is not. Again he says: "*It does seem absurd*, at first thought, that all the beautiful and complex organic forms on the earth should be the result of natural force," which is an admission damaging to his theory, and its results are contrary to his virtuous desire to admit only what is self-evident. It is indeed absurd that something should come from nothing, or life from what had no life.

But the main discrepancy is to come. He acts from the hypothesis and argues from the assumed premises, that the Darwinian theory is an established basis of fact, as it is not, while the successive progress of animal life in types, as well as the progress of inorganic matter is to be admitted beyond peradventure. He tells us how, millions of years ago, the earth was a condensed portion of firemist, and then a ball of fire which gradually cooled, and then from a featureless globe came oceans and dry land, mountains, rivers and geographical diversities; and that when proper conditions were reached, life appeared, "advancing from the most simple to the most complex forms;" and further, that at the "starting point" the "earliest" forms were the most simple, but they "gradually developed;" that is from the mollusk to the monkey, and the monkey to the man, as he teaches. I do not wish to take space to bring authorities against this idea, but

only to see the result of his own theory of advancement, from what may as well be termed "the beginning" as anything else, for his argument from the first necessitates us to believe in one as much as the scriptures do; that is of the progress of the matter composing this earth toward a higher condition and a more exalted state. His closing statement of future possible progress is this: "More complete forms of animal life have succeeded those lower in the scale of existence, and the earth may yet become still more beautiful; higher types of animal and vegetable life may yet appear; and the fabled Eden of the past may be almost realized in the 'good time coming' of the future." Now, if this is possible, why may we not go onward and *quite* realize that happy condition in reality? And, if we are still going toward it, are not the chances fair for our reaching it? And if we should succeed in doing so, may we not be able to hold on to it better than Adam and Eve did, for having progressed from an *honored* ancestry, and for so long a time, shall we not be wise enough to keep from falling back, but instead just *stay* there and be happy, not even minding the May moving day? But no; it is evident that our teacher does not wish for rest, but that he has a brighter vision of the future even than this, and what is it? Let us hear. "Formation and dissolution, progression and retrogression, are the order of nature. As surely as progress *commenced*, it must terminate and give way to retrogression. Progress implies a *beginning* of the combinations which have undergone improvement. Progress during an *infinite* past is an evident absurdity." Now, he has admitted unknown millions of years of progress and advancement, which, so far as the human mind can reach, or so far as pertains to the argument, might as well be called eternity, or the "infinite" past, as a shorter period. It does so mean relative to matter as a whole, according to Mr. Underwood, while "the beginning" spoken of in the Scriptures and by him, is spoken of as pertaining to the earth itself. And now, what is the reason, after arguing for the

eternity of matter, of force, and of law, and consequently of progress, as he has been so ardently doing, and why after making our mouths water over the prospect of getting possession of Adam's pleasant quarters, will he not allow the result so pleasing to contemplate, and why has he virtually overthrown his own argument? Simply this, in his own words: "The supposition of permanent progress involves the necessity of the interposition of a Supernatural Being, at sometime in the past, for if at sometime matter had not received a new quality, why should progressive action have commenced." Yes, why should it? It is really impossible to find out which horn of the dilemma he will finally take, for his conflicting statements leave one of them as near as the other, and the whole is certainly a mud-hole, and as clear as that substance in letting us know which he really is in favor of. He seemed at first, when arguing the illimitable eternity of matter, force, and law to favor a progress equally as illimitable, which would seem to be his best hold, with force as the soul or moving progressive power working from an "infinite past," but now he says this infinite past progress is an absurdity. And again this claim would be better for him in trying to obviate the necessity of what he calls "the interposition of a Supreme Being" who set to work to make a "beginning" of that "permanent progress" for which he has been arguing; and which he expects will continue for awhile yet, or until something good is just within our reach, and then back we go. But the natural inference (if let alone, without this rapid evolution to an assumption entirely opposite) would certainly be in favor of there existing a Supreme Being; in fact this is the logical sequence, and the only way through and out of it that is clear, while the other as said, is evidently muddy.

And what may we gather will be the ultimatum on the other hand, the glorious result of denying this logical sequence, and believing contrary to all that was shown in the lecture of the course of natural and intellectual progress? It is to take a turn and retrograde. "Progress must give way to retrogression,"

says Mr. Underwood. That is not encouraging, is it? How far back shall we go, and will it be said of our race: "Monkey thou art and unto monkey thou shalt return?" This is the other logical inference, as the speaker gives us to understand this to have been our noble parentage. O! what a soul-inspiring, heart-thrilling thought dawns upon us over this entrancing glimpse of the glorious future hinted at by the lecturer. If we could only know how long before a colony from "the Hub" will engage passage for South America or Africa, where the primeval forests yet offer the advantages of that solitude and seclusion enjoyed by our progenitors, and which yet give pleasure to the sober gorilla, satisfaction to the thoughtful ape, and joy to the playful monkey, as naturalists give us to know. How long before our race will disport themselves with all the agility and freedom of the original head of the family, being free from those expensive fashions (and even from the fig-leaves), and from the restraints of the present age? What a carnival of freedom they will hold when restored to the long lost liberty of their forefathers. What exhilaration of feeling; what inspiring thought, only paralleled by the sublime idea of our noble origin, for which we owe so much to Wallace, Darwin, and Huxley, as advocates and defenders of the honor of our race. We may think that the Greeks had a glimpse of this glorious finale when they taught that men descended from heroes, and heroes from the gods; only we have not taken the final step yet, but when Mr. Underwood's retrogression of all things gets in progress we may look for it, and must, if his statement is correct. Is that a satisfactory picture? Or is this the brighter one, that God, the Supreme Being, made man in His own image, in His own form, and designed him for honor and glory, and set him over the work of his hands, erect, noble, and godlike? The error of extreme materialism is in making intelligence subordinate to matter; the active principle as the product of the thing acted upon; and in claiming virtually that the movement of matter is a term synonym-

ous with the source of power from which the movement originated; the movement, as shown, not being by force alone (which may be spasmodic), but accomplished by the regularity of law, which is still gradually taking us nearer perfection, as Mr. Underwood admits. About his weakest point is his begging the question relative to this progress spoken of, for he asks: "If progress has been going on *forever*, why has not a perfect condition been reached?" We may as reasonably ask him why if the progress *he* pictures has been going on for millions on millions of years, *it* has not brought the perfect condition, or at least that "fabled Eden," which the gentleman tells us we may possibly find in the future. One is as answerable as the other, and the answer to either, or both, is substantially given by Mr. Underwood; it being that sufficient time has not yet elapsed to produce, by harmonious, progressive law, all the beauty and glory designed to be produced.

H. A. S.

—Chicago Times, March 14th.

#### Letter from Br. A. H. Smith.

WATSONVILLE, Cal., March 6, 1874.

Dear "Little Herald:"—It has been some time since I wrote to you, though I have oftentimes been prompted to write; and, had I yielded to the promptings, should long ere this have given some idea as to what my labors have been since my last letter of information to your much prized columns.

My last letter left Br. James McKiernan and myself at Council Bluffs, resting; however, my rest was destined to be of short duration. There I found letters from our beloved Br. Joseph, urging me to hasten on to San Francisco, that the Australian mission might not be delayed longer than positively necessary. So, through the kindness of brethren Beebe, Millgate and Kinehan, I was enabled to take my departure for the Queen City of the great west. I there took leave of Br. James McKiernan, sorrowfully bidding him good bye, with the understanding that so soon as the way opened and the means were received by him, he would join me in the

field. I was obliged to purchase a first class ticket for San Francisco, as there was no second class on the road. Bro. Charles Jensen stayed with me till the cars were in motion at the Missouri River crossing.

After having paid for my ticket and seated myself in the cars, I counted my remaining finances and found that I had eight dollars and some cents as a contingent fund for the balance of my journey; and while engaged in pleasant cogitations arising from this state of affairs, the bell sounded and away we sped, onward "to the west, to the west, to the land of the free," leaving "the mighty Missouri" to "roll down to the sea." Then I began to note my surroundings; and, as the train rolled off over the hills, I tried to recognize the road over which Brn. William Anderson, James W. Gillen and I had traveled, on the same labor of love to the human family, some seven or eight years before. But the lapse of time had so made its mark of change in all the surroundings of the City of Omaha, that I could see no ground which looked familiar until I came to the bottom lands of the Elkhorn river; and from thence as we rolled over the plains of the uncertain and treacherous Platte; that river which has its birth in the fastnesses of the Rocky Mountains, whose lofty range may well be styled "the utmost bounds of the everlasting hills."

As we skimmed along the fertile plains of the beautiful Platte valley, I had ample time to note the wondrous strides made by enterprize and civilization, where only a few years ago, when I first passed over these plains, nothing could be seen save a few lonesome looking cottonwood trees, on or near the banks of the river, or now and then a band of antelopes, or a coyote; and where once the wagon road looked like some mighty snake winding its serpentine course up the valley, now there may be seen farm after farm, stretching from hill to hill, as far as the eye can reach; while the whole valley is filled with the hum of busy life. Every few miles a thrifty and enterprizing little

city marks the way, giving evidence of the existing, and never to be ignored law of association, for protection, for pleasure, and for profit. Thus, what was once only a dreary waste to look upon, is now dotted over with the white cottages of the tillers of the soil; those true sons of our father Adam, in avocation. As a result of their labor, fields of waving grain and growing corn cover the vast expanse of the valley, and through the center of all this, like an iron belt, runs the grand old railroad, which has been in the hands of man, the lever to turn the wilderness into a fruitful field; man being but God's agent to accomplish his mighty purposes. He has made and will make the Desert to blossom and bloom as the rose. How grand is the thought. And how kind is our heavenly Father, in that he permits us to understand these things, and to recognize his hand in all this.

While thus pondering on the changes made in so few years, town after town is passed, and, with a toot and a snort, our iron horse takes the bit in his teeth, and speeds us on our westward course. As the conductor passes through our "chariot" to "re-count his worthies," he "stumbles in his walk," he "makes haste to the wall thereof," but the "defense is prepared," and all is peace and safety. I behold a cluster of houses some little distance to the south of the road, and there is something about them that looks familiar. I look closely; 'tis Columbus, the home of Br. H. J. Hudson. I recognize various places, but change is here too. With one long joyful toot, our horse rushes up to the depot and stops, stands fretting and foaming as if impatient at the delay, while I spring from the coach to the platform, where I am grasped in the firm, brotherly grip of our warm hearted Br. Hudson, and am also immediately surrounded by brothers and sisters too. God bless them who thus came to give me a fleeting welcome and a good bye. And when I cleared my own eye, I noticed, not a mote but a beam in my brother's eye; but it was the beam of affection and love only, and it touched my heart, and became a source of pleas-

ure for the thoughts of my lonely hours. Hark! the bell sounds for all aboard, and, with a hasty shake and a parting God speed, I am off again; but I find in my hand an addition of a substantial nature to my "contingent fund"—another evidence that "God works in a mysterious way his wonders to perform."

Thus on and on, across the Loupe fork of the Platte, and nearer and nearer we get to the mountains. After we leave Columbus signs of civilization and enterprize become fewer, and there are greater intervals between. The land becomes more sterile and barren. Occasionally we beheld large herds of cattle grazing on the hills and in the valleys, for we have entered the hill country. And now, lest my long letter should occupy too much of your valuable space, I will pass over the balance of the route in haste, simply saying that I saw nothing desirable in the country west of the Loupe fork of the Platte river; but I was forcibly reminded of the old song:

"Running over ridges; rattling over bridges;

Whizzing o'er the mountain; shooting through the vale.—

Bless me this is pleasant, riding on a rail?"

On the 19th of July, I believe, I arrived in Sacramento, California. I was there welcomed by the Saints, and made comfortable by our excellent Brother and Sister Joseph Vernon, who had beheld me in a vision coming all dusty and soiled, as indeed I was; for the ride through Humboldt valley and the alkali plains was dreadful, in consequence of the heat and dust, the fine, insinuating dust, the impudent dust, intruding itself upon good nature, getting into your eyes, nose, ears, hair and every where, not keeping out of your dinner basket even. Pardon me for thus wandering again, but here let me say to those who intend to cross the plains by rail, that canned fruit and canned meat, with plenty of pickles, and hard bread, are the best for the trip; and do not eat too much, though the appetite may be good, nay, is very apt to be, but the exercise of the body is so limited, that headache, or billiousness, is the natural result of an overloaded stomach. So beware, for I've been there and do know.

After resting a couple of days and visiting with the saints, I hastened to the city of San Francisco, where I was welcomed, as I thought, with heartfelt joy by the Saints, as well as by Aunt Agnes and Cousin Ina, whom I was glad to meet again.

I entered immediately upon my duties. Finding Brn. Cook and Wandell had gone south on a short mission, pending the necessary preparation for the Australian mission; also that means enough for the same had not been yet collected, I concluded to take a tour into Sonoma county, and to visit Petaluma, Santa Rosa, and Healdsburg, in company with Brn. Harvey Green and Gland Rodger. The events of that visit, with my labors since, I shall make the burden of my next letter. Realizing that God's care has been over me in all my travels, I am grateful to him; and feel to render the thanks of my heart in prayer and in songs of praise and adoration. As an instance of His care, I will relate a circumstance that happened to me while on the cars coming out here. It may seem simple and of little importance to many who may read these lines; yet to me, under the circumstances, it was more than many may suppose. I was sitting with the car window up, leaning against the side of the car, my elbow and arm resting on the window sill immediately beneath the window. I had been sitting so for some time when I seemed to hear a voice, and it was so distinct that it startled me. I looked up to see who had spoken, but I was alone, but the voice said to me: "Take your arm in out of the window or the sash will fall on it and hurt you." I looked up at the window and said in my mind, "It would not hurt me bad if it did fall on me." I had scarcely uttered the thought when bang! came the window down on my arm. Tears came to my eyes, and then I knew whose voice had warned me, even from so slight a danger.

Should you deem my feeble attempt worthy of a place in your columns, I shall be glad, and shall feel encouraged to write again. Now may God bless all your readers, and multiply your circula-

tion all over the world, I shall ever pray.

ALEX. H. SMITH.

[Continued from page 196.]

### Getting Wisdom.

Knowledge is said to be power; and it is indeed a mighty power in the earth for either good or for evil; because it is undeniable that it has been, and still is, continually wielded to oppress and to destroy; yet this is not the result of having knowledge, but of the perverted, sinful use of it, by bending it from its glorious and heaven appointed mission to base purposes, and to selfish, ignoble ends. It then becomes a degenerated knowledge, the attainment and use of which is but to exercise the lower passions of the possessor, or to sway and govern those of others. Thus knowledge is like a two edged sword in cutting both ways, and therefore it is needful that it be wielded wisely and skillfully.

Again, it is the specialty of this boasted age of learning, in addition to that which is truly great, noble and eminently practical, to spend a great amount of time in the attainment of knowledge that will never be of any practical benefit, it being theoretical, and theoretical only, to the majority of learners. Thus, however pleasant, and occasionally useful, it may be to have a knowledge of the dead languages, it is evidently not a necessity to have it, nor for an Elder to spend time to attain it, when the world is so full of far more useful knowledge to select from.

Much of the opposition made to the getting of learning has been the result of seeing the pride, arrogancy, and ostentation, so often its companions in the world, and in the pulpits thereof, together with the absence of that simplicity of truth, and the plainness of manner and apparel, inculcated in God's word. But at least in some cases it has arisen from various Elders of the latter days mistaking the means for the end; and who, from seeing the need of their substituting knowledge for the lack of it, in order that they might more successfully declare the truth and combat error, have, upon attaining the desired aid, deviated from the service for which they had

originally designed themselves and it, and have left the ranks of the active reapers, or have been overthrown, by getting above a humble, earnest, faithful manhood in Christ, and above being a fellow laborer with the unlearned and despised believer in the providence of God. I am myself satisfied that there have been those who have forsaken the field in order to obtain an education, in some modern scholastic institution, with the best of motives probably, but who, having devoted, solely to study, years of time that might have been used successfully and victoriously for the progress of truth, are apparently, after all, no better able to declare the saving truths of the gospel and other truths connected with it, or to defend these and the divinity of the scriptures against opponents; or to make their own way in the world than they would have been with but a portion of the learning attained in a different manner. For there is such a thing as growing, even though slowly and while in active service, in the knowledge and learning so strongly impressed in the texts already given; and this by a habit of constant application (with observation) to such practical, useful, and pleasant studies and attainments as time, experience, and a watchful regard for the well being of ourselves and the interests of the truth, shall from year to year teach, are good and necessary to us. Also it may be done more rapidly by months or years of exclusive study, if it is possible for a man who is fully alive to the needs of the work, to feel that he can conscientiously and safely indulge in them, but for myself I have never seen that time, though much I should like to have had it.

I hope that I shall not be misunderstood so that it will be said by any that I am arguing that no man can preach the gospel unless he thoroughly understands ancient and modern history, the natural sciences, metaphysics, and all the ins and outs of subtle reasoners and inventors of new things. I only see that the man called of God, and scarcely less so any and all Saints, should recognize the necessity of their leisure time from needful toil and as needful rest,

whether it be more or less being spent not in useless and harmful reading, but in becoming conversant, so far as they may, with all good books and with all good instructions by keeping their eyes and ears open for that purpose, not expecting that the Lord will do it all and we be but passive instruments waiting only to be moved upon. There is something in the Book of Covenants about he that waiteth to be commanded in all things being counted as a slothful and unprofitable servant; but in this matter there are a multitude of commandments, showing the absolute necessity of attaining knowledge, and of gradually becoming trained to habits of thought, and to the faculty of expressing them by treasuring up in our hearts "continually," (as the Lord commands), the instruction which our eyes see and our ears hear, connecting it with the varied facts and illustrations of life to give practical weight as well as theoretical argument to the teaching; this being the combination of weapons, and the Holy Spirit being the power that uses them effectively.

Recognizing these needs of self help, and acting upon them will bring the favor of God to even the feeblest and weakest, (as I think I have fully tested), and also will give an adaptation to the needs of the hour that a passive waiting with twice the natural ability will fail to bring in a life time.

There are some commandments on this subject in the Book of Covenants, (and which I referred to in the first part of this article), that I have been very thankful were there, when hearing entirely different views expressed, and I will give them, because it is evident that whoever they may have primarily referred to they are in ratio as necessary for any and all Saints, especially for the Elders.

"Seek ye out of the best books words of wisdom; seek learning even by study and also by faith."—Sec. 85: 36.

"Study and learn, and become acquainted with all good books, and with languages, tongues and people."—87: 5.

"Obtain a knowledge of history, and of countries, and of kingdoms, and of the laws of God and man, and all this for the salvation of Zion."—90: 12.

"And I give unto you that ye shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God that is expedient for you to understand; of things both in heaven and in earth and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and perplexities of the nations; the judgments which are on the land; and a knowledge also of countries and of kingdoms; *that ye may be prepared in all things* when I shall send you again to magnify the calling whereunto I have called you."—85: 21.

This work, for which men are to prepare themselves so thoroughly, is that which I have before referred to as being the special lot and portion of the Reorganized Church to accomplish; and in following this wise counsel there is a broad field to work in, and also a great variety of subjects for the Elders thereof to choose from, if they wish to make a specialty of anything; for it has seemed quite natural for many of the Elders to have some special point in which they delight, and on which they dwell, with more effective power than on any of the others, but with others the range of thought is more wide just as they may accustom or interest themselves to gather the materials, or be fitted for by the Spirit. Thus we have known those who have particularly attracted us by their ability in the "first principles" of the gospel, which they variously illustrated, exemplified, and presented, in strength of argument or pleasant power of truth to our entire satisfaction. While others, besides presenting the first principles, have still had a special inclination to dwell upon the intention of the Almighty from the beginning that the earth should be, and is yet to be in due time, a glorious dwelling place for man and the place for the throne and tabernacle of God in his glory. The stronghold of others has been the peculiar merits of the last dispensation in its restoration of the gospel, the coming forth of the Book of Mormon, and the gathering of Israel. Others are inclined to present the unchanging designs of God concerning the chil-

dren of men, as a wise creator, a just ruler, a kind benefactor, a loving father and a willing revelator to those who will hearken to his words and admonitions. Again some take special pleasure in the domain of fulfilled and to be fulfilled prophecy, which to do successfully makes necessary a thorough search of authorities and the works of students and writers. Still others, in addition to all these, search out the unfoldings of science, which is to-day continually giving such irrefutable evidence of the existence of a personal God, and of the truth of his revealed word, whether geology tells us of it as manifested by the strata of the everlasting rocks; or paleontology assures us of the truth of the Mosaic cosmogony by its fossils and petrified reptiles; or archaeology brings forth from the walls and tablets of long buried cities and palaces the names of dead kings and monarchs, debased kingdoms and ruined cities as mentioned in the scriptures, but whose very existence the Infidel has for centuries denied.

Indeed the Reorganized Church has reason to give heed to the foregoing commands of God, when such mighty helps are being put into our hands by diligent workers, wise discoverers and skillful writers. They have, without a doubt, been laboring all these years by the divine will, in order that the products of their able minds may, without expense or labor on our part, (while we are so feeble), be used as weapons by the Latter Day Elders against the advancing and increasing tide of Infidelity and scepticism, which to-day is so fast sweeping away the pasteboard defences and armor of modern theology. Their failures daily give evidence that only the truth and the whole truth will be able to stand, and that soon it must meet alone and single handed, (God being the helper), the mighty hosts of error now contending with each other, and now in such strong commotion like the rushing of mighty waters, but soon to become more united against the truth; more combined in their unbelief of the Bible; and sooner or later to be cemented strongly together against God and the approaching kingdom of Him whose right it is to reign.

Shall we not, therefore, according to the instruction of the Lord of the vineyard, as "God's husbandry;" as "laborers together with God;" as citizens; as ambassadors of the kingdom of heaven, Apostles, Seventys, and Elders, put forth all our energies to apply ourselves to understanding; to acquire treasures of knowledge; to store up learning, as wise men, as wise brethren and sisters. The great God, very especially since the beginning of this work, has been inspiring men of learning and wealth, with zeal, ability and wisdom to go at his bidding; to spend untold time and money in searching out and bringing to light treasures of more worth than silver and gold; to bring them to places of safety; to study long years to unfold their mysteries; and finally in the very generation wherein they are most needed, to give, at a small cost, the exceedingly valuable fruits of their labors; to us, who are the very people of all the earth who most know how to appreciate them, or ought to know how.

Champollion, Bunsen, Layard, Di Cesnola, Col. Rawlinson, Dr. Hincks, Mr. George Smith, and others have read to us the Egyptian hieroglyphics, and the Assyrian cuneiform inscriptions. The former show records that reach back fifteen centuries before Christ and contain mention of several Pharaoh's named in the Bible, and record events corroborating the same. The latter give events to nine centuries before Christ with the records of Tiglath Piliser, Sargon, Shalmaneser, Sennacherib, Essarhaddon, Merodac-Baladin, Nebuchadnezzar, and other kings of Nineveh and Babylon mentioned in the scriptures, together with incidents and events minutely identical with the accounts of the sacred record.

Also Catherwood and Stephens, Squier and Davis, Col. Foster, Baldwin, Dupaix, Charney, and others have been active during the same period of time, in searching and in giving us strong proof of the Book of Mormon. One is about as necessary as the other, because the Bible is hardly more universally believed than the Book of Mormon, even by so called great divines of the land.

Prof. Agassiz, Baron Cuvier, Sir Charles Lyell, Prof. Sedgwick, Prof. Thompson, Hugh Miller have attested and brought the evidence, that the strata, coal beds, and fossils of the earth also bear testimony of the existence of a Creator,—a Supreme Being,—and to the written record of him.

God has willed that these things should come forth so that no man may have excuse when the judgment day shall come; and shall we not avail ourselves of them, lest "shame shall be the promotion" of ourselves as being among the foolish. Let us not be behind hand in the acceptance of anything that will either make us wise unto salvation, or fit us acceptably in the sight of God to make known the truth and the whole truth unto the convincing of the honest in heart, and the freeing of ourselves from the condemnation to overtake the ignorant and rebellious.

And may God grant to us his Spirit that we may study with profit and present with power all the evidences of him and his truth.

H. A. S.

## The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., April 15, 1874.

### OBITUARY.

It is with sorrow that we notice the departure from this life of Bro. Isaac Sheen.

A man so long known as a steadfast defender of the faith, and so intimately connected and acquainted with every step of the progress of the work, can but be seriously missed from his place, by the Church. An able and discriminating collector of statistics, a careful compiler of facts, he was a strong man in the points upon which he had collated his proofs. A man of radical temperament, he was quite positive in debate, and what was to him right, he defended with all his powers; what was wrong, he opposed with vehemence, without fear of persons or consequences; he made some enemies and many friends.

Bro. W. W. Blair, in his discourse upon the occasion of the funeral, said of Bro. Sheen:

"Br. Isaac Sheen was born at Littlethorpe, Leicestershire, England, December 22d, 1810. He emigrated to America in 1830, and for near ten years resided chiefly in Philadelphia and Germantown, Pennsylvania.

"He was raised under the influences of the Baptist Church, and drew thence, probably, his earliest thoughts concerning religion. On coming to America, he associated largely with the Friends, for whom he formed a strong attachment. Like them, he took a deep interest in the cause of universal freedom; and he labored effectively for the abolition of American slavery, even periling his own life to secure to the colored man the sweets of human liberty that he himself enjoyed.

"In 1840, in the city of Philadelphia, he first heard the doctrines taught by the Latter Day Saints; and he received them with all readiness of mind, and in the same year was baptized and confirmed by Erastus Snow.

"In 1841 he was ordained at Kirtland, Ohio, by Elder Zebedee Coltrin, to the office of an Elder.

"In August, 1842, he went to Nauvoo, Illinois, and thence to Macedonia, Hancock County, Illinois, where himself and family remained until January, 1846.

"At the time of the martyrdom of Joseph and Hyrum Smith, he took decided grounds against the usurpations of Brigham Young and the Twelve. He was always an uncompromising and outspoken opponent of polygamy and its kindred evils, and used his time and means, freely, in combatting them.

"In 1846, himself and family located in Cincinnati, Ohio, where he remained till 1863, when they removed to this place.

"In October, 1859, he first met with the Reorganized Church, at a Semi-Annual Conference, at the residence of Bro. Israel L. Rogers, where he readily embraced the work, and united with us. He was appointed by this same Conference to edit and publish, with the aid of Elders Wm. Marks and W. W. Blair, "The True Latter

Day Saints' *Herald*." His connection with the *Herald* continued till 1872.

"On April 6th, 1860, he was selected as the President of the High Priest's Quorum, which office he filled with ability and acceptance till his death. He was appointed Church Recorder, and also held that office at the time of his decease.

"The sickness that terminated his life set in on Thursday, March 26th. From the first, many of his friends were premonished that his appointed hour of death was at hand. Medical skill, the most tender nursing, the prayers and tears of friends and loved ones, all were unavailing,—he continued to fail from the first, and at four A.M. Friday, April 3d, his tried spirit fled the pulseless tenement of clay, to mingle with the spirits of the just, and with the holy angels in the glorious presence of our God and his Christ."

Bro. Sheen was buried from the Saints' Meeting House, on Sunday, April 5th, his pall bearers bearing the corpse from his home to the church, thence by hearse to the grave.

Bro. Wm. Arnold drove his team in the funeral procession. On Monday, the 6th, the day that Conference convened, he was taken violently sick. He was repeatedly prayed with, but both himself and wife were impressed that he would not survive; he rapidly failed, and on the evening of the 10th, just before six o'clock, he departed. He was buried from the Saints' Meeting House. Bro. Thomas W. Smith delivered an able discourse upon the occasion.

Our Conference was saddened by the death of Bro. Sheen and the sickness of Bro. Arnold; and the few who remained after adjournment on Saturday, the 11th, at noon, stayed but to witness the closing scenes of our grief.

These brethren were good, faithful men. Bro. Sheen stated a day or two before his death that he did not "desire to live longer in sickness and pain," and that he was prepared to go. Bro. Arnold said, the morning before his death, in reply to a question by Bro. Joseph Smith, "You are not afraid to go?" "No, I am not!"

They do but rest from their labors, and their works do but follow them.

THE best of feeling prevailed during the session of Conference.

ATTENTION is asked for the letter of Bro. C. W. Wandell and Gland Rodger, which is begun in this issue, under the caption of "The Islands of the Sea." The circumstances attending the mission of these brethren serve as an illustration of the truthfulness of the saying, it is "a marvellous work and a wonder."

There is, connected with this letter, another coincident of a pleasing and notable kind; there is in the letter of the brethren an allusion and some relation of the voyage of the ship *Bounty*, and only a day or two after receiving the letter, we received an elaborate account of the "mutiny on board the ship *Bounty*," written by a brother thousands of miles away from the brethren, and hundreds away from the office.

We refer to this for this reason: we have often, heretofore, received numbers of articles, written by different brethren, hundreds of miles apart, bearing evidences that they were penned almost at simultaneous dates and all upon the *same subject*; showing beyond question that there was no collusion between the writers, and that the one article did not call out the others.

Bro. Wandell and Rodger took initiatory steps to place themselves properly before the people of Sydney, as the following "card," which appeared in the *Sydney Morning Herald* will show:

"A CARD.—The public are respectfully informed that Elders C. W. Wandell and G. Rodger, from America, Missionaries of the Reorganized Church of Jesus Christ of Latter Day Saints, under the Presidency of Joseph Smith, son of Joseph Smith the martyr, are now in Sydney on a mission to preach the doctrines of that Church as originally taught; repudiating, as abominable, polygamy and other heresies taught in the religion of Brigham Young. They have taken the United Temperance Hall, corner of Pitt and Bathurst Streets, and expect to preach there every Sunday, at three o'clock P.M., and at seven o'clock P.M., until further notice. Seats free. The public are respectfully invited to attend."

ON the 25th of March, there was received at the *Herald* Office, by express, a suspicious looking package bearing the address

of the editor. The agent was instructed not to deliver it to the person addressed until the charges were paid. With some trepidation and misgivings the fee was paid, and the editor began a careful examination of the package. There was an outer case of wood like a barrel, looking like one of Hibben & Co's tobacco cases. Inside of it packed round with saw dust, as if to save it from jar and jam that might possibly explode the contents before the appointed time, there was a second package evidently of hard material, the more securely to preserve the compound enclosed to the accomplishment of the supposed object of the sender. The top of the enclosed package was exposed, and to what was evidently a handle to the machine partially hidden by the saw dust was a card, an ordinary shipping tag, with the legend, "To Mr. Joseph Smith, *Herald* Office, Plano, Illinois; from George A. Blakeslee, Manufacturer and Dealer in Lumber, Lath, Broom and Fork Handles, &c., Galien, Michigan." The editor incontinently shouldered the package enclosed, machine and all, and, stopping not on the "order of his going," packed the *two gallon jug of maple sweetness* to his domicile, where wife, friends and little ones, while they enjoyed their "graham cakes and 'lasses," thanked Br. George for his kind remembrance and rejoiced greatly thereat. Similar mysterious packages addressed to Brn. J. W. Briggs, Plano; Blair and Banta, at Sandwich, were received at same date. Br. Blakeslee,—may your happiness never be less.

WHAT kind of spirit do the Saints call the one that prompted the writer of the following extracts from a letter lately received at this office:

"You perhaps remember that I wrote you in 1872, asking your prayers that I might know and feel the power of God's Holy Spirit in and through my whole body. I have been sick, I called on His servants; they came—I was healed by the power of him who has all power, all goodness and mercy. O, would that all gave praise to His Holy Name. I hear the cry of his servants from over the great deep calling for something to eat, and clothing to wear. All this winter I have felt to pray for those dear brethren. When I read that they were in need, I cannot tell how I felt. I had

only seventy-five cents, I gave it to Elder —, and he will send it on to you for them. It is but little that I can do. I have bought a hog and am sewing to pay for it. Half of the increase of it I shall devote to the Church; do ask the Father to bless my stock, for every dollar shall go to help the cause. \* \* \* When I lie down on my soft bed it grows hard while I think of the necessities of the cause in the East. Are we living for God?"

This is from a sister who desires to help the good cause forward.

RENEW your subscription for the *HERALD*, those whose time expires on the 15th of April, and you will get the Conference minutes in the May 1st issue.

Br. C. G. Lanphear, *en route* from the East, wrote from Brookfield, Ohio, on the 14th of March. He expects to reach Plano in time for Conference.

Br. W. H. Kelley wrote lately from Northfield, Minnesota, a quite encouraging letter.

Br. B. B. Anderson, writing from Audubon, Minnesota, is quite anxious that some good man and Elder will visit them there and at Clitherall. Quite a number of the followers of Father Cutler are about that region; good men and true, they have done what they deemed best at the time; they need sympathy and the offices of love extended to them.

Late advices from Br. A. Bishop indicate that there is quite a settlement forming about Stewartsville, Missouri. He and Br. Lampert, late of Wisconsin, are preaching to the Germans near where they are living.

Br. and Sr. John Hooks, lately from Canada, passed through Plano, February 20th, stopping over a day or two, *en route* for Decatur County, Iowa. We hope he has been successful in getting a home in the land.

## Correspondence.

SYDNEY, New South Wales,  
February 8th, 1874.

*Beloved Brother Alexander*:—With pleasure I take my pen to fulfill my promise to you before I left California. I suppose long ere this you have heard of our being strangely driven from our course, to the island of Tahiti, for I wrote from there to Sr. Rodger. Br. Wandell also wrote to Br. Joseph. We had a time there; one long to be remembered by us. The work there is

now started on a sure foundation, fifty-one having been baptized by us. All natives but one, a Mr. Smith, from London. Several first-rate men were ordained and sent on missions, men of talent and good scholars. I cannot express the feeling they had towards us, when they knew who we were. But the whole particulars Br. Wandell has sent to the *Herald*. The Lord has greatly blessed us on our journey. Several nights before we reached Tahiti I saw the very people, and also their Church Record of names, etc., with Mr. Smith's name among the others seen in my dream.

I made several enquiries for such a man as soon as we landed, but we found him not till he gave his name for baptism. He intends to start a school for the native children. With the blessings and good wishes of that honest and good-hearted people, we raised anchor and sailed on Christmas morning. All went well, and on January 22d, at nine A.M., we cast anchor in Sydney harbor, just eleven weeks from San Francisco. The Captain and Br. Wandell went ashore, and in about an hour, a tug came alongside and took us up to Queen's Wharf. There we saw the great stone wall, and the two large three story stone warehouses, and myself on a ship with black and white bulwarks, just as shown to me months before I was called to this mission. I could only give vent to my feelings in tears of gratitude to the God of revelation, whose great mercy had preserved us during a journey of nearly ten thousand miles. Br. Wandell rented a room, and we moved our things to our lodgings. We found a small Branch of Brighamites, and made the acquaintance of some, and also went to see their president, (Elder Beauchamp, from Salt Lake), but he would not give us the privilege of speaking to the Saints, and he challenged us for a discussion. Br. Wandell accepted, and proposed to meet him on two points, namely: "Polygamy, and the right of Presidency;" but after a few days of blustering talk, Beauchamp saw things in another light, and refused to meet, or to have anything to do with us. We found some willing to hear, and we circulated our tracts, and held two meetings in our room. The Spirit bore testimony to the word, and two respectable members of the old Church gave their names for baptism. We rented the Temperance Hall, gave notice in the papers, and yesterday we attended to baptism, both in the morning and in the afternoon. Br. Wandell gave an excellent discourse on the apostasy, to the satisfaction of all. Many of the Brighamites were present, and some of the world. The subject was in Spirit and power. In the evening we had a respectable congregation and excellent attention. I gave an outline of what we believed, and spoke on the Plan of Salvation. The Spirit of the Lord is with

us, and the prospects are good. I believe that a great work will be done here. Br. Wandell is in the work heart and soul. He is an agreeable companion, and bears an excellent reputation in this place, which is much in favor of establishing the work in New South Wales. Sydney is a fine, large place, full of churches and religious people. Climate warm, with very warm nights, and a great deal of thunder and lightning. The continual showers of rain makes everything look fresh and green. Fine pleasure grounds are here, and the scenery is grand. The change is great to us for such a short time, but we have no desire to return till our work is done. We believe that the good Lord will take care of our loved ones left behind; and, knowing that we have the prayers of our brethren, we are full of hope; and our hearts are full of praise to Him who has called us, and who has thus far blessed us with every good thing. I found my sister here whom I had not seen for twenty-three years. She did not know me, but I knew her. They are in comfortable circumstances and members of the Baptist Church. Her and her husband came last night to our meeting. I have not found Mrs. Cousins yet, for she has removed to the country, but I have found her address and shall call on her this week. Br. Wandell has gone out several miles to preach to-night, where I think some will be baptized. I preached there two weeks ago. Our way is truly opening up beyond our expectations. We hope to be held in remembrance by you and the Saints in California. Our earnest prayer is that the Lord may guide and bless you with wisdom in the discharge of your duties, for great is your calling, and extensive your mission; and being one with you in the great work, we hope never to be parted. Remember us in kindness to all the Saints, whose names are too numerous to mention. We shall be happy to hear from you at any time. Address us, care of Mr. Nichols, 254, Kent Street, Sydney, New South Wales, Australia. Hoping this may find you well in body and spirit, I subscribe myself your brother in the gospel,  
G. RODGER.

GRAND MANAN, Maine,

Feb. 16th, 1874.

*Br. Joseph Smith*.—It has been some time since I have written to inform you of the progress of the "truth" in this part of the "vineyard," and I do not now intend going into detail; but only to inform you that my projected visit among the Branches in this District was commenced in November last; and to me it was one of the most profitable and interesting of any I have ever made. I labored six weeks, going as far west as Addison Point. That place is comparatively "new ground." I preached six discourses there. They proved acceptable,

and I am under promise to return and labor with them again, as soon as I can; which I shall try to do next month. I have not visited any place where the people appeared to be any more interested in the doctrine set forth by us than there. If I shall have an opportunity of renewing my visit, the readers of the *Herald* may look for a detailed account of my labors.

Wherever I go I find a growing interest in favor of the "Latter Day Work," and many who once strongly opposed, are now investigating its claims. Yours in truth,

JOSEPH LAKEMAN.

WAUBECK, Pepin Co., Wis.,

Feb. 1, 1874.

*Esteemed Brother Joseph.*—I will send you one or two more books, and also some old coins if you will accept them. But what I wish to say to you is about the Irvingites. I read in the last *Herald* that a Rev. Mr. Davis has been lecturing on their rise. I was astonished to hear that they are again making their appearance in London. I was perfectly acquainted with that movement. The world was generally looking for Christ's coming from 1837 to 1836. All the churches and sects in Scotland, England, Ireland, and Germany, were then in commotion about Christ's second coming. There was no union of organization, but the believers from every sect came together for prayers and exhortation. A very learned man came from Hamburg, and began to preach that baptism by immersion for the remission of sins was necessary; that the ministry should go and preach without hire; that man should not resist evil; that we had to be perfectly agreed in all doctrine before we could break bread at the Lord's supper. In 1831 a church was organized in Glasgow, Scotland, by him, and I was converted to the mode of baptism by immersion. For two years I believed in the second coming of Christ, and was, with the other reformers, quite well acquainted with Miss Mary Campbell. We had prayer-meetings, preachings, and social meetings. Many young students joined with the reformers. Miss Campbell began to have the spirit, and to utter words. Then other women received it; but there was no church formed other than the one I belonged to. As for healing the sick, I never knew of any being healed. I was sent to Belfast by our church, having been invited by a merchant who lived there who was a reformer. And there the stir was as great among the rich, and among students here also. I gathered some twelve or fourteen into our church. Our faith was alike as to the coming of Christ and the gathering of Israel, and we were all like brothers. The spirit had said that Miss Campbell and one Mr. Card, (both unmarried), were to go abroad; but that they should first be mar-

ried. When in London they fell in with Mr. Irving. He was a very popular man, an orator; in fact, the Rev. Henry Ward Beecher holds the same degree of popularity in this country, and Irving was the Beecher of England. Mr. Irving joined them, together with a number of wealthy merchants, and also many ministers from different denominations. They became a wealthy people, and here they organized the church. Mr. Irving was called the apostle and prophet of Scotland, (for he was a Scotchman), but he did not live long. When his physician told him that he would die, he said, "What! I, the prophet and apostle of Scotland, die!" After their church was organized with apostles and prophets, elders, priests and teachers, they would listen to no man out of the church, "they were sent to teach, not to be taught." Their cry was, "Come to Jesus! Come to Jesus!" but they neglected to tell the people how to come. There never was any healing amongst them that I knew of. They made attempts at it, but did not lay on hands. They sprinkled for baptism, and held the orthodox creed. I will send you a pamphlet written by a wealthy man, on the Gifts. After they were written the writer fell into a hypocritical state, and thought himself a king. No man could enter into his presence but another man and myself. He gave me the pamphlet and I have kept it ever since. If you think this worth publishing and you would like to get more, I can tell you how the spirit they had came in contact with the Spirit held by the Latter Day Saints, the Spirit of God. Your brother in Christ,

JOHN MACAULEY.

Marshall Co., Iowa,

Feb. 12th, 1874.

*Dear Brother Joseph.*—I just thought that I would let you know that I am blessed of the Lord, for which I am truly thankful. Those dear *Heralds* come to me as the continual blessings of the sanctuary. They feed me like bread in this dry land, and they nourish me as the dews do a dry meadow. I hail the Elders in this most glorious cause as happy men. May all of God's servants fight on and on, in the dear Lord's work, and may God bless you. I am alone, no, not alone, for God is with me. The Lord blessed me at Tama City, and I baptized three, and organized a Branch.

Ever yours in Christ, A. C. INMAN.

MILROY, Knox Co., Ill.,

Jan. 10th, 1874.

*Dear Herald.*—I have been silent now for a long time, but have rejoiced to hear of my fellow-laborers in the Master's cause preparing themselves and helping to prepare others for the coming of the Just One. I desire to help onward the cause of Christ, by declaring the word, which I have en-

deavored to do, and the result is a satisfaction that gives joy, even now while I write.

We have a Sabbath School here, and in selecting officers they chose a Latter Day Saint Superintendent, (myself), a Free-Will Baptist Assistant, and an Adventist Librarian.

Br. C. C. Reynolds is a faithful man, and does as much as any man can do, in his circumstances.

Br. H. C. Bronson is here preaching for us, and has been preaching at Viola, in the Methodist Church. Yours in love,

JOHN D. JONES.

SEDGWICK, Decatur Co., Iowa,  
Jan. 8th, 1874.

*Dear Herald:*—Thou messenger of truth, thou who art small but speak good things. The cheering news of success in many quarters gives us new life, and we feel that the Lord is working through those who put their trust in him. Truly the Lord is with us here in this favored spot. We have a goodly number of Saints gathered here in the United Order of Enoch, and they are trying to make their calling and election sure, and the signs and blessings follow the believer, as God hath promised. As some have requested me to write when I got located, I thought I would use the *Herald* columns for that purpose in giving a brief history of this locality, its facilities, and its prospects, as I view them.

Decatur County is in the southern tier, and the fifth county from the Missouri River. There is but one railroad in the county at present. It runs from Chariton, Lucas County, to Leon, Decatur County.

The Order of Enoch location is in the southwest part of the county, and about eighteen miles from Leon, the present terminus of the railroad. Within eight miles of the company's lands runs Grand River, where there is plenty of timber, stone and good water power; also there is stone six miles from the location. This township is the best in the county; high rolling prairie, interspersed with small streams of living water. The soil is a black loam, ranging in depth from one to three feet. Now, I would say to those Saints in Illinois, that what is called rolling ground here, would there be called hilly ground. This is a new country as yet, with little fruit, but I see no reason why we should not have plenty by proper care in cultivation. The country is good for corn and oats. Wheat not so fair on account of chintz bugs. All vegetables grow luxuriantly, and grass is good. The sum of the whole is, that this is a good stock, grain, and grass growing country, and we trust that God will bless it that it may increase still more. To those of pure motives who wish to come here and secure a home; who wish to gather with the Saints and to worship God in Spirit and in truth,

I would say, Come, there is room, but bring the Spirit of God with you, for that is what we wish to retain here by all means. But those who would come with a selfish motive, or as idlers, or as busy bodies, or to stir up strife, or to find fault, we want you to stay away; we have no room for you. Those wishing to correspond can write me as above. Yours in hope,

WILSON HUDSON.

QUECHEE, Vermont,

Jan. 12th, 1874.

*Br. Joseph Smith:*—Thinking possible that I might say a word that would encourage some one on his way to Zion, I will pen a few lines for the *Herald*. My faith in the Latter Day Work is strong. God is in it and will carry it on to his glory and to the perfecting of his Saints. A great many think strange that one should believe in continued revelation; but I must say from a spontaneous uprising within myself, that God, the great luminary of souls, can make himself known to his people; and will to them that seek him with all their heart, the same as he has in ages past, and will make known to them his will. I cannot deny having witnessed and felt it, any more than I can deny my own existence; and what I have received is nothing in comparison to what I expect to see and feel if I am faithful. I expect that men, like Enoch of old, will come, ordained with power from on high, such as the power of this world cannot control, nor their prisons hold, nor their fire burn; for the Lord, by the mouth of his prophets, hath spoken it and I believe it; for it is written that they shall all be taught of God, and if so, they will all be taught alike; will understand alike, and will be one in Christ. Take away revelation, and God cannot perfect his works, nor make his people one, any more than an inexperienced workman can construct machinery without some one to show him what to do and how to work. I expect that the wisdom which once made men friends of God will also make men friends of God to-day; for without this wisdom from the Master, no one can teach the way of life and salvation, because he does not know how. Very truly yours,

E. G. CULVER.

LONG VALLEY, Monterey Co., Cal.,  
March 9th, 1874.

*Br. Joseph:*—I feel to rejoice much in the good work in this place. When I came here and commenced laboring I found only two families of old-time Saints, viz, those of Brn. Perry Davis and Frank Clapp. I have baptized seventeen, fourteen of whom are heads of families, and I expect to baptize several of their children next Sunday.

After examining more closely concerning the building up of the Jefferson Branch, I

feel it my duty to write a little differently. There had been more done towards the spread of the work than I was aware of when I wrote. Br. James Henderson, a promising youth, was laboring with me at the time. We were brought to San Benito by Br. Henry Lawn. I found an aged brother named Fails, who had been doing what he could for the work. We found Br. and Sr. Carmichael, who hardly received us at first, having become disgusted with the work at Salt Lake. They became Latter Day Saints in the days of your father. After talking all one night with Br. Mills, they were baptized, and also their two daughters. Your brother in Christ,  
J. R. COOK.

COLUMBUS, Cherokee Co., Kan.,  
Jan. 10th, 1874.

*Br. Joseph:*—The officers report a good feeling in this Branch at present. My labors are mostly confined to the Branch. Br. Warnky preaches in the surrounding country; Br. Crawley is not idle; Brn. John T. Davies and W. S. Taylor are out at Mound Valley on a preaching tour; and Br. J. Dutton preaches occasionally. Brn. Crawley and Davies have been among the Campbellites about ten miles northeast of Columbus. From what I learn I think some of them will obey the gospel. Accept our love for you and yours, and our prayerful wishes for all. Yours in the gospel,  
M. B. OLIVER.

WIRT, Jefferson Co., Ind.,  
March 18th, 1874.

*Br. Joseph:*—The work in this vicinity is in good condition, and altogether encouraging. There is an increasing desire to hear the word. Br. B. V. Springer is lighting up the camp fires with a zeal becoming a true Saint and servant of God, yet he cannot fill the tenth part of the calls for preaching. What we need here is an active Branch worker; a visit from such a one would be hailed with joy by the Saints of Union. May the blessing of God ever attend you and yours, together with all the Saints of God, is the prayer of your brother in the gospel bonds,  
SAMUEL RECTOR.

BROOKSVILLE, Me.,  
January 4th, 1874.

*Dear Saints:*—Nearly three years ago I became acquainted with the gospel and joined the Church, not because the Elders said they were right, but because God himself showed me that it was true. The Book of Mormon was also in a vision shown me as his work. I embraced the gospel with my whole heart, notwithstanding all the slander I heard, and was blessed with the gifts and also in body through the ordinances of God's house. Many attempts have been made to break down my faith,

but it has not been shaken yet, and when I asked my heavenly Father concerning Joseph the Martyr, I received the answer, "He was my servant." I have not doubted since, though poisoned darts have been shot at me. I am often beset by sin, and can but seldom meet with the Saints, yet I hope to hold fast to the truth to the end.

Dear Saints, do not neglect to read the Book of Mormon. It is a glorious gift, and nearly always when I read it, it brings the Spirit of prayer. O, if I could only meet with the Saints often. Pray for me that the Good Shepherd will watch over me and gather me at last with his people.

Yours in Christ, MIRA M. SNOW.

[We extract the following from a letter written to Br. Kemmish, Secretary of Br. Mills' Quorum.]—Ed.

SANTA CRUZ, Cal.,  
March 10th, 1874.

*Br. C. Kemmish:*—I am now in my field of labor with Br. A. H. Smith. We are holding meetings nightly, and have just returned from places one hundred miles distant in the mountains. Many of Christ's flock are in those places and are returning to the true fold; also many good souls are hearing for the first time, and are believing and obeying.

Visions, healings, and positive answers to prayer are received by the Saints, strengthening and comforting them. Surely the stone is rolling, and the work never looked so well in California as now.  
Ever yours, D. S. MILLS.

SAN BENITO, Monterey Co., Cal.,  
March 18th, 1874.

*Dear Brother Joseph:*—I have been spending a short season in Long Valley, Monterey County, where Br. Cook has been by the Spirit and power of God, doing a good work. Seventeen have been baptized, and others are investigating. The Saints are rejoicing in the day they live in; for God is doing a great work, which I realize is but in its infancy yet; and while the cry is going out for more reapers in the great harvest field; I long to thrust in my sickle. Wishing God speed to the work, and every blessing needful to the Saints, I am yours in the covenant of Christ,

GEO. N. DAVISON.

SAN BENITO, California,  
March, 12th, 1874.

*Br. Joseph:*—Br. A. H. Smith has been here with Br. D. S. Mills and enlivened us all, and made a deep impression on our minds with his good advice. I accompanied them to Jefferson Branch. The brethren and sisters there are truly Latter Day Saints. Brn. Smith and Mills returned here, and went on to San Juan, where they

preached the word to attentive listeners. In the evening we had a prayer meeting, and the Spirit was manifested in the gift of tongues and in the interpretation. The Lord truly blesses his people wherever they are.

Yours in the covenant of peace,  
JASPER H. LAWN.

YORK CENTER, Steuben Co., Ind.,  
March 12th, 1874.

*Br. Joseph.*—A very interesting and extensive field for preaching has been opened in Northern Indiana. The various sects have looked with jealous eyes upon the labors of the Latter Day Saint Elders, viewing them as intruders upon their domain.

We have at various times heard the muttering of distant thunder; but the storms, until quite recently, spent their fury in the distance, leaving us unmolested to pursue the even tenor of our way. No firmament has been more frequently darkened than that which bounds the horizon of the Disciple Church; and at last it seemed, to the magnates of that particular body, absolutely necessary that the fire, which had been kindled by the Latter Day Saints in Metz and vicinity, should be smothered.

With this end in view they secured the services of one of their champions,—a Mr. Read, of Mansfield, Ohio,—whom they put forward as their representative man. So confident was he of fulfilling their wishes, that on his receiving a note from his friends requesting him to forward such propositions as he would be willing to discuss, he replied that that matter would be speedily settled by him on his arrival; for with one decisive sweep he would wipe out the foul stain of Mormonism which had polluted the fair soil of Northern Indiana.

On his arrival the Disciples were so jubilant that \$150 was the price which they were said to be willing to pay for the cheering prospect he set before them of removing the obnoxious evil. Br. Jason W. Briggs met Mr. Read at an appointed place to arrange the propositions and terms of discussion. Mr. Read was unwilling to discuss any question but one, making the Book of Mormon the special target to be fired at. Elder Briggs proposed to discuss propositions relative to the Church and Doctrines of Christ, afterwards taking the Book of Mormon as a special issue. This proposal Mr. Read at first declined, but it was finally agreed upon.

Perhaps the better way to give an idea of the impression made on the people, would be to mention the remarks of disinterested parties. A very common saying among them was, "Briggs makes all the arguments and Read makes all the slang." The course pursued by the latter was so unfavorable, that the Disciple moderator insisted upon his ceasing to use so much abusive lan-

guage; but when, in compliance, he endeavored to use greater moderation, his efforts to reply to the arguments of Elder Briggs seemed so flat, that he resumed his former course, to some extent, in order if possible to save appearances. He seemed indeed to be "in a straight betwixt two."

During no part of the discussion was the weakness of Mr. Read's cause so manifest, as in his attempt to reply to the prophecies relating to the Book of Mormon; and before the end was reached, the bombast and braggadocio, with which he began the debate, had gone down very low. For my own part I feel quite safe in saying that the discussion has done more for our cause in the minds of the thoughtful, than months of uninterrupted preaching would have done. Our friends doubled in number during its progress; old friends were made firmer and faster than ever; and many admitted seeing points they never saw before.

And now let me ask who among the Elders of Israel are ready to come up and help gather the mighty harvest which here is so ready for the sickle? Here is a vast field, ready and waiting to be reaped; more extensive by far than the few Elders now in it can begin to attend to. The sickles of none should be rusting, while there are such abundant opportunities for using them; and none neglect nor lose the talents already conferred upon them.

Yours for the truth,

• DUNCAN CAMPBELL.

KNOX, Stark Co., Ind.,  
March 1st, 1874.

*Dear Herald.*—In this part of the Lord's vineyard we think the cause of Christ is gaining ground. Br. C. W. Prettyman and myself have been here about one year, and we have preached as often as we could. We are generally treated with respect, and the people come out well. Father is now with us encouraging the work, and speaking to attentive congregations. Your brother,  
JOSHUA B. PRETTYMAN.

SODOM, by CHURCH HILL,  
Trumbull Co., Ohio,  
Feb. 3d, 1874.

*Br. Joseph.*—I hope that a few words concerning the work of the Lord in this part of the vineyard, will not be out of place. I arrived here three weeks ago, and found the Saints enjoying the Spirit of God and all striving to do their duty. I have preached nine times and delivered lectures four evenings. We had attentive audiences. I have labored some at Waynesburg, Ohio, preaching six discourses there. Preached also at Minerva, and at and near Liberty. At the latter place the people seemed very much taken with the doctrine, and said they would entertain me if I would stop and preach more for them. I went also to New

Springfield and worked at my trade five months, preaching in the Evangelic Chapel several times. Br. Parsons came and remained a week with me, and since I left, Brn. Brown and Parsons have visited it again, and Br. Brown baptized one, a Mrs. Shearer. Her kindness to us was of no small note. The Latter Day Saints have friends at New Springfield, and prejudice is broken down to a considerable extent. It makes my soul rejoice to hear of the gospel winning its way through the earth. I will endeavor to attend to the calls here as soon as I can. My love to all Saints. Your brother in Christ,  
 Jos. F. McDOWELL.

[We make the following extract from a long letter by Br. Caffall, because, as with much of correspondence now, we have not space to give it entire.]—Ed.

COUNCIL BLUFFS, Iowa,

March 5th, 1874.

*Dear Herald:*—The Pottawattomie District convened in Conference on February 28th. The officials were few in number, but these few transacted business with more order and tact than in the past. There was a general feeling of the necessity of a greater effort being made in the field, and it may cause some to bring their sickles into use; sickles, the rust of which stand as a testimony against the holders thereof, or God has not spoken. The amount of tithing reported by the Bishop's Agent was not large, but it evinced the beginning of a good work, and a desire among the Saints to tithe themselves for the spread of fair Zion's kingdom. The progress of the Reorganization, in this respect, has been slow; but if we hearken to the voice of the Lord it will be rapid in every respect. The steady and judicious movements of the Church, as a whole, has, to my mind, been one grand evidence of its validity; that God was at the helm; and that its success and final triumph was certain. Br. Hall, (Bishop's Agent), will visit the several Branches comprising the District and teach the law of tithing, not as compulsory, but, as taught by the First Presidency, that Israel are to be their own exactors; the matter being between themselves and their God, but the law thereof will be presented nevertheless. If any doubt has heretofore existed as to its being legitimate to teach it, the revelation given March, 1873, ought to remove all such doubts.

Brn. J. R. Lambert and E. L. Kelley preached at our Conference, making a noble defense of the gospel and cheering the Saints. We look for good results from the labor of Br. Kelley in the vicinity of Wheeler's Grove. Br. Lambert leaves to day for Magnolia, and I for Nebraska City.

Yours in the gospel,

JAMES CAFFALL

PIN OAK, Wayne Co., Ill.,

March 3d, 1874.

*Br. Joseph Smith:*—Our Conference for this District is over, which convened in this Branch on Feb. 28th, and adjourned March 1st, 1874, and I can say we have had a time of rejoicing at our District Conference. Peace, harmony and good-will prevailed through all the meetings. The dark cloud that has so long hung over us has been banished, and the Holy Spirit of light and love shines forth, for which I thank the giver of all good gifts. Dear Saints, let us take courage and press onward in the straight path, and not grieve the Holy Spirit, or be left as it were to ourselves; for when a child of God loses the Spirit he becomes of all men most miserable. What else is there in this world we would take in exchange for our glorious hope. At the commencement of the present year I determined to keep the Word of Wisdom, and all of the laws of God to the best of my ability, and I can say that the Lord has truly blest me with his Spirit by night and by day.

JOHN F. SIMMS.

FARMINGTON, Iowa,

January 14th, 1874.

*Br. Joseph:*—Permit me to say to the numerous readers of the *Herald*, that the Saints at Farmington have had a refreshing time by the blessing of our heavenly Father. For a long time the Branch has been in a very backward condition, and it seemed to be growing worse. Preaching seemed to do no good, even by those who are amply able to instruct us. Our District President remarked to me last summer, "That he hardly knew what would bring about a better state of things." But the Branch officers have lately been called together by the Branch President, and they have consulted together upon the condition of the Branch. They first came to an understanding with each other, thereby to a unity; and agreed to uphold each other by the prayer of faith and the assisting grace of God. They also adopted measures by which a better state of things may be brought about.

Brn. J. H. Lake and D. F. Lambert went into Illinois, expecting to remain there and preach; but they could not feel right to stay there, and Br. Lake said to Br. Lambert, "That Farmington seemed to be the place where they ought to preach." Br. Lambert agreed to this, and accordingly an appointment was sent here for meeting December 16th, and the brethren came and preached from that time to January 11th. A great interest was manifested, and eleven were baptized and confirmed. Eight of these became identified with the Farmington Branch, and others I think will obey the gospel at some future day. The gifts were manifested among us at different

periods of the meetings, and the hearts of the Saints were made glad; for indeed we were greatly strengthened. Br. O. P. Dunham having remained from the Conference, stated that he never had been more blest than during these meetings. If this is the beginning of good times in the District, my desire is that it will increase, and that many souls will be brought to a knowledge of the truth. May the blessings of heaven attend our worthy District President and those associated with him, in setting the Branches in order, and in strengthening the Saints, is the prayer of your unworthy servant,  
D. D. B.

BEAVER CITY, Utah,  
March 3d, 1874.

*Br. Joseph*.—Three years ago a Branch of the Reorganized Church was organized here by Brn. E. C. Brand and Wm. Worwood. We were blest with the gift of tongues and interpretation, and many were healed by the laying on of hands in the early days of the Branch. Now we are few in number and do not hold any public meetings, and the Saints are backward in their social gatherings, but we anticipate a time when we shall again enjoy the blessings as of yore.

We saw in the *Herald* that Br. Worwood intended to visit us, and for one I wish that he or some other Elder or Elders would come and help us and set us on our feet again. There are many among the Brighamites that believe in our principles, and I have faith that if an Elder from afar would come they would receive his teachings.

There is a strong feeling of rebellion here among the Brighamites against some of the oppressive teachings of their masters; also in St. George, where Brigham Young is wintering. Yours in the bonds of peace,  
EDWARD DAVIS.

ORLEANS, Cape Cod, Mass.,  
March 19th, 1874.

*Br. Joseph* :—I have been preaching since last Christmas wherever I could find an open door, and the most effectual I have found is in this region. I have visited and preached to the Saints at Providence, R. I. There are a number of good Elders there, who are striving to do well. Br. C. N. Brown presides. In Boston, also, I met with the Saints, and with them enjoyed the good things of the kingdom. Br. Geo. C. Smith presides there. From there I went to the Douglas Branch, in Worcester Co., and there saw a girl, ten or eleven years old, who had been healed of the lung disease by the Lord, through the laying on of hands and the prayer of faith. I heard her testify to the fact of her having been healed. I was at the Dennisport Conference, and baptized one there soon afterwards.

After that I assisted Br. A. J. Cowden, President of the Brewster Branch in his field. He baptized two at Yarmouth, March 8th, and next Sabbath is to baptize two or three others. I came to this region from Dennisport, February 2nd, but have been back there once since, returning here yesterday. The people wish me to stay here sometime, which I shall do, if my health permits. Your brother in Christ,

CYRIEL E. BROWN.

MOORETOWN, Ontario,  
March 17th, 1874.

*Br. Joseph*.—Having returned from a tour among the Branches in Canada, and having devoted the greater part of my time to laboring among the Saints since the last June Conference, I thought it my duty to give you an account of the condition of the work here. From an intimate acquaintance with the Branches and with the greater part of the members throughout the Canadas, I find that in all the Branches there are many who are truly advancing in the divine life, and adorning their profession; while there are others who are cold and barren, and some are going back instead of forward. But, taking it in general, I believe that the Church here at the present time is emerging out of past darkness into light again. I am endeavoring, so far as I am able, to labor constantly in the vineyard of my Lord. I love the work, I love my God, and I love the Saints of God; therefore I offer myself to go where God and his Church see proper to send me; whether to the islands of the sea, or to the utmost bounds of the earth, God being my helper. Please insert in the *Herald* that the Saints here intend to hold their Conference at the Saints' New Meeting House, on Br. George Shaw's place, near Louisville, Chatham township, Ontario, June 13th and 14th, 1874. We hope that Br. E. C. Briggs will attend, or some other one of the Quorum of the Twelve, and also as many others as can make it convenient. Yours in the gospel covenant,  
ROBERT DAVIS.

WASHINGTON COUNTY, Ark.,  
March 15th, 1874.

*Dear Br. Joseph Smith* :—The times are so oppressive in this part of the land that one fourth of the people have not been able to pay taxes, yet we have a hope of better times. I must say I am well pleased as to the contents of your paper, and cannot feel to give it up without further inquiry.

I wish to say that the Christian warfare in our neighborhood has a lack of recruits, and also of recruiting officers. Br. D. H. Bays passed through our land some three months ago, and myself and wife accepted the gospel. Br. Bays delivered four discourses, after which he traveled south, having here sown seed on different sorts of

ground, and good impressions were apparently made; but the heat of the day came, and much of it seemed to vanish, there being no one to face the enemy but myself. I would truly be glad to have an able man come in this our land, if one can be found who can endure the trials he may have here to encounter. If the sectarian teachers were all he would have to encounter, I would have no fear for him, but there is, as in all countries, a class who have no respect for themselves, neither for any one else, and they are the ones, if any, to be feared; but the good book tells us to fear not man, who is only able to kill the body. Therefore, having this knowledge, I hope some one will venture to face the foe. Perhaps it would be well for me to say that Br. Bays was the first to introduce the gospel in our country.

I live four miles west of Boonsboro, on Sugar Hill, near Allen Funkhauser, who is an old resident of this country. Any one by inquiring for him, will be able to find where I live. We remain yours,

O. D. and M. M. JOHNSON.

FERNDAL, California,

March 8th, 1874.

*Br. Joseph*.—Having no opportunity to attend Saints' meeting, I thought I would pen you a few lines to say that we have not lost all hope.

"They truly will be there; but who of you will be there to meet them," was the voice of the Spirit, given through Sr. Lake, to a little band of five of us Saints at the house of Br. Robinson, on String Prairie, on the evening of the 25th of August, 1865. We were on the eve of starting for Humboldt county, California, and we felt to grieve at our long journey, and consequent separation from the Saints; and we wondered if we would be spared to return, and to enjoy the unspeakable pleasure of meeting with the Saints in a gathered condition.

The above word to us has always been bright to our memory, as though written on the wall by an unseen hand; and it has been a source of much comfort and encouragement in our exile and darkness.

I have sighed for the society of the Saints; have prayed for our separation from the surrounding evils of this place and generation, that we may not be partakers of her sins or plagues.

At present we have no Branch organization in the county. Transgression and distrust have worked our dissolution. We are surrounded by every temptation that Satan can invent to divert us from the path of duty. Most of the Saints know what it is to be left alone. Also the influences that surround our children—our Hopes of Zion—are what we most regret.

I ask the prayers of the Saints that we, and all others who are in similar circum-

stances and have the love of the work at heart, may be able ere long to sell out and move with our families to the borders of Zion, before the desolating sickness passes over the land.

Yours in the bonds of the covenant,

R. M. DUNGAN.

DELOIT, Crawford Co., Iowa,

January 23, 1874.

*Br. Joseph*.—The Mason's Grove Branch is prospering, and I believe that we are growing in grace, and in the knowledge of the truth. We have built a house of worship in this Branch, as our School House became so crowded that it was almost impossible to hold meetings in it; and I presume the house we have built will soon be too small also, although it is 26x40 feet.

I remain yours in the bonds of peace,

E. C. DOBSON.

## Conferences.

### Nevada District.

The Nevada District Quarterly Conference met, according to notice, in Genoa, on February 28, 1874. When the time had arrived to open Conference, President Johns concluded, from the number of Saints present, that it would not be wisdom to transact business of the Conference that day; the meeting was devoted to prayer, much to the blessing of the Saints present. The Court-room being secured for the use of the Saints, it was resolved to adjourn to meet on Sabbath morning in the same.

*Sunday Morning*, 10 1-2 A.M.—The Conference reassembled, and after the usual preliminaries, on motion that a President of the District for the ensuing quarter be now selected, Br. Abednago Johns was chosen by a unanimous vote. Thos. R. Hawkins was chosen District Clerk.

The President then stated that he had some business to present before the Conference in reference to the case of Elder E. Penrod, a member of the Second Quorum of Elders. He regreted to say that Br. Penrod had met in his Branch meeting and earnestly requested the Branch to cut him off, as his motives and future acts would be derogatory to the interests of the Church; and he had given up his license to him as President of the District and the Branch had granted Br. Penrod's request. The Conference received this announcement with sorrow. The act of the Carson Branch was approved.

*Branch Reports*.—Carson reported 41 members.

Mottsville: 43 members.

Dayton: 11 members.

Franktown: 19 members.

*Elders' Reports*.—Abednago Johns, G. P. Slayton, John Hawkins, D. I. Jones, John

Twaddle, George Smith, T. R. Hawkins, in person, and Levi Atkinson by letter.

Pres. Johns made some excellent remarks on duty and principle.

*Afternoon.*—The Saints re-assembled at 2 P.M., when the following resolution was presented:

Resolved that the following Elders labor together in preaching the gospel as the Spirit may direct: Elders Geo. Smith and John Twaddle; D. R. Jones and D. I. Jones; Levi Atkinson, T. R. Hawkins, and Priest Carl A. Gross; also all other Elders who have reported; and those who have not reported themselves to this Conference are hereby most earnestly requested to labor in the vineyard, as the law of the Lord requires.

That, as a District, we sustain Joseph Smith as President of the Church, also his Counselors, and all other authorities of the Church in righteousness.

That we sustain A. H. Smith and W. Anderson of the Pacific Slope Mission.

That we recommend Elder Thomas R. Hawkins to the Bishop for an appointment as Bishop's Agent for the Nevada District.

That we disapprove of the negligence of the officers of those Branches of the Nevada District, who have not responded to the request of the Church Recorder, in not sending their yearly report in proper time; except the Franktown Branch, as they were disorganized at the time.

The Conference business being ended, the sacred emblems of the death and sufferings of Christ were blessed and distributed among the Saints. Many testified of the truth of the work and the love and goodness of God to them. Every heart appeared to be animated with a heavenly zeal to do the work of righteousness. The voice of the Spirit to the Elders was to thrust in their sickles and reap. God would speak through them, and they should have power to stand before the world, and none should gainsay their word; and to all the Saints present to be faithful and prayerful; to set their houses in order, for he loved them and surely would bless.

*Sunday Evening.*—Preaching by Elder G. Smith, an excellent discourse from Matthew, 5th chapter, to a very attentive audience.

The Conference then adjourned to meet in Franktown, June 6, 1874, at 2 P.M.

### North West Missouri District.

Conference convened in the De Kalb Branch, Feb. 27, 1874. Elder Joseph D. Cravin, President; A. J. Blodgett, Sen., Secretary; W. T. Bozarth, Assistant Secretary. Jas. L. Wood and Thos. Worrell, Deacons.

Minutes of last Conference read and approved.

Wm. Summerfield, Aaron Young and R. Frost were appointed a committee to examine and select the most suitable debater's manual for our use.

*Branch Reports.*—De Kalb: total 32, 1 expelled, 11 received by letter.

Turkey Creek: total 18, 3 received by vote.

Knoxville: total 11.

Delano: total 25, 2 received, 1 removed.

Waconda: total 28, 4 received.

Starfield: total 24.

Bevier: total 21. Sabbath School composed of 4 teachers and 16 scholars.

Hazel Dell: total 9, 2 received by letter, 1 by baptism.

Locust Creek: total 6.

The Locust Creek Branch was received into the District. Far West and Turney, not reported.

*Elders Reports.*—R. Frost, A. J. Cato, Jas. Wood, L. W. Babbitt, Aaron Young, L. L. Babbitt, Elisha Johnson, W. L. Booker, Albert Bishop, J. B. Belcher, A. J. Blodgett, Sen., F. M. Bevins, J. L. Traughber, Wm. Summerfield and E. W. Cato reported their labors. Geo. W. Nuttall and C. E. Blodgett reported having preached forty-five sermons, and baptized two in their mission, and organized one Branch. J. P. Dillen had baptized one. W. T. Bozarth had preached fourteen sermons and baptized three. Pres. Joseph D. Cravin had visited Waconda, Turkey Creek, Hazel Dell, Far West and Delano Branches.

Priests John Wood and A. J. Seely reported. Emsley Curtis had baptized one.

Teachers Thomas Worrell, and Deacons Jas. D. Wood and David Powell reported.

The Committee reported in favor of the "Young Debater," and it was thereupon adopted.

The committee appointed last Conference to visit Br. Wooden reported that they found him alive in the work, desiring to do all he can. Report received.

Resolved that all Elders and Priests are requested to labor as their circumstances will permit.

That the case of Br. Jas. Kasinger, acted upon last Conference, be reconsidered.

That Br. Jas. Kasinger is advised to go before the Hazel Dell Branch and make restitution for the wrong done.

That this Conference grant Br. Albert Wooden an Elder's license;

That this Conference renew the licenses of the officers of the Bevier Branch, and also give a license to Elder J. L. Traughber, of the Turkey Creek Branch.

That a member has the right to withdraw from the Church at any time, if not in transgression.\*

That when the Elders find scattered members to the number of six not belonging to any Branch, they have the right to organize

those members into a Branch, providing they request it.

That Elders traveling have not the official right to inquire into the standing of the members of a Branch.

*Saturday, 28th, 9 A.M.*—Resolved that the Secretary make out a District report, and that an Elder carry it to the General Conference of April 6th, 1874.

*Report of Bishop's Agent.*—Dr. to balance on hand last report, \$13.55; cash and produce received on tithing \$44.35; received as freewill offering \$18.00. Cr. by paid for help of ministry \$64.58; paid to the poor \$10.50; balance on hand \$1.32. A. J. Blodgett, Sen., Ag't.

The resignation of A. J. Blodgett, Sen., as Secretary of the District was accepted.

Elisha Johnson was chosen as Secretary.

Elder Jos. D. Cravin was sustained as President.

The resignation of A. J. Blodgett, Sen., as Bishop's Agent was accepted.

Resolved that this District does not want a Bishop's Agent.

The word was preached at the School House near Br. L. W. Babbitt's on Thursday, Friday, and Saturday evenings; also on Sunday and Sunday night, to large congregations. Testimony meetings were also held, and the gifts were manifested, and the Saints encouraged.

Emsley Curtis was ordained an Elder by Brn. Babbitt, Cravin and Bozarth.

Officials present: 1 High Priest, 19 Elders, 4 Priests, 3 Teachers, 3 Deacons.

Adjourned to meet at DeKalb Branch, May 30th, and 31st, 1874.

[\*This resolution is to us an error. The question, Can a person not in good standing withdraw from the Church? is suggested. The resolution naturally suggests the answer "No, only those in good standing can." Therefore those in bad standing are retained].—ED.

### Little Sioux District.

Conference convened at Magnolia, Harrison Co., Iowa, March 7th, 1874. Br. J. C. Crabbe, President; Donald Maule, Clerk.

Minutes of last Conference were read and adopted, with the amendment, That Elders giving in their report do it in writing, if convenient.

*Branch Reports.*—Little Sioux: total 92; 2 died; 2 removed by letter.

Magnolia: total 37; 4 admitted by letter.

Six Mile Grove: total 21; 3 expelled.

George Mefford reported that the Twelve Mile Grove Branch was not in a prosperous condition, and he did not want to preside over the Branch any longer in its present condition.

C. Downs reported the Six Mile Grove,

S. Maloney the Magnolia, and P. L. Stephenson the Little Sioux Branches as being in a prosperous condition.

Br. John Thomas reported the organization of the Soldier Valley Branch, with twenty members; Br. George Montague, President; James Ballantyne, Priest; Geo. R. Outhouse, Teacher. Brn. J. Thomas, C. Downs, Geo. Outhouse, H. Garner, S. Maloney and Benj. Kester reported. Br. P. L. Stephenson had labored in company with Br. J. B. Lytle. Br. Jas. Caffall reported by letter, wherein he exhorted the Saints to liberate the District President.

A motion to disorganize the Twelve Mile Grove Branch, was postponed till next Conference.

Brn. John Thomas and G. R. Outhouse were appointed to examine the spiritual condition of members who have joined the Second Adventists in Monona county, and to report at the next Conference.

Brn. P. L. Stephenson and J. B. Lytle were continued in their old mission.

At 7 o'clock P.M. a prayer meeting was held. The Saints were blessed with a good degree of the Spirit of God.

*Sunday, March 8th.*—Preaching by Br. J. C. Crabbe in the morning, and by Br. John Thomas in the afternoon.

The standing committee reported that, in their examination they had found many who expressed a desire to still remain with us, but others they found lukewarm and weak in the faith; and likewise that they found two brethren who had been charged with apostasy, and notified to appear at this Conference and answer the charges. Their names are D. N. Follette and Morton Streeter. Likewise Charles Smith had been notified to appear at this Conference and answer to a charge of drunkenness. The case of Br. Isaac Hetherington was laid over till next Conference. P. Cadwell, S. Diggle and P. L. Stephenson, committee.

The report of the committee was accepted.

A committee of three was appointed to investigate any charges that might come before this Conference: namely, Brn. Colby Downs, John Thomas and Geo. R. Outhouse.

At 7 P.M., preaching by Br. John Thomas.

Committee appointed to investigate charges, reported that the charges preferred against Br. Charles Smith for drunkenness, and those against Br. Morton Streeter and D. N. Follett for apostasy had been sustained. On separate motions Charles Smith, Morton Streeter, and D. N. Follette were declared expelled from the Church.

Brn. H. Garner, D. Maule and S. Maloney were appointed a committee to investigate the charges that may be preferred against Br. Isaac Hetherington, and report at our next session.

Resolved that no Priest has a right to act as a visiting Branch officer unless se-

lected by the Branch, or requested to do so by the regular Branch Priest.

The spiritual authorities of the Church were sustained.

Adjourned to meet at Little Sioux, Harrison Co., Iowa, May 30 and 31, 1874.

### Decatur District.

The above Conference convened in the Lamoni Branch, Iowa, March 7th, 1874. Br. S. H. Gurley, President; F. A. Jennings, Secretary.

Three who had been baptized before Conference, by Br. S. H. Gurley, were confirmed by Brn. S. H. Gurley, C. H. Jones and D. P. Young.

The Lamoni, Little River, and Leon Branches were reported as being in good standing.

The committee appointed to examine the District Record, reported not having been able to get possession of it. The committee was discharged.

The minutes of last Conference were read and accepted.

*Elders' Reports.*—S. H. Gurley had been traveling and preaching, and had administered to several sick with marked success. George Adams had labored in the Branch, and had, with others, administered to the sick with good results. C. H. Jones had done considerable preaching. Believes that we are obtaining the favor of the people. Brn. Bailey, Green, Bird, Johnson, D. P. Young, Geo. Braby, A. K. Anderson and Alma Kent reported having preached, administered, etc. Z. H. Gurley was happy to say that his labors had been blessed, both in preaching and administering to the sick.

*Sunday, March 8th.*—At 11 o'clock A.M., Brn. E. Robinson and C. H. Jones preached. Afterwards a testimony meeting was held, and the Spirit of the Lord was manifest.

Resolved that we sustain all the spiritual authorities of the Church in righteousness, and the interests of the Church, as far as our means will permit.

That we recommend C. H. Jones as Bishop's Agent for this District.

Adjourned to meet at Little River Branch, on Friday, June 5th, 1874.

### Galland's Grove District.

This District held a Quarterly Conference at Harlan, Iowa, March 14th and 15th, 1874. Br. Thos. Dobson, President; Br. John Pett, Secretary.

Br. Whiting, of Union Grove, was invited to take part in the proceedings.

Minutes of last Conference read and approved.

Officials present: 1 High Priest, 1 of the Seventy, 9 Elders, 2 Priests.

The President said that as he had not

presided over the District during the last quarter; and, as he had not been at home much during that time, he had lost sight of many missions and of those appointed at our last Conference to fill them. Those appointed, so far as he knew, had little to hinder them from going. When brethren suffer their names to go before the Conference, and to be published, they should do so with the understanding that they are expected to fill those missions, if possible. Some of those appointments were not filled, and brethren and others residing in distant parts of the District have been disappointed.

*Elders' Reports.*—Bro. Longbottom had preached in Green, Boone and Marshall counties, and had baptized two. Brn. John Pett and John Hawley had preached in the surrounding country, and found a good feeling manifest everywhere. Br. Chauncy Williamson had labored in the Branch. Br. Booth had not preached much. He was glad to say that the course of the Saints in his Branch had done much to remove prejudice. Brn. Chapman and Whiting reported their labors in their respective neighborhoods. Br. Thos. Dobson had preached a good deal outside of the District; also in his own neighborhood, in Dennison, and in Sac county. He had preached many times in Nebraska to large congregations; was well received everywhere, and treated with much respect. Many were investigating, and anxious to hear more preaching. Br. Thos. Nutt said that he had preached in various places in southern Iowa, also in Nebraska. Prejudice was giving way, and some were coming into the Church. He urged the necessity of the Saints being very guarded in their conduct continually. Br. Frank Reynolds had preached in the Branch and also in Harlan. Felt to say that he had done the best he could, and that he is willing to do all he can for the work.

The following motions were adopted:

Resolved that when no objections are made to Conference minutes or Elders reports, they be considered approved.

That Br. Heman C. Smith be ordained an Elder, agreeably to the recommendation of the Galland's Grove Branch.

That we report to the next General Conference the condition of the District without its numerical strength, as the weather and depth of snow have prevented delegates from attending Conference.

That we hold a series of two-day meetings in the District; and that this Conference leave it to the President to make the appointments.

Galland's Grove Branch, reported by Br. John Pett; numerical strength 140.

Harlan Branch, by Br. F. Reynolds; numerical strength 18.

Br. Longbottom responded to a call for Elders, by saying that he wished an ap-

pointment to preach in Green and Guthrie counties. His request was granted.

Br. Heman C. Smith was willing to labor with an experienced Elder. He was placed under the direction of the President.

The missions appointed at the last Conference were continued; and all the Elders were requested to labor all they can.

The general authorities of the Church, and of the District, were sustained in righteousness.

Saturday evening was spent in a testimony meeting. The Spirit of the Lord was present to confirm and strengthen.

On Sunday morning Br. Thos. Dobson preached, and in the afternoon Brn. John Pett and Thos. Nutt. In the evening Br. Thos. Dobson again preached.

The weather prevented many from attending who otherwise would have been there; but the Saints were strengthened and encouraged.

Adjourned to meet at Deloit, Iowa, June 9th and 10th, 1874.

**Central Nebraska District.**

Conference was held at Columbus, March 28th and 29th, 1874. Br. Charles Derry, President.

Minutes of last Conference were read.

Some excellent remarks were made by President Derry. Brn. Matthew Stubbard and George Derry were invited to take part in the Conference.

*Branch Reports.*—Columbus: total 39 members; 2 received by letter, and 2 otherwise; total decrease 12.

Deer Creek: total 9 members; 1 died.

Shell Creek: not reported.

*Reports of Elders.*—Br. Spencer Smith reported by letter. H. J. Hudson, Charles Brindley, George W. Galley and Charles Thrush reported in person, and the latter reported for Br. Thomas Galley. Charles Derry gave a very interesting report of his labors in various places.

Br. George W. Galley was appointed to labor in the Monroe precinct this quarter; Br. Charles Brindley in Bismark precinct; Br. Charles Thrush in his own neighborhood, in connection with Brn. Geo. Derry and Matthew Stubbard.

Officers present: 2 High Priests, 5 Elders, 2 Priests, 1 Teacher, 1 Deacon.

A Priest's license was granted to Br. C. N. Hutchins, as recommended by the Deer Creek Branch.

Br. Joseph Smith was sustained as President of the Church, together with all the spiritual authorities in righteousness, also Br. Charles Derry as President, and George W. Galley as Clerk of the District.

Brn. H. J. Hudson, Chauncy Loomis and William Lewis were sustained as presidents of the Columbus, Deer Creek and Shell

Creek Branches respectively; also Br. Spencer Smith in his field of labor.

The Clerk was instructed to prepare a report to the Annual Conference of 1874.

Afternoon was devoted to a sacrament and testimony meeting. The Spirit of God was in our midst, and a general good feeling prevailed. President Derry preached in the evening.

Adjourned to meet at Deer Creek, June 28 and 29, 1874.

**Miscellaneous.**

**Northern Illinois District.**

Report of Committee on raising funds and purchasing a horse and buggy.

TOTAL RECEIPTS.	
From Mission Saints.....	\$64 00
"    Piano .....	40 00
"    Wilton Centre Saints.....	30 50
"    Amboy Saints.....	20 50
"    Braidwood Saints.....	20 00
"    Burlington .....	14 00
"    Sandwich .....	14 00
"    Fox River .....	13 00
"    Batavia .....	7 51
"    Savannah .....	7 00
"    Leland .....	5 50
"    Boone Co. ....	3 00
"    Br. Solomon Lurance .....	2 00
"    Sr. J. E. Stebbins.....	2 00
Balance from Dist. Conference ..	13
<b>Total.....</b>	<b>\$243 14</b>

EXPENDITURES.	
Paid Mr. Wagner for buggy.....	\$140 00
"    For horse and harness.....	90 00
Incidentals.....	2 25
Balance to District President.....	19 89
	<b>\$243 14</b>

**Bishop's Report.**

Church of Jesus Christ in account with Israel L. Rogers.

**ON TITHING AND OFFERING FUND.**

1874.	
Cr.	
Jan. 1, Balance of Tithing Fund.....	\$19 77
"    9 From Br. Angus McMillen, California	23 00
"    10 "    Sr. Martha Kent, Missouri.....	20 00
"    17 "    Brn. C. and K. Andreason, Mo.	5 00
"    17 "    Br. David Dancer, Illinois.....	232 00
"    19 "    Br. E. Banta, Illinois.....	6 50
"    24 "    Br. J. J. Gillespie, Pa.....	14 00
Feb. 5 "    A brother, Iowa.....	5 00
"    12 "    Br. A. S. Davidson, Ind.....	3 25
"    20 "    Br. John Phillips, Utah.....	10 00
"    20 "    Sr. Caroline Phillips, Utah.....	10 00
"    23 "    Br. H. S. Dille, Illinois.....	1 00
March 4 "    Br. F. G. Pitt, Illinois.....	1 00
"    19 "    Sr. Mary Clements, Illinois.....	10 00
"    19 "    Sr. Julia E. Stebbins, Illinois.....	3 00
"    20 "    Br. Robert Cameron, Pa.....	18 35
"    20 "    Sr. Ann Lawrence, Utah.....	1 00
"    23 "    Br. Levi Atkinson, Nevada.....	10 00
"    23 "    Brn. H. and C. Wagner, Mo.....	25 00
	<b>\$417 87</b>

Dr.	
Jan. 17 Paid Br. John Earnshaw, balance on Church debt, as ordered by General Conference.....	\$139 21
"    19 Paid Br. P. S. Wixom, clothing.....	6 50
"    24 "    Sr. M. J. Henderson.....	2 90
"    24 "    Sr. Eliza Cox.....	2 90
"    24 "    Br. Wm. W. Blair.....	40 00

Feb. 7	"	Br. I. Sheen, Church Recorder.....	25 00
March 4	"	Br. J. W. Briggs.....	71 25
" 4	"	P. S. Wixom, board bill.....	35 00
" 17	"	Rodger Knight.....	10 00
" 20	"	Wm. W. Blair.....	15 00
April 1		Balance on hand.....	70 11

Total in Bishop's hands:		\$417 87
Of Tithing Fund as above.....	\$	70 11
Of Utah Chapel Fund.....		77 45
		\$147 56

## SUMMARY.

Audited balance by Conference Committee,		
April, 1873.....	\$	577 85
Tithes and Offerings rec'd during the year...		1,775 47
Mission Fund received.....		91 00
Utah Chapel Fund received.....		15 20
		\$2,459 52
Paid out to the ministry, poor, etc.....		2,311 96
Balance due the Church.....	\$	147 56

## MARRIED.

At the residence of the bride's father, T. R. Davies, Canton, Fulton Co., Ill., March 26th, 1874, by Elder John Watkins, Mr. EDWARD ROWLAND to Sister ELIZABETH DAVIES.

## DIED.

At Plano, Illinois, April the 3rd, 1874, of typhoid fever, Elder ISAAC SHEEN, President of the High Priest's Quorum, and Church Recorder and Librarian, aged 63 years, 3 months, and 12 days.

At Plano, Illinois, April the 10th, 1874, Elder WILLIAM ARNOLD, aged 65 years and 28 days.

Br. Arnold was born near Seneca Lake, New York, March 13th, 1809; united with the Church in 1866, and was faithful to his hope in Christ.

At Canon City, Colorado, December 12th, 1873, HATTIE A. BUTLER, daughter of Henry and Eunice Butler, in the 38th year of her age.

She is gone beyond the reach of sorrow, where no grief can ever come.

At his residence, Galland's Grove, Shelby Co., Iowa, November 21st, 1873, ALEXANDER HUNT, in the 82nd year of his age.

Deceased was born in Roan county, North Carolina, March 9th, 1792, and united with the Church in 1844, under the administration of Daniel B. Hunt, in Muchlandbury county, Kentucky. He was ordained a High Priest by Charles Derry, about the year 1864. He was undeviating in his faith, and was always ready to give a reason for the hope that was in him. Blessed are the dead that die in the Lord. Funeral services by Elder John A. McIntosh.

At Newton, Iowa, March 15th, 1874, Sr. MARY WHITE, aged 56 years, 1 month, and 11 days.

Sister White was born in Lawrence Co., Ohio; was baptized into the Church in 1870. Her faith in the work was firm as a rock. She was kind and liberal; and doubtless her rest is glorious—a peaceful sleep in Jesus—awaiting the resurrection of the just. Funeral sermon by Elder N. Stamm.

In Quincy, Michigan, January 21st, 1874, of cancer in the stomach, NANCY CORLESS, wife of Hyrum Corless, in the 52d year of her age.

She was baptized by Wm. H. Kelley, June 20, 1873. Funeral services by Elder Samuel V. Bailey.

At Sonora, Hancock Co., Illinois, March 13th, 1874, Sister HELEN HEAD, wife of A. W. Head, aged 39 years, 1 month and 13 days.

Sister Head was baptized into the Kingdom of God in the year 1863, and since then has borne a faithful testimony to the truth and power of the gospel which she had obeyed, both by her words, and acts of kindness and love. She died firm and unwavering in the hope of the gospel. She left a loving husband, six children, and a large circle of friends to mourn the loss of one who had merited and gained the love and esteem of all. Her funeral sermon was preached by Br. Daniel F. Lambert, to a very large and attentive audience, and she was followed to her last resting place, in Nauvoo, Ill., by a large concourse of people.

Rest, dear Saint, thy work is done,  
Rest till the Son of God shall come;  
Farewell to thee, till that blest day;  
Farewell, farewell, in hope, we say.

At Galva, Illinois, at 2 A.M. Sunday, March 22d, 1874, of inflammation of the stomach, Sr. JANE LORD, aged 42 years.

Before death she saw in vision a beautiful place of rest, which she said must be paradise, and from which she would never wish to return to this life of toil and pain.

At Atlas, Pike Co., Illinois, March 20th, 1874, of consumption, Sr. SARAH L. SAPP, daughter of Br. and Sr. Huffman, aged 23 years, 2 months, and 4 days.

She died in hope of a glorious resurrection with the just.

## Notice.—Fremont District.

To the Official Members of the Fremont District: Brethren, you are already aware that your next Quarterly Conference will convene, at Manti, on May 2d, 1874; and I hereby suggest to you, to come prepared to remain over Monday, the 4th, for the purpose of holding priesthood meetings, that we may talk, and exchange ideas on Church government, the duties of Branch and District Presidents, Deacons, Teachers and Priests, as well as the traveling ministry; that, peradventure, we may become more efficient, and labor more effectually in the Master's cause. Please remember, brethren, this is not for the purpose of opening up discussion on knotty or abstruse subjects and pet theories; nor for bravado and striving for mastery; but only an attempt to become more thoroughly acquainted with the duties and obligations of our respective positions, with all due deference and respect for each other. Come on fellow laborers, and let us spend one extra day in taking good counsel together, upon the peaceable things of the Latter Day Kingdom, in order that we may keep the flag of truth flying in the breeze. The Manti Saints look for a large attendance. JAS. CAFFALL.

## Nodaway District.

The next Quarterly Conference of this District will be held at Allenville, Worth Co., Missouri, May 16th and 17th, 1874. The brethren thereof desire that the Saints of the Decatur District, Iowa, will meet with them there. JAMES THOMAS.

### A Saint's Hymn.

L. M.

Come all ye Saints of Latter Days,  
Come join to sing Immanuel's praise;  
'Tis they alone who ought to sing,  
Who know the love of Zion's King.

All glory to the Lord be given,  
Who has my every sin forgiven;  
Though I am weak, He is my strength,  
And I shall conquer all at length.

"Look unto me," the Savior cries,  
"I'll make the dawning light to rise,  
I'll light thy path all through thy life,  
E'en until thou hast done thy strife.

I've overcome, be not afraid;  
I'll be thy friend e'en through death's shade;  
I'll place thee safe on Zion's shore,  
Where thou shalt dwell forevermore.

With manna there thou shalt be fed,  
A crown of life upon thine head;  
Thou shalt lie down in pastures green,  
And walk by waters all serene."

C. H. HASSALL,

Presiding Elder of the Hanley Branch.

### What is a Lie.

As there has been considerable of a controversy between certain parties in this vicinity, I will give you my views of "what constitutes a lie," and if you see fit to publish it you may do so.

The little word spelled l-i-e, is in very common use in these days in which we live. Men small and great, common men and uncommon men, large boys and small boys frequently indulge in the use of this little, yet very significant word. But often as it is used, it is a word that has a much wider range than is commonly allowed it.

Now to what is it applicable? Does it simply apply to the telling of something that has no foundation in truth; a fabrication gotten up and published by some mischievous or malicious person, for the purpose of injuring others, either in their business or character, of whose success or good name they are jealous? This seems to be the common way of applying it, and is no doubt correct so far as it goes. But does it go far enough? The man or woman who will maliciously fabricate and publish an unqualified falsehood for any purpose is certainly entitled to the name of liar, with all its honor and emoluments; and the influence of such persons as these is simply sufficient to keep strife and discord alive if there were no other characters belonging to this family to help them on with their noble work.—Who is there that cannot call up cases of strife and discord in families, in churches, and in communities, readily traceable to the contemptible work of this class of falsifiers, and there are but few if any communities that are exempt from their pernicious influence. But mean as this class of people is, or ruinous as their influence may be, they are not the only ones worthy of bearing the name of liar. The person who is asked by another for a simple statement of facts

known to be in his possession, for the information of parties concerned, and who states but half the facts, and thereby presents the matter in a false light with the design to mislead and deceive said parties is certainly no better than the man who tells an unqualified falsehood, for both had the same object in view and the same end was gained in both cases, namely, deception.

The person who meets you on the street and greets you with a smile, and takes your hand with a friendly grasp and makes you believe by his friendly exterior that he is your friend and then in your absence acts as your enemy is certainly but little better than a liar. It is true it is not called by that name in common parlance, but where is the difference? One utters a lie in words, the other acts it out and it has been truly said; that actions speak louder than words.

The person who mixes truth and falsehood together, and weaves it in such a nice plausible way that it cannot be easily detected, and misleads public opinion in regard to others, and places his fellows in a false light before the world, is worse than the man who tells an outright falsehood, as there is no class of falsifiers whose stories are so hard to detect or upset as those who dose the public with lies sugar coated with truth.

The man who utters falsehoods without any foundation in truth is more easily detected; when the end is once found the whole story can be unraveled. Not so with the genteel liars; the stories are so interwoven with truth that it is extremely difficult to separate the one from the other, and it is often the case that persons have to bear the reproach for years, heaped upon them through this class of falsifiers. The person who tells an untruth for the purpose of deception is certainly bad enough. Those who keep back part of the truth for deception are mean; but those who mix truth and falsehood together using enough of truth to deceive and mislead, are worse in principles and meaner in character than either of the others.

MERIT S. HAAS.

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# THE TRUE LATTER DAY SAINTS' HERALD.

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

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

Vol. 21.PLANO, ILL., MAY 1, 1874.No. 9.

## MINUTES OF THE Annual Conference of April 6, 1874.

The Thirty-sixth Annual Conference of the Church of Jesus Christ of Latter Day Saints, (and Twenty-second of the Reorganization), was held at Plano, Kendall County, Illinois, from April 6th to 11th, in the Saints' Meeting House. President Joseph Smith in the chair, assisted by President W. W. Blair.

The Conference was called to order by the President, and hymn 720 was sung; and prayer offered by Br. W. W. Blair.

Br. Henry A. Stebbins was chosen Secretary, and Brn. T. W. Smith and Zenos H. Gurley, Assistants; hymn 308 was sung; minutes of last Conference were read by the Secretary, and approved.

President J. Smith offered his congratulations to the Conference on the moral aspect of the Church at the present. There was a strong feeling now to see righteous dealings among the brethren, and between them and all men. District and Branch officers are disposed to call to accountability those who act otherwise; and it is exercising a salutary effect. In the world there is an increasing desire to hear the preaching of the word and the arguments of the Elders in our defense. There is also a strong and increasing feeling of Infidelity in the world. The preachers of other churches expect to attack us and make us their mark, but when Infidelity or Spiritualism presents its attacking forces, these other churches look for our Elders to

meet them. Brethren may feel a strong assurance of their position and a firm reliance of the truth of the Latter Day Work, and yet not go out of the way to attack any. The work in California is showing far better than ever before, and the efforts there to injure the work and destroy its efficacy failed to destroy the faithful or injure the work.

The efforts of the brethren in England have given them a hold upon those people with whom they have come in contact. In Wales also there are good prospects. The President also rehearsed the movement made in sending Missionaries Wandell and Rodger to Australia, and the circumstance of their stop at Tahiti, saying, 'It is a happy evidence of the directing watch-care of the Father.'

One prominent cause of difficulty in the Church in some places has come from an apparent love of office and power, creating personal animosity, and quarrel after quarrel has grown out of these and kindred feelings. In several places such difficulties yet continue, in Iowa, Kansas, Pennsylvania and California.

Br. Bays, of Kansas, had been relieved of the difficulties and wrong doing alleged against him, and was laboring in Texas as appointed by the First Presidency.

The President spoke of the business to be presented, and said there were two important ordinations to be attended to; and also, as Br. Sheen had passed away, that some one should be appointed as Church Recorder, and also a Librarian, which offices Br. Sheen held; also there was a necessity, according to resolution of a former Conference, for a General Church Secretary.

*Whole No. 207.*

There was a desire expressed by some that an hour of free discussion on church matters be given in each day's session, without the strict parliamentary usages being in force.

*Resolved*, That there be an hour so used immediately after the assembling of each afternoon session. Carried.

The President explained that his notice in the *Herald*, regarding Elders coming from a distance, did not refer to others than Missionaries, and that he had no idea that the Elders who could come from surrounding neighborhoods would also stay away so generally, as this was the smallest attendance of Elders that has been for years.

DISTRICT REPORTS WERE THEN READ.

Report of the Little Sioux, Iowa, District, for the term ending April 6th, 1874 :

"The District is composed of seven Branches, namely: Little Sioux, Magnolia, Six Mile Grove, Twelve Mile Grove, Spring Valley, Soldier Valley, and Unionburgh, and contains 1 Apostle, 3 High Priests, 1 Bishop, 5 Seventies, 39 Elders, 7 Priests, 5 Teachers, 4 Deacons, total numerical strength, 270; scattering in the District, about 75 members. Donald Maule, Clerk.

Semi-Annual statistical report of the Pottawattamie District:

"The District is composed of 6 Branches, viz: Council Bluffs, Crescent City, North Pigeon, Boomer, Wheeler's Grove and North Star, and contains 1 Apostle, 1 High Priest, 5 Seventies, 42 Elders, 10 Priests, 7 Teachers, 8 Deacons, and 241 members; total numerical strength, 315; scattered members, 48. Frederick Hansen, Secretary."

Report of Galland's Grove District:

*"To the Brethren in Conference Assembled:*

"BELOVED BRETHREN:—As per resolution of our late District Conference, authorizing me to report the condition of the Galland's Grove District, I respectfully submit the following :

"Owing to the inclemency of the weather, we failed to get a full report of all the Branches, and I can only make a general report of our condition. Since our last report, and shortly after the Fall Conference, our beloved brother, W. W. Blair, labored to quite an extent at Salem, Harlan, Galland's Grove, Deloit, and Lake City; and we think with good effect. The word is being inquired after.

"Brother Clothier has also opened a good field of labor at Boone. Local brethren J. A. McIntosh, John Hawley, John Pett, F.

Reynolds, John Rounds and R. R. Montgomery, have labored some in the ministry, but neither Elders nor members are as zealous as they ought to be. Still, as a whole, the Lord has and is blessing the efforts of His servants in striving to disseminate truth, and friends are being made to the cause, and the continual cry is, Come and preach in our neighborhood; and in too many neighborhoods has the cry given been unheeded, where by a little exertion on the part of both Elders and members the call might have been attended to. My prayer is that the Saints may awake to a sense of their duty, remembering that the covenants they have made were not only to say but to do, according to that which is written.

"Your Brother in the Covenant,

"THOMAS DOBSON."

Report of the North-West Missouri District, for the year ending April 6th, 1874:

"Branches last reported, 12; organized since, 4; set off to St. Louis District, 1; to North Kansas District, 1; disorganized, 2.

"1 High Priest, 33 Elders, 10 Priests, 9 Teachers, 4 Deacons. Baptized in the last year, 30; died, 3; total strength, 211; strength at last report, 377; losses from all causes, 166.

"The District is generally in good standing; the Adversary has been busy the last year, and has overcome some that were looked upon as pillars, thereby causing confusion. The officers and members are trying to do their duty, and we have the promise that a good work will be done if we continue faithful. Elisha Johnson, Secretary."

Statistical report of the Nauvoo and String Prairie District:

"This District contains 11 Branches, in which there are 1 Apostle, 2 High Priests, 3 Seventies, 24 Elders, 10 Priests, 8 Teachers, 5 Deacons, and 263 members, making the total numerical strength of the District 316. Died 2, excommunicated 12, removed 6, received by baptism 35, net gain 15.

"The District, generally speaking, is in a more prosperous condition than it was a year ago. There are many, very many, pressing calls for the preaching of the word, and one of the reasons why more of these calls are not properly answered, is the want of a proper sacrifice of temporal means upon the part of the Saints. John H. Lake, President; Daniel F. Lambert, Secretary."

St. Louis District report:

"This District is composed of 8 branches, containing an aggregate membership of about 483, including officials, according to last report to District Conference; 47 baptised during past year. No delegate present in person. Wm. H. Hazzledine, Pres.; Thos. R. Allen, Clerk."

## Massachusetts District report:

"BOSTON, Mass., March 31st, 1873.

"*Beloved President and Brethren in General Conference Assembled:*

"There are in Massachusetts District 7 Branches, viz: Fall River 59, Dennisport 47, Boston 25, Providence, R. I., 34, East Brewster 21, North Dartmouth 17, and Douglas 11, with a total membership of 214, including 30 Elders, 9 Priests, 7 Teachers and 6 Deacons.

"The morality of the District, good, as far as known. Lukewarmness is the principle hindrance to the progress of the work in some localities. On the whole the truth is advancing steadily and firmly. All the Branches except Providence are in Massachusetts. This District comprises Massachusetts, Connecticut, and Rhode Island.

"Your brother in Christ,

"E. N. WEBSTER, Pres."

Statistical report of the Central Nebraska District for the quarter ending March 29th, 1874, to be presented at the Annual Conference:

"Two High Priests, 9 Elders, 3 Priests, 1 Teacher, 1 Deacon, 40 members; total numerical strength, 56.

"This District has not been reported in full since its division, therefore I have no previous reports to compare with the present one, for this reason some of the latter spaces are not filled up. Under the head of 'loss otherwise,' this number is accounted for by the action of our Elders' Quarterly Conference, held in December, 1873, whereby members leaving this District without Certificates of Removal, for a longer period than six months, cease to be represented. You must please excuse this soiled and improper form this time, as it is the best I have. Before another report is required, I shall endeavor to procure the proper forms. Charles Derry, President; George W. Galley, Secretary."

## Pittsfield, Illinois, District:

"The District is composed of two organized Branches; the Pittsfield and the New Canton. The Pittsfield Branch numbers 22 members, including 3 Elders and 1 Priest; 2 added and 1 died since last report; prospects more favorable. The New Canton numbers 13, including 1 Seventy and 2 Elders, 1 added since last report. There are scattered in the District some 20 other members. The prospects begin to look better than they have done for some time past. There are some beginning to investigate our doctrine. C. Mills, President."

## Northern Illinois District report:

"This District is composed of 13 Branches, with a total membership of 536, including 3 of the First Presidency, 1 Presiding

Bishop, 1 Apostle, 11 High Priests, 5 of the Seventy, 40 Elders, 11 Priests, 11 Teachers, 6 Deacons. During the past year 33 have been received by baptism and 25 by letter and vote, making a total increase of 58. During the same time 35 have removed by letter, 4 have been expelled and 5 have died, making a total decrease of 44, leaving a net gain of 14 for the year.

"The District is in, to say the least, a fair condition generally, though no great activity prevails in the way of field work. Many places of preaching are open and a few Elders have been, to some extent, extending their labors. As presiding officer I have preached in twelve different counties of the State, during the past year, and intend to be constantly active in the future. We report a large number of Elders as belonging to this District, but a portion of these are outside of the District, one a missionary to Australia, and others in Iowa and other States, or their whereabouts unknown. Respectfully yours. Henry A. Stebbins, President of District."

Report of the European Mission was then read:

"There are 17 organized Branches in the European mission, namely: Aberaman, Birmingham, Cwmavan, Clay Cross, Hanley, Llanelly, Llanfabon, London, Morristown, Merthyr, New Tredegar, Plymouth, Portsmouth, Penston, Stafford, Walsall, Ystradgynlais, which, together with scattered members, number 355 members, including 1 High Priest, 1 Seventy, 77 Elders, 27 Priests, 4 Teachers, 9 Deacons; Gain, by baptism 39, by vote 1; Loss: by removal 2, emigrated 12, expelled 13, died 8.

"This report includes Italy and Switzerland. Number baptized in the year not given. J. L. Bear and J. Avondet, missionaries, are included in the number. While we cannot vouch for the above figures being strictly correct, we trust they will be accepted by you as being the best we can do under existing circumstances; and we therefore offer it as the statistical report of the European Mission of the Reorganized Church, for the year ending February 28th, 1874, to be presented to the Annual Conference to convene at Plano, Kendall Co., Illinois, U. S. A., on April 6th, 1874.

"JOHN S. PATTERSON, Minister in charge of the Mission."

Adjourned to 2 P.M.

Benediction by Pres. J. Smith.

## AFTERNOON SESSION.

Hymn 378 sung. Prayer by Bishop I. L. Rogers.

*Resolved*, That the time of discussion be limited to eight minutes for each speaker. Carried.

The hour for free discussion having arrived, Br. Jason W. Briggs spoke on the nature of the discussion proposed, also on the subject of law, having form; also spiritual manifestations, having form; and of the necessity of conforming to the channels made by the Spirit.

Br. Banta spoke on the necessity of sustaining the organ of the Church, *i.e.* the *Herald*. Examined the charge made by some that the price was too high. Showed that there was but little improvement in the list of subscribers since the price was reduced to two dollars per year. Spoke of the professed poverty of some of the Saints, in not being able to take the *Herald*, yet take other more costly papers, and pay much more for unnecessary purposes.

Br. Z. H. Gurley spoke on signs that follow the believer; referred to cases where the sick were not healed—gave as a reason why some were not, that they kept not the commandments of God. Said we should do nothing except we could ask the blessing of God on it—referring to worldly associations, and business.

Br. J. Keir spoke of efforts made by himself to increase the *Herald* list of subscribers in his neighborhood; and on the subject of sacrificing for the cause.

Br. W. W. Blair, subject, sacrificing. The Lord does not require sacrifice of anything truly essential to the welfare of the individual. The sacrifice of tobacco, for instance, would be a benefit to the body as well as a saving of means. Gave instances of success and blessing attending those who have sacrificed means and time. Spoke of the blessing at Christ's coming given to those making covenant with the Lord by sacrifice.

Br. Joseph Smith spoke of the difference between red-tape, so called, and necessary restraint. True liberty obtained only under law. It was positively necessary that there should be restraint. When red-tape came in the way of duty cut it in two, like the man who cut the Gordian knot.

When the hour expired regular business was resumed.

#### REPORTS OF BRANCHES.

"The Nyesville, Indiana, Branch, contains

11 members, including 2 Elders, 2 Teachers, 1 Deacon and 6 members. Our little Branch here, is almost as it were, lost from any other. We have no District Conferences to make our reports to, so we thought it wisdom to send our report to the Annual Conference. Do you know of any one or more Branches any where near to us, so that we can be formed into a District, so that we can send our Quarterly reports to the Quarterly Conference? We live at present as a Branch, at Nyesville, Indiana, four miles from Rockville, in Park County, and about twenty or twenty-five miles from Terrahaute, and about the same distance from Crawfordsville, both on the Logansport and Crawfordsville road. Please let us know through the *Herald* if you know of any Branch or District with which we can unite. Thos. R. G. Williams, President; David D. Williams, Secretary."

"SYRACUSE, Ohio, March 26, 1874.

"DEAR BRO. JOSEPH:—This Branch is about the same as last reported, with the exception of one child blessed. The total number of members is 24, including 4 Elders, 1 Priest, and 1 Deacon. There is a good many of the members away from here without letters of recommendation. This Branch is not in a very prosperous condition, but there are a few of us trying to live up to our duties. So no more at present, from your brother in Christ. David Hopkins, President."

Report of Committee appointed to settle difficulties in Omaha Branch, read as follows:

"Your Committee found difficulties existing among some of the brethren of the Omaha Branch, of long standing. The Committee labored under difficulty in being unable to secure evidence to sustain charges preferred against each other, we were therefore only able to plead with them to be reconciled, and we are happy to report that we have had the pleasure of knowing that two of the brethren estranged, have become reconciled, and are living in peace. But our efforts failed to produce this effect upon all. There are two who are still estranged and fail to fellowship each other as brethren. They accuse each other of wrong doing, but having no additional evidence we could only admonish and persuade; further your Committee have no report.

"JAMES CAFFAL, } Com."  
"C. G. McINTOSH, }

On motion, report was accepted and Committee discharged.

#### ELDERS' REPORTS READ.

Br. John S. Patterson, President of European Mission, reported as follows:

"10 Haden St., Balsall Heath,  
Birmingham, England,  
March 9th, 1874.

"To the Brethren in Conference Assembled,  
Greeting:

"Dear Brethren and fellow laborers in the cause of Christ:—In addition to what has appeared in the *Herald* from us, and the enclosed statistical report of the European Mission at present under our charge, the following is offered to your Honorable Body, as our report to Conference.

"At the last sitting of the Annual Conference, you intrusted me with the care and responsibilities of this Mission, and although I felt my weakness and incapability to take charge of and perform the duties of such a position, yet I felt grateful that my past efforts though feeble, had gained for me the confidence of my brethren and fellow laborers, and I trust that my labors for the past year in this country has not detracted from that good opinion entertained by you.

"The work under our care has not made very rapid strides, yet our labors have not been altogether without fruit, both in numbers and spiritual growth. My time has been exclusively devoted to the interests of the cause, and as far as the means at my disposal would permit, I have tried to bring our claims and doctrine before the public, in the form of advertisements, and other printed matter, in which effort I have been nobly seconded by many of the local brethren. We have also endeavored to make our General and Local Conferences as public and interesting as possible, and we believe those efforts have assisted materially in making our doctrine more public in some localities, and in removing prejudice. Yet with our best efforts, we are painfully aware that the work moves slow; the iniquity of some in the past, has truly made the love of many wax cold. The lack of the printed word has been severely felt by us all over the mission, as we are aware that many could be reached by that means that are otherwise unapproachable. I trust that your Honorable Body at its present sitting, will take such steps as shall result in providing us with at least a limited supply of this much needed auxiliary (Tracts) as we could then call to our assistance a number of missionaries, who are now doing comparatively nothing, yet many of them have expressed their willingness to become Tract distributors, when supplied by us; I mean the sisters, many of whom manifest a zeal, and express a willingness, which gives encouragement for the future weal of the cause in this land. Late advices from Wales show that Br. Robert Evans, who at present has charge of that part of the Mission, is laboring faithfully with the local brethren, and they look hopefully to the

future. Br. Coward, of Liverpool, writes that he is continually raising his voice in defense of the cause, and although feeble in health, yet he feels strong in the Lord.

"Elder E. C. Brand has given what assistance he could in London and vicinity, but the complicated condition of his business that brought him to this country, has demanded much of his time and prevented him from doing much that he otherwise would have done.

"Brethren Bear and Avondet, on the continent, write rather discouragingly; they need the printed word, and also pecuniary assistance, or they cannot make their mission a success. We will assist them all we can for the present, hoping the Conference will take their case into consideration. I shall not say more of them, as I understand that they have written to the First Presidency, giving a full account of their condition, requirements, and future intentions.

"The Annual Conference for this Mission will convene at the Saints' Meeting Room, Birmingham, on April the 4th; we anticipate a good time, and shall pray that God may bless you in your deliberations, and that peace, unanimity, and wisdom, may be the ruling spirits of your Conference, assisting you to take such steps as shall result in spreading the gospel among all nations, and developing the future righteousness and glory of the Redeemer's kingdom.

"As regards myself, I consider it proper to state that, a few weeks ago a letter reached England from Br. Jason W. Briggs, containing a request that I might remain another summer on this mission, saying that it would be the wish of the Church, if agreeable to me. I have replied to his letter, (which I suppose has reached him), stating that I have all along promised my family that I should return after this Spring's Conference, and that I felt bound in honor to fulfill my promise, unless my wife would release me from its obligations, but if her consent could be obtained—although my health has been poor for some time, and still is—yet I would be willing if I can be of any further service to the cause, to still make the necessary sacrifice and remain awhile longer; I have also written to my family to the same effect, but as no answer has reached me from them up to this date, I feel myself in duty bound to present my name to you asking to be released from my present mission; but should you have obtained the consent of my family to my remaining, the above request may be withdrawn if you so wish it, but I am not willing to prolong my mission on the ground of my wife joining me here, as I have serious objections to my wife joining me here under existing circumstances.

"In the event of some one being ap-

pointed to succeed me, permit me to suggest that not every man that might be willing to come, or that holds priesthood, would be a suitable person to assume the cares and responsibilities of this mission; it may perhaps be unnecessary for me to say, to those at least who have been on this mission before me, that it requires a person that is acquainted with the peculiarities of the English people, and who is entirely unselfish, and well versed in the law and rulings of the church, and who will, as far as possible, leave undisturbed all previous action taken by those who have preceded him, or he may soon find himself involved in a series of difficulties from which it may not be so easy to extricate himself, as there are some here who manifest a morbid desire to probe old sores, and are untiring in their efforts to drag brethren in authority after them; and nothing but a firm, unflinching policy can keep them in check. Since assuming the presidency here I have, as the law in the Doctrine and Covenants demand, made regular financial reports, quarterly, to the Bishop, and shall not therefore present any report of this kind to the Conference, as Br. Rogers can, I presume, present them if the Conference desires it. In the event of my release and a suitable person not being available for the mission, permit me again to suggest, that Elder Thomas Taylor, of Birmingham, would be the most suitable person to entrust with the care of the mission on this side of the Atlantic, until otherwise provided for, and I believe it is his intention to remain another year in this country before emigrating. Should you conclude to supply the mission with tracts, and wish them published here, please send back the printer's estimate that you think the most suitable to give the printing to, and also give your instructions regarding the quantity of each kind to be printed, and the final disposal of them, etc., as plain as possible, as we have no desire to go beyond your wishes in the matter, or incur any expense that would not meet with your approval.

"The brethren in Wales are still anticipating some action being taken by you toward the return of Elder John T. Davies among them. Trusting that this report may be satisfactory, and ever praying for the onward progress of the work we love and represent, I have the honor to subscribe myself your brother and fellow laborer in the cause of Zion.

"JOHN S. PATTERSON,

"*Minister in charge of European Mission.*"

Br. T. W. Smith, President of Eastern Mission, reported that there are four Districts in the Mission:

"1st. The Eastern Maine, Nova Scotia and New Brunswick, comprised of eight

Branches. One Branch organized by Br. John C. Foss, since last report, at East Machias, Maine. Some sixteen or seventeen members baptized by Br. Foss. There has been additions to all of the Branches, especially at Mason's Bay, where at least a dozen have been baptized by Elders Samuel O Foss and T. W. Smith. Br. John C. Foss has been laboring at a new point called Whitney, and has baptized several. With the exception of Grand Manan, the Branches are in a quite good and prosperous condition. Early in September I ordained Brn. John C. Foss and Joseph Lakeman, each to the office of Seventy, in accordance with the election of Annual Conference of 1873. Emory J. Foss, Presiding Elder of District.

"2d. The Western Maine District is composed of five Branches, condition quite good, not many additions, Thomas Ames, President.

"3d. The Massachusetts District, including the States of Massachusetts, Rhode Island, and Connecticut, seven Branches compose the District, some have been added since last report. The members of the Branches are generally spiritually minded, and the organizations quite harmonious and prosperous. Some very efficient Elders in this District, but are kept from the field by the cares of business and the claims of the family. Several new fields have been opened by Brn. C. N. Brown and George S. Yerrington, and others, in the neighborhood of Providence, Rhode Island. E. N. Webster, Presiding Elder.

"4th. The Philadelphia District is composed of three Branches, Brooklyn, New York, Philadelphia and South Bethlehem, Pennsylvania. Some have been added recently at Brooklyn and Philadelphia. S. Reeves, President.

"There is some prospect of getting a foothold in Southern New Jersey. I intend to see what can be done there. I would recommend a division of the Mission into at least two Missions."

Br. Joseph R. Lambert writes as follows:

"WOODBINE, Harrison Co., Iowa,  
April 1st, 1874.

"Beloved President and brethren in Conference assembled:—That you may be blest in all your deliberations is my earnest prayer. Since the Semi-Annual Conference I have labored almost constantly whenever my health would permit. Have preached on an average about three times per week, besides other labor. Monday last I baptized one, the only one since Conference at Woodbine. She is an intelligent lady, came into the Church in a proper manner, and will, I think, prove steadfast in the cause. I think there are others, who will hear their Master's voice and follow him, I mean in Wood-

bine, where the *evil one* begins to bestir himself and to incite his emissaries to action. I have preached some in Hancock and McDonough Counties, Illinois; but the chief part of my labor has been done in Southwestern Iowa, mostly in Harrison County. In a general sense the cause is onward, so far as I know. So long as the necessities of life are provided for my family, I shall endeavor to do all that I can. My labors have been acceptable, at least to those who have helped me when I was in need. I am satisfied with my field of labor. Do with me as you think best. Pray for me that I may be kept in the line of duty.

“JOS. R. LAMBERT.”

Br. James Caffall reported as follows:

“COUNCIL BLUFFS, April 4th, 1874.

“To President Joseph Smith and Brethren in Annual Conference Assembled, at Plano, Illinois:

“Since the Semi-Annual Conference of 1873, I have traveled and labored in the following Districts: Pottawattamie, Little Sioux and Fremont, Iowa; Eastern and Central Nebraska; and I find openings for the introduction of the gospel in each of the above Districts. But except Sunday preaching very little labor is been done. Neither of the Districts have Elders whose time is fully employed in the ministry. There exists among the members comprising the above named Districts much apathy and indifference. Yet there are those like Simeon of old, who are not only waiting, but patiently laboring for Israel's consolation; for the Latter Day cause shineth bright unto them, and they expect not a crown without bearing the cross. The law of tithing is being looked upon favorably by some, and they are endeavoring to ascertain what is, or if they have a surplus; but their name is not legion. In consideration of what is revealed touching tithing, I see no debateable ground; I have thought, with a *thus saith the Lord*, upon law or doctrine, that with Latter Day Saints, *discussion* should end. But some think different, hence caviling upon tithing has not entirely ceased. I am no advocate for hasty or arbitrary measures, and God forbid I should be, but it doth seem to me that Latter Day Saints ought to be consistent with themselves. The *Herald* and *Hope* are not receiving the support they should, but I am in great hopes of an improvement in this direction. Nor has there been that interest taken in distributing the tracts illustrative of our faith as there might have been, in a general way. I found an honorable exception to this however, in a recent visit to a small Branch known as the Liberty Branch, in the vicinity of Weeping Water, Nebraska; here, the brethren have been awake to the importance of sending the silent messengers, and it is

producing its effects. And now, brethren and fellow laborers in Christ, let me say, I speak the feelings of many hearts in the West, in praying for peace, union, and the power of God's Spirit to attend you in your deliberations. Yours in gospel bonds,

“JAMES CAFFALL.”

Br. R. J. Anthony reported as follows:

“SALT LAKE CITY, Utah,

March 23d, 1874.

“Br. Joseph Smith:—As the Annual Conference is near at hand, I offer you a short sketch of my labors since I last wrote. Then I expected that I would go south, but owing to the bad conditions of the roads, and for other good reasons we were prevented from going.

“February 20th I left Battle Creek for Heber City. For the most part of the road the snow was about two feet deep. I stayed all night at Mr. McAfee's and preached to a small audience. The next day I went into Heber City. The distance from Battle Creek to Heber is about thirty miles, and for twenty miles the road was covered with snow from one to two feet deep, so it was hard traveling, as we had to walk most of the way and were pretty tired.”

“On Sunday, 22d, we preached in the school-house and had a very good audience. We gave away a good many tracts and talked with the people when and wherever we could. On Saturday, February 28th, I baptized two, and on Sunday, March 1st, we had a privilege of speaking in the school-house again. The house was well filled, but we were informed that this was the last time we could have the house, for when the Brighamite Bishop saw that he was likely to lose some of his flock, his liberality was not so large, and he said it would not do to let us have the house any more. We organized a Branch with eight members. It will be known as the Heber City Branch; Br. William Aird, President; John H. Hurdsman, Priest. I did this by the advice of Br. Gregory, as he told me that Br. Eells had appointed him President of the Utah Mission, so what I did was done by his advice.

“I think the Bishop did not hurt us much by refusing the house, for he had boasted that we were welcome and had a right to the house, and so quite a number think he did wrongly. I know of at least twelve more in Heber who told me that they would unite with us. They are all good men and women. Owing to the cold and the deep snow we could not baptize any at the time we were there. I hope that the work will be followed up, for there is quite an interest now among the people, and good can be done.

“The work is not in as good condition in Utah as we would like to see it, and I hope that the Conference will do something

for us. I think that the work will not progress much until some one comes here qualified to take hold of the work at the right place. I know that the brethren who have been here have done all they could, and did well too; but since they have left, things have not went as well as they should. Some Branches are dead, in fact, disorganized; and I am sorry to say that there are some here who have authority to do and yet don't do, and are afraid some one will intrude on their rights,—cause, too much Brighamism.

"But this is passing away, for I have talked with all classes, and all agree that Brigham is losing his power; and some men of influence are ready now to break loose. I have been informed that Mr. Jennings has declared that he will leave the Church. A gentleman informed me that he heard him tell the *Deseret News* men to keep their paper from his premises. They called him and his party "the rag tag and bob tail," after he dared to run in opposition to Mr. Wells. He told them that they had only seen the beginning. It is also reported that Mr. Hooper and Teasdell have declared against Brigham.

"About all they preach now is to consecrate their property. Brigham has established the Order of Enoch at St. George, and called for two hundred families from here, but they don't respond as in days of yore.

"I am just going to start north to Cache Valley, and will attend Conference in Logan on the 28th and 29th. Then I will turn my attention another way, for I must go to work. I don't know what good I have done here, but if I had the work to do again I think I could do better. I have distributed many tracts and they always reach places that we cannot.

"I and all the Saints in Utah would like to see some good Elder sent here. It is a hard place to labor, but there is no danger now. I only give you those ideas that you can guess at the condition of things here.

"*Hyde Park, Cache County, Utah, March 30th, 1874.*—I do think that there ought to be some one sent to Utah as soon as possible. There are quite a number of Saints living in different parts of the Territory that ought to be visited. From Union Fort south there is not now one Branch in an organized state. At Lehi, American Fork, and Battle Creek, there are Saints enough for organization. At Provo City I think there might be a Branch. From what I could learn there is eight or ten members there. The number at Beaver, and other places south, I cannot tell, but they are unorganized and in a scattered condition. It does appear to me that we ought to have a man here who could put the brethren to work.

"There is some little difficulty that will have to be settled, then all will go well.

The majority of the Saints are true and faithful. There has not been a Conference held south of Cache Valley for nearly two years, and no report, so they hardly know how they stand.

"The Malad Sub-District Conference has just closed. We had a good time; the Spirit of the Lord was with us to cheer and comfort. The prospects are encouraging in this District, and we expect some additions. From the general disaffection in different places we believe good can be done. There are but few settlements but what a man can get a good hearing, if we could only get the houses to preach in, but summer is near and we could preach in the groves in many places.

"If any Elders come they can make up their minds to hard fare and plenty of it. I organized a Branch at Heber City, and I have instructed Br. Aird to report to Br. Gregory, at Salt Lake City, as President of the Utah Mission.

"I have now made arrangements to go to work to support my family. As soon as the weather will permit I will start to Montana. The snow is now twelve or fourteen inches deep, and many are losing stock for want of feed. Such a long winter was hardly ever known here before.

"I have formed many acquaintances with the Saints here that I shall ever hold in grateful remembrance, and I wish to thank the Saints, through the *Herald*, for their kindness to me. They are Saints indeed, and have supplied all my wants. My desire is to see the work of God prosper, and today, if circumstances would permit, I would not lay down the weapons of warfare.

"May God inspire those that can go, to go and work for our beloved Master. If the Saints could only realize the condition of mankind, it appears to me they would rise in the strength of the Lord and plead Zion's cause till the standard of the Great King would be established everywhere, for the harvest is ripe and the reapers are few. May the love of God increase and abound in the assemblies of the Saints till the perfect day. Yours in the gospel bonds.

"R. J. ANTHONY."

Bro. J. H. Hansen reported as follows:—

"FARMINGTON, Ky., March 19, 1874.

"To the Church of Jesus Christ of Latter Day Saints, in Annual Conference Assembled, Greeting:—

"Dear Brethren:—Having been appointed by the Semi-Annual Conference to the South-Eastern Mission, I herewith submit the following report of my labors, in pursuance of said appointment.

"I left Council Bluffs for my field of labor on September 9th, 1873, but as it was not considered expedient for me to go di-

rect South, I spent some time in Illinois, where I preached a number of times, and baptized three persons and organized one Branch at Streator. From there I went to St. Louis, Mo., where I spent a short time. From there I went to Kentucky, where I arrived January 8th, 1874. Since that time I have been constantly engaged in preaching the word, under the direction of Bro. Clapp. The opportunities for preaching here are excellent; doors are opened on every hand to us, and many are believing. I have preached in all since last Conference, seventy-eight discourses, mostly to four congregations, and the great majority of them to people totally unacquainted with the work. Praying that the Lord may direct you in your deliberations during Conference, that you may do much for the advancement of the cause of Christ, I remain your fellow laborer in the Gospel of Christ.

"J. H. HANSEN."

Bro. Robert Davis reported, (see *Herald* of April 15th.)

Bro. John Baerman reported as follows:—

"St. Louis, Mo., March 23, 1874.

"To the Brethren in Conference Assembled:

"I left Plano for St. Louis, where I stayed over four months; I preached in the city of St. Louis, and also at Belleville; at Alma, where I organized a Sunday School; Dry Hill and Gravois, with good success. After laboring at the above places, the Spirit directed my attention to leave for another place. I accordingly left for Council Bluffs, where I preached quite a number of times, and also had a debate with my Jewish brethren. At Crescent City and other places I preached also a good many times; Glenwood, Plum Hollow, Weeping Waters, Kenosha, Nebraska City, Waha-bonsee, and at Omaha, Nebraska. I expect to return to Omaha. I baptized sister McKnight of Omaha, Neb., and sister Jane Scott of Glenwood. From thence I came to St. Louis, stopping at St. Joseph, Missouri, Atchison, Kansas, and Leavenworth Kansas. The Lord has blessed my labors and I am thankful for his kindness, it is also a testimony to me that I am accepted as his child, through Jesus Christ his Son. My determination is to go on. I request the prayers of the Saints that I may hold out faithful.

JOHN BAERMAN."

Bro. Joseph C. Clapp wrote as follows:—

"FARMINGTON, Graves Co., Ky., }  
April 2d, 1874. }

"I am still trying to build up the kingdom in this part of 'Joseph's Land.' My labors since the Fall Conference have been in Kentucky, Alabama and Florida. I have preached about one hundred discourses in

the last six months, and I feel quite sure that much of the seed sown fell on good ground. With my own hands I have baptized but one. I have blessed four children and ordained one Deacon. I have opened twenty-one new places for preaching, and could have opened as many more if I had thought it prudent. During the last three months I have been ably assisted by Elder J. H. Hanson, who by his untiring energy has greatly increased the number of friends to the cause. Saturday, the 11th of this month, we are to immerse those who believe strong enough to obey. We do not know just how many will put in an appearance, but we think several. I have had a long fight with prejudice in this country, but the Master's arm has been strong in defense of truth, and many of the intelligent part of this community are beginning to see that our doctrine is not a new gospel, but a sound and more reasonable presenting of the old, than what they have been used to. The Saints of the South, as far as I can learn by letter, are trying to fight the good fight of faith. We need at least two active Elders in southern Alabama and Florida. The Saints of the South are poor, but liberal and warm-hearted; and I am sure from the Spirit that they manifested while I was with them, that they would do all in their power to sustain one or two economizing Elders. I am still at the disposal of the Conference. Your brother and fellow laborer in Christ.

"J. C. CLAPP,

"President of South-Eastern Mission."

MISSIONS REPORTED IN PERSON.

Br. C. G. Lanphear reported in person. Had preached in Indiana on his way East, and organized one Branch. From there into New York and then to Pennsylvania. In August last went into Trumbull County, Ohio, and also to Church Hill, Ohio. In Frewsburg, New York, had preached in Congregational Church, and found much prejudice. From there to Allegheny and Steuben County, New York, from September to October, with fair success. Baptized one there. They desire that one or two Elders be sent to them. Was also in Hyde Park, Pennsylvania, through November. He was in Wayne County New York, and in Allegheny and Steuben Counties again. Preached again in Frewsburg, Conneautville, and Trumbull County and Church Hill, Ohio. Good Branch at Church Hill.

Br. John T. Davies reported that since his return from Wales he has been

laboring in Southwest Missouri and Kansas. Some difficulties exist there that must be attended to. There are seven Branches, and two hundred and twenty-five members. Has baptized several, and there are fair prospects for more. Br. B. G. Watson had been in the Cherokee Nation, and had baptized about twenty-five, and organized a Branch. In Joplin, Missouri, had baptized some. Some things there must be attended to, and a good man is asked for there. A man capable to have charge. If one was appointed to go there from this Conference he would do good. There is a better feeling generally in the District, however, than has been for three years, and more of the Spirit of God enjoyed by the Saints.

Br. *W. W. Blair* reported that after Semi-Annual Conference he had labored in Western Iowa, where God had greatly favored his people. Good congregations and a good degree of interest among the people. Had also labored in Missouri and Kansas. Had found a good degree of the Spirit nearly everywhere. Since coming home Christmas time had preached in Illinois, Wisconsin and Michigan. His determination is to help build up the kingdom of God.

Br. *Charles Williams* had preached near Rochelle and near Waterman, Illinois, also at Amboy. Intended to do more and will devote all the time he could to the work.

Br. *H. A. Stebbins* reported his labors in the District, and a visit to Michigan.

Br. *Zenos H. Gurley* had preached in the Decatur District, Iowa, and in Missouri. Our doctrine was gaining ground with the people, and the cause was advancing. He could say that in Decatur District the cause was onward, their only hope was in the law of Christ, and the brethren are feeling strong.

Br. *P. S. Wixom* had been laboring in the Master's cause what he could.

Br. *Joseph Smith* said: After Fall Conference he had been in Iowa, Nebraska, Kansas and Missouri about two months, preaching forty-three times during that time. Br. Deuel had been into Nebraska and preached, and had

baptized fourteen. Br. A. J. Fields was also under his direction.

On motion of Brn. T. W. Smith and C. G. Lapphear, it was

*Resolved*, That the evening session be devoted to preaching and other devotional exercises, as the First Presidency shall arrange.

Adjourned to meet at 7½ o'clock P.M. Sung Doxology. Benediction by the President.

#### EVENING SESSION.

Sung hymn 199. Prayer by Bro. Charles Williams. Sung hymn 193.

Preamble and Resolution relating to the death of Br. Isaac Sheen were presented by Br. T. W. Smith.

"WHEREAS, It having pleased our Father in Heaven to call from labor and toil on earth to rest and reward in the Paradise of God, our faithful brother, and servant of God, High Priest Isaac Sheen, who was also General Church Recorder and Church Librarian; therefore be it

*Resolved*, That while we bow in humble submission to the will of God in this our bereavement, yet we cannot help but realize a deep and heartfelt sorrow that we have been thus deprived of the faithful and earnest labors of one whose course has always been that of a consistent Christian, and in his death the Church has lost a steadfast and valiant Soldier of the Cross, and an able advocate of the cause of scattered Israel. And be it further

*Resolved*, That as a Conference we sincerely and sorrowfully sympathize with his family in their loss of a husband and a father, and offer them whatsoever consolation Christian affection and earnest prayer for Divine strength to bear their loss, with patience, can afford, feeling to 'weep with them that weep.'"

This resolution unanimously adopted.

Preaching by President Jos. Smith. Hymn 212 was sung.

Adjourned to meet at 10 A.M. Tuesday morning.

#### TUESDAY, APRIL 7TH.

##### MORNING SESSION.

Hymn 19 was sung; prayer by Bro. W. W. Blair. Minutes of yesterday were read and approved.

The President called Br. *A. C. Inman* to report. Had labored in Ray County, Missouri. Had baptized three and ordained one Priest, blessed one child in

Tama County, Iowa. Preached in Newton, Iowa.

Br. Jason W. Briggs reported. Labors not very extensive. Had preached at Amboy, Lee County. Spoke in defence of the faith in Sandwich. Went to Michigan and Indiana. Assisted E. C. Briggs at Galien, Michigan, good attendance, and great interest manifested. Went to Indiana, Steuben County. Held a debate of five and a half days with a very strong Disciple preacher. The Disciples sent to Mansfield, Ohio, for a representative man, one of their strongest and best. The preacher desired to cut the debate short at four and a half days. People decided that he, (Br. B.), should have sufficient time to finish his defence. Manifestations among the people decidedly favorable. He held meetings in regions round about. The discussion was held in the Disciple's own house, but they would not allow the brethren to hold meetings in their house. There are manifestations that there will be a strong pillar of the truth built up there. Stopped and preached at Galien on his way back. Opposed running around from Dan to Beersheba to hunt places to preach when there are openings all around. Exhorted the Elders to be more earnestly engaged.

Subjects of missions called up by the President. Allusion made by the President to the Australian Mission. He gave an account of the manner of the discovery of the Saints at Tahiti, Society Islands.

Brn. Jason W. Briggs and Zenos H. Gurley, moved that C. W. Wandell and Gland Rodger be sustained in their mission to Australasia. Carried.

The President referred to the request of Br. Alexander H. Smith pertaining to a division of the Pacific Slope Mission, and requested the attention of the Conference to the matter.

Brn. J. W. Briggs and Zenos H. Gurley, moved that Br. Alexander H. Smith be sustained in the Presidency of the Pacific Slope Mission. Motion prevailed.

The President gave his views of the separation of the Mission, as he knew of no one who would be willing to take the oversight of the different divisions, as

the brethren seem to endeavor to come East as soon as they can be free to do so.

The following resolution was offered by Brn. W. W. Blair and O. P. Dunham, and adopted :

*Resolved*, That Utah, Idaho, Montana, Wyoming and Colorado be stricken off the Pacific Slope Mission and constitute a separate Mission to be known as the Utah Mission.

The European Mission was presented by the President, stating the request of Br. John S. Patterson to be released. He suggested that the Conference request him to stay another summer.

Br. J. W. Briggs stated that Br. Patterson was willing to stay if he was released from a promise made that he would return this summer.

The President offered the case of Brn. Bear and Avondet, and referred to the necessities of the brethren.

Moved by Brn. Z. H. Gurley and P. S. Wixom, that the brethren be sustained in their mission. Carried.

Moved by Brn. W. W. Blair and O. P. Dunham, that John T. Davies be sent to take charge of the Welsh Mission.

Br. Davies expressed his willingness to go, upon the condition that his family be sustained. He spoke also of the necessity of having tracts printed in the Welsh language. Alluded to the fact of the land being flooded with the publications of the Utah Church.

Br. W. W. Blair spoke of the qualification of Br. Davies for that field, and also of the good prospects of the brother's family being properly sustained.

A petition signed by some thirty of the brethren at Galesburg, Missouri, requesting the Conference to allow Br. Davies to remain with them a while longer, was presented.

Br. Briggs spoke of the difficulties in the way of publishing in the Welsh language, as many could write, but could not properly translate, but said this would be an after consideration.

Resolution offered by Br. T. W. Smith :

*Resolved*, That the business sessions of this Conference begin at 9:30 A. M., and close at 12 M., and begin at 2 P. M., and close at 5 P. M., and that the preaching and social meetings at 7:30 P. M., the hour of adjourn-

ing and reassembling to be announced by the President.

On motion of Br. J. W. Briggs and Z. H. Gurley, resolution prevailed.

The President declared an adjournment to 2 P.M. Benediction by the President.

#### AFTERNOON SESSION.

Session opened by singing hymn 190. Prayer offered by the President.

The hour for free discussion having arrived.

Br. F. G. Pitt read a plan for the better support of the ministry. Brn. A. C. Inman, J. Keir and J. Hunter spoke in favor.

Br. Garner called attention to the fact that there was a law governing the case; cited the case of Little Sioux District adopting a similar plan, but little or nothing was done.

Br. Blair said it has very properly been said, that a rule of action was laid down. Referred to a resolution passed some years ago in reference to collecting on the first day of the week, and tithing. He believed in going back to the position taken by the Church, and living up to it. Answered an objection to taking up collection on Sunday. Inquired, Is it a legitimate work? He believed that it was. Referred to the section in Doctrine and Covenants relating to the Sabbath. Commented on word *oblation*, showing it to be anything offered in worship or sacrifice, and to mean gifts and offerings for the support of the ministry and the poor, as was offered in the early Church. Advised that it be done every Sunday, if not practical that often, then every two weeks. Referred to the objection that some might make that the Churches of the sects take up collections, says it is no reason why we should not do a right thing because others do that thing. We would not hesitate to eat regularly because others do so.

Br. Lanphear said that he did not know what proposition would be best, realized the necessity of something being done; thinks the way offered to be a good one.

Bro. L. D. Hickey said he believed

the rules laid down should be adhered to. He was never ashamed of the doctrine of the Church—spoke of his experience in the work—and that when he felt interested in the work it affected his money, and was willing to raise fifty dollars to aid the brother who was going to Wales.

Bro. Jason W. Briggs spoke on the subject of the Seventy. But few were in the field. The balance were plowing, making tents, serving tables, &c. They are, according to the law, separated especially for the work. The Church should make some provisions for the support of their families. Some say they are willing but are not ready. The condition of the world shows what the majority are not doing. Circumstances perhaps are at work which will solve the problem. The enemy are at work hedging up the way. The Church will feel ashamed that they have been crippled when they ought not. Why not forecast for the future.

Bro. Banta spoke of the impossibility of getting any means to further the work unless the love of God is fully planted in the heart. If we loved the world as Christ did, we would be willing to give our lives for the work. If the Branches would discipline their members, the love of God would be more abundantly found. Does not believe the love of God will dwell in the heart of men who go through the streets smoking cigars, and in others who are taking their drams. Those who laid their money at the apostles' feet did it through love for the work; they were not compelled to do it. His experience is, that nothing has drawn money from his pocket except the love of God.

Bro. Zenos H. Gurley proposed to put the willingness of the brethren to help to a practical test; offered to give now—others responded.

The President spoke of the practical turn the discussion had taken. Alluded to the Sabbath collection, referred to by Paul. A portion of the blame for apathy in this matter can be attached to the ministry. He believed that the tenderest nerve in humanity was the one called the pocket nerve.

The hour having expired, the subject

of the Welsh Mission was taken up.

Bro. Blair spoke of Bro. Davies' traveling through several States on his way to the Atlantic coast. He believed the mission would be self-sustaining.

Bro. Banta believed that the Bishop cannot sustain the missions, unless the Church sustains the Bishop.

The President said that a special effort could be made, similar to that made two years ago, and he believed it would be successful. If the brethren would stay away from Conference on so slight a hint as that given in the *Herald*, they would perhaps take a broader hint in regard to missions, if it come from the same source.

Motion to send Br. Davies to Wales, was passed.

The President read a letter from Bro. J. C. Clapp, expressing his willingness to go to the isles of the sea if necessary.

Bros. J. W. Briggs and W. W. Blair moved that Bros. J. C. Clapp and John H. Hansen be sustained in the South Eastern Mission. Carried.

The President called the attention of Conference to the case of Bro. Davis H. Bays. Read an order sent by him to Bro. Bays. Bro. Bays has accepted, and gone on his mission.

On motion of Bros. Jason W. Briggs and E. Banta, Bro. Bays was sustained in his mission to Texas as reinstated by order from the Presidency.

Resolution offered by Brn. Robert Warnock and Z. H. Gurley:

*Resolved*, That the First Presidency and the Bishopric be appointed to correspond with the Presidents of Branches and members of the Church, with a view to receive moneys to sustain the Missions appointed by this Conference.

Brn. E. Banta and C. G. Lanphear offered the following substitute:

*Resolved*, That the President and the Bishop write an appeal to the Churches to send up tithes and free will offerings to assist the Missions.

Brn. Warnock and Thos. W. Smith moved to amend by adding the word "ric" to the word Bishop. Carried.

Brn. W. W. Blair and John T. Davies offered to further amend by adding after the word missions, "and other legitimate church purposes," which motion prevailed.

The substitute as amended was then put to vote and carried.

Moved by Brn. Wm. W. Blair and John T. Davies, that Br. Jas. Caffall be requested to repair to the Spring River District at an early day, and take the oversight of the field lately occupied by Br. Davies. Carried.

Moved by Brn. W. W. Blair and E. Banta, that Joseph R. Lambert be requested to labor in South-Western Iowa, Eastern Nebraska and North-Eastern Kansas. Carried.

The President suggested that Brn. John H. Lake, and Wm. H. Kelley be continued in their respective fields.

On motion of Brn. Z. H. Gurley and W. W. Blair, Br. Wm. H. Kelley was sustained in the mission given him at last Annual Conference.

On motion of Brn. Jason W. Briggs and O. P. Dunham, Br. John H. Lake was sustained in his mission.

On motion of Brn. C. G. Lanphear and Thos. Hougas, Brn. Jason W. Briggs and E. C. Briggs were sustained in their respective fields of labor.

The President presented the name of Br. Zenos H. Gurley in connection with the Utah mission, to the Conference for consideration.

Brn. W. W. Blair and Wm. Aldrich moved that Br. Gurley be appointed to take charge of the Utah mission.

Br. J. W. Briggs suggested that Br. Gurley should not move in a hurry, as he does not think that any one at liberty could go right away.

Br. Gurley expressed his views on the subject.

On motion of Brn. T. W. Smith and Thos. Hougas, the further consideration of the matter was deferred till to-morrow morning.

On motion of Brn. E. Banta and C. G. Lanphear, Br. Wm. Redfield was released from the mission assigned him to labor under the First Presidency.

The President presented the names of Brn. Gordon E. Deuel and A. J. Fields, who were placed under his direction at the Fall Conference.

Br. Jason W. Briggs questioned the propriety and legality of such special appointments. He had been interrogated on the matter and could give no satisfactory answer.

The President stated that last Fall he raised precisely the same objections as these presented by Br. Briggs; he did not approve of the plan. Upon request

the President declared the subject deferred.

The following persons were received upon their original baptisms: Ardilla Taylor, Alfred Guinand, Hyrum K. Drown, David Crider, Sarah Crider, Jesse Seelye, Mary Ann Seelye, Lucinda Updike, Dimmis Dutcher and Sarah Weaver.

Adjourned till 9:30 A.M. Wednesday. Preaching at night by Br. Zenos H. Gurley.

### WEDNESDAY, APRIL 8TH.

#### MORNING SESSION.

Opened by singing hymn 495. Pres. W. W. Blair in the Chair. Prayer by Br. T. W. Smith.

The President introduced the subject of the Utah mission.

Bro. E. Banta spoke against Bro. Gurley going at once, and insisted that the appointment should be deferred till September Conference, or else a statement be made that he will not be expected to go before August. The President suggested that a motion to that effect be offered.

Moved by Brn. J. Keir and C. G. Lanphear that the appointment of Bro. Gurley to the Utah Mission be deferred till September Conference.

Motion lost. Division being called for, it was again defeated.

Bros. E. Banta and I. N. W. Cooper moved as an amendment that Bro. Gurley proceed to his field of labor as early as the middle of August. Carried.

The vote being then taken on the original motion as amended, it was adopted.

Moved by Bros. E. Banta and P. S. Wixom, that Bro. Robert Warnock be associated with Bro. Gurley in the Utah Mission.

Bro. Warnock expressed his views, and was willing to go into that field, and called upon the President of the Church to give his views, which he did, stating that he had full confidence in the brother, and felt impressed that he should go. Motion prevailed.

Brs. Jason W. Briggs and E. Banta moved, that Bro. Gordon E. Deuel be released from the appointment to labor under the direction of the First Presidency, and that he be instructed to report to the officer in charge where he is now laboring.

Bro. Joseph Smith gave his views of the character of the opposition to Bro. Deuel. He objected to the principle of directing men to labor specially under the protection of the First Presidency, but had nothing against the brother. The motion prevailed.

Bros. E. Banta and Thos. Hougas moved, that Bro. A. J. Fields be released from the same appointment, and instructed to report himself to Bro. B. V. Springer.

On motion, Br. James W. Gillen was sustained in his field of labor, and requested to report to Br. Zenos H. Gurley.

Moved by Brn. E. Banta and Jason W. Briggs, that Br. B. V. Springer be sustained in his field of labor in Southern Indiana and Northern Kentucky. Motion prevailed.

On motion of Brn. E. Banta and W. W. Blair, Br. C. G. Lanphear be sustained in his former field of labor.

On motion of Brn. J. W. Briggs and A. C. Inman, Br. E. L. Kelley was requested to labor in connection with Brn. E. C. Briggs and Wm. H. Kelley in Minnesota and Michigan.

Moved by Brn. Joseph Smith and Thomas Hougas, that the missions heretofore given to Brn. Robert Davis and Duncan Campbell be continued. Carried.

Moved by Brn. J. Smith and J. Kier that Br. E. C. Brand be continued in his former mission. Carried.

Moved by Brn. Joseph Smith and Thos. Hougas, that Br. George Hatt be continued in his former mission. Carried.

Bro. Joseph Smith presented the case of Br. Litz, and moved that it be referred to the District Conference where he resides at their next sitting, seconded by Br. W. A. Moore.

By request of Br. Banta, Br. Smith gave a brief account of the origin and progress of the difficulties; but said that the parties were now willing to have an adjustment of the matter, and this reference to District Conference was by consent of parties concerned.

Motion to refer prevailed.

On motion, the States of Pennsylvania, New Jersey, Delaware, Maryland and Virginia, were made a Mission, and Br. T. W. Smith take charge thereof, he being released from the Eastern Mission. Carried.

On motion of Brn. Joseph Smith and Wm. Aldrich, the States of Vermont, New Hampshire, Maine, Nova Scotia and the Provinces, and New Brunswick were made a Mission, and Br. John C. Foss appointed to take charge thereof.

On motion of Brn. Joseph Smith and O.

P. Dunham, the States of Massachusetts, Rhode Island, Connecticut and New York be made a Mission, and Br. Charles N. Brown take the oversight thereof.

On motion, a Committee of three was appointed to adopt a style and form of Church Seal, and procure the same, and report before the close of Conference.

On motion of Brn. E. Banta and P. S. Wixom, Br. Joseph Smith was appointed one of that committee.

On motion of Brn. E. Banta and Z. H. Gurley, Br. Jason W. Briggs was appointed one of the committee.

On motion of Brn. Z. H. Gurley and W. W. Blair, Br. E. Banta was appointed one of the committee.

The Bishop's report was presented and read

On motion, it was referred to a committee of three.

On motion, the committee were requested to report at this session of Conference.

It was moved that the chair appoint the committee.

Agreed to. The chair said that he would defer the appointment for the present.

On motion, Br. George Shaw was appointed a Mission to Nova Scotia, and requested to report to Br. John C. Foss.

Moved by Brn. C. G. Lanphear and A. C. Inman, that Br. I. N. Bogue be appointed to labor in N. E. Michigan.

On motion, amended, that he be requested to report to those in charge of the Mission.

A letter was read from John W. Grierson, an old-time Saint, now in Mississippi; also, one from J. S. Comstock.

A letter was read from Br. James Caffall in reference to the purchase of a lot of six acres near Council Bluffs, for the use of Semi-Annual Conference.

On motion of Brn. Joseph Smith and J. W. Briggs, the ordination of Br. Zenos H. Gurley was ordered to be made the special order for the morning of next day's session.

Moved by Brn. J. W. Briggs and Z. H. Gurley, that the Board of Publication, as a body, be sustained by this Conference. Carried.

Reading of Financial report was deferred till afternoon session.

Moved by Brn. J. W. Briggs and W. H. Blair, that the First Presidency and the Bishopric, in writing their appeal to the Churches for means, encourage the proposal of Br. J. T. Davies to establish a Welsh Periodical.

Brn. Briggs, Davies and Banta spoke in favor of the motion.

On motion of Brn. Z. H. Gurley and P. S. Wixom, further discussion was deferred till afternoon session.

President declared the adjournment. The Doxology was sung.

#### AFTERNOON SESSION.

Hymn 126 was sung. Prayer by Br. P. S. Wixom.

President Blair announced that Br. H. Garner, of Iowa, requested the prayers of the Saints in behalf of his afflicted wife. Hymn 896 was sung.

Hour of free discussion.

Br. A. C. Inmann spoke on the subject of acknowledging God in the Constitution of the United States.

The President read a resolution presented yesterday, reading:

*Resolved*, That God designs pain, affliction and punishment to chasten, purify and reform.

Br. I. N. W. Cooper presented the subject in a negative form; that God does not design pain, afflictions, etc., arguing that men often bring upon themselves suffering and affliction.

Br. Joseph Smith said that the subject was of too wide a character to allow much discussion in the little time allotted. Referred to the position that it was the mind that suffered. Quoted Dr. Holland, "That weeds are an evil"—but that if they were removed it would remove an incentive to labor, and thus deprive men of its consequent sweets. He had observed in his past life that whenever mortification or mental anguish was experienced or felt it tended to repentance, and reform; it tended to purification.

Br. Banta said he could not endorse the resolution, but could hardly get at the best way to express his unbelief. He had been made to suffer much bodily pain when a boy and while he was growing up to manhood, and it never made him any better.

Br. Wixom believed that chastisement was designed of God to purify, and quoted Paul: "Now no chastening for the present seemeth to be joyous but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby."

Br. Chambers does not believe that pain and suffering are designed of God as a punishment, but men bring upon themselves sorrow. Referred to the history of the churches of men as evidence that God is bringing good out of evil.

Br. Gurley argued that it is requisite that penalties be attached to law. God works by law, everything is so governed. Nature's laws are God's laws. Being intemperate was a violation of nature's law. God inflicted the punishment that follows. If parents violate the laws of nature and their children suffer, it is to be hoped that they will be wise enough to observe the benefit of keeping the laws.

Br. Briggs remarked that upon the hypothesis that pain tended to reform, the greater the criminal the greater the suffering, hence the purer the individual. Punishment he believed was designed to purify and reform. The idea of reform in consequence of punishment strikes at the root of Orthodoxy in one of its darling theories—eternal suffering—for if reform would be the result of suffering, it would necessitate an end of that suffering when the party was willing and able to reform.

Br. John T. Davies suggested the idea that if affliction or sickness was designed to purify or reform, the instruction to send for the Elders would, if obeyed, serve to thwart the purpose of God in their reform, if they were healed by the Elders praying away the affliction sent to purify. Casting out of devils by Christ, by the Spirit of God, showed that God and Christ co-operated in removing devils, the cause of pain in those days at least. When a man is caught stealing a horse he is sorry, but why—simply because he is caught.

Br. Blair believes that God has a design in the affliction and suffering of his people. Thinks he can see evidence of it from the cradle to the grave. Suffering works carefulness. The Prodigal Son was more capable of reform when he was reduced to straits; shame, mortification of soul, and suffering brought reform. God does not take pleasure in inflicting suffering. The rod is design-

ed to reform, not to cause suffering merely. This, all reasonable parents know, and they use it that it may produce reform. Paul understood the idea in this light, "Our light afflictions work an exceeding, eternal weight of glory." Christ was made perfect through suffering.

The hour for general discussion having passed, the question of aiding the publication of a Welsh periodical was again introduced.

Bro. Joseph Smith offered the following substitute for the motion pending, and explained the same:

*Resolved*, That should the brethren of the Church in Wales deem it wise to publish a periodical to circulate among those speaking the Welsh tongue, we shall feel it to be a proper duty to give such periodical what support we may do legitimately, without involving the Church pecuniarily. Carried.

Committee on seal reported.

"PLANO, Ill., April 8th, 1874:

"We, your committee on Church Seal, respectfully submit the following design, with legend, date, and motto:

"'Reorganized Church of Jesus Christ of Latter Day Saints.' Emblem, a Lion and a Lamb lying down at rest. Motto, 'Peace.' 'Incorporated 1872.' Respectfully,

"JOSEPH SMITH,  
"J. W. BRIGGS, } Committee."  
"E. BANTA,

Moved by Brn. Z. H. Gurley and George Rarick to receive the report and discharge the committee. Not carried.

Moved that the report be received. Carried.

On motion of Brn. John Scott and Thos. Chambers, the report was adopted, and the committee empowered to purchase the seal.

Moved by Brn. Jason W. Briggs and J. Kier, that the report of the Board of Publication be received and read.

Moved by Brn. Z. H. Gurley and J. Kier, as a substitute, that the report be referred to a committee, who shall report before the Conference closes. Carried.

The Chair appointed Brn. John T. Davies, Wm. Aldrich, and Wm H. Curwen, said committee.

A letter was read from Esquire Loomis, of Mt. Pleasant, Mich., soliciting the aid of an Elder in that region.

On motion of Brn. T. W. Smith and W. W. Blair, Elder Henry A. Stebbins was unanimously chosen to the office of Church Recorder.

On motion of Brn. E. Banta and Thomas

Hougas, Bro. John Scott was chosen Church Librarian.

On motion of Brn. Joseph Smith and J. Keir, the letter of Bro. James Caffall relating to the purchase of a lot of six acres of land, near Council Bluffs, for the use of the Semi-Annual Conference was read.

On motion, the matter of appointing the Semi-Annual Conference was referred to a committee of five.

Moved by Brn. I. L. Rogers and A. C. Inman, that for the present and future occasions of the kind, the President shall appoint the committees needed.

Moved to amend—unless otherwise provided for.

As amended, the motion prevailed.

The President appointed Brn. Israel L. Rogers, Chas. Williams, O. P. Dunham, Thos. Hougas, and Stephen Richardson as committee on Bro. Caffall's letter.

Brn. C. G. Lanphear and E. Banta moved, that the Elders of the Quorum of Seventy use all practicable means to be at liberty to labor in their calling, and that the tithing fund, as far as practicable, be applied for the sustaining of their families.

Bro. Joseph Smith spoke of the fact that Elders often complain of not being supported, when they have gone over the fields that others have exhausted. Said that often no account is given of means received. The Elders are required to prove the world, or try the world. They should try new fields. Try to turn a new furrow. If it is practicable that the Elders should go into the field, it is also practicable that these means should be supplied.

On motion, the words, "while in the field," were added, and, as amended, the motion passed.

Brn. Jason W. Briggs and J. Kier offered the following resolution:

*Resolved*, That a General Assembly of the Quorums of the Church be and is hereby appointed to be held in the autumn of 1874, the time and place to be determined by said quorums, and due notice be given through the *Herald*.

Br. Briggs spoke upon the subject, giving his reasons why such an assembly should meet. His idea is that for once, the General Authorities of the Church should meet, not for an hour, but as long as duty might demand. The law contemplates such a meeting, and it is necessary that it should be held, that the

watchmen may see "eye to eye."

On motion, the further consideration of the subject was deferred, subject to call.

It was moved by Brn. A. C. Inman and Z. H. Gurley, that hereafter all motions offered to the house shall be put in writing, with the name of the mover.

Moved to amend by words, "Except such as are privileged questions." Amendment carried. Motion, as amended, carried.

Prayer was asked for Sister Hook of Amboy, also for Br. Garner's wife.

The President adjourned the Conference till to-morrow morning at 9 o'clock. The President appointed Brn. Zenos H. Gurley and E. Banta to preach in the evening at half-past seven o'clock. Hymn, "This God is the God we adore," was sung. Adjourned.

## THURSDAY, APRIL 9TH.

### MORNING SESSION.

Session opened by singing hymn 31. Prayer by Br. John T. Davies. Hymn 601 was sung.

The following preamble and resolution were offered by Jason W. Briggs and Joseph Smith:

**WHEREAS**, Elder Z. H. Gurley was appointed by revelation to be chosen and ordained an Apostle in the Quorum of Twelve; therefore be it

*Resolved*, That we do hereby approve such appointment and chose said brother to said office; and further be it

*Resolved*, That he be now ordained and set apart to said office, as provided by commandment. Carried.

Special prayer was offered by Br. J. W. Briggs for the ordination. Br. Gurley was then ordained under the hands of Brn. Joseph Smith, W. W. Blair and J. W. Briggs, President Smith being spokesman.

The report of committee on Bishop's Report was read, and on motion of Brn. I. N. W. Cooper and Thomas Hougas, the report was received and committee discharged.

The report of committee on Br. Caffall's letter read:

Moved by Brn. E. Banta and A. C. Inman, that the report be referred back to the committee, with instructions.

Moved to amend so as to read, that the report be referred to the committee and they be instructed by the chair. Carried.

The chair instructed the committee to

report concerning the propriety of locating Semi-Annual Conference at Council Bluffs, and of purchasing the lot, and as to the time of holding the Semi-Annual Conference.

President Blair spoke of a piece of land owned by Judge Douglas which could be had, of easy access, and on a main road. Also of the Fair Grounds, with use of buildings which were offered.

On motion of Brn. J. Smith and E. Banta, the report of Auditing Committee on the Bishop's Report was ordered spread upon the record.

#### Report:

PLANO, Illinois, April 8th, 1874.

"To the Church of Jesus Christ of Latter Day Saints in session assembled:—We, your committee, appointed to audit the Bishop's Report, do state that we have compared said report with the Bishop's books, and find that they agree; and so far as we were prepared to examine the matter, we believe the report to be correct.

"Respectfully submitted,

"R. WARNOCK,  
"JOHN T. DAVIES, } Com."  
"WM. ALDRICH,

Resolution offered by Br. C. G. Lanphear:

WHEREAS, It has been stated in the *Herald* that some of the brethren in the vicinity of Hyde Park, Pennsylvania, had taken exceptions to the advice of Br. John T. Davies, when on his mission; and as there was an Elders' Court held there on the 25th of November, 1873, to inquire into difficulties existing there, at which meeting it was not shown that Br. Davies had given improper advice or counsel to the brethren there; therefore, be it

*Resolved*, That the above be published in the *Herald* with the minutes of the Conference. Carried.

The following preamble and resolution was offered by Brn. I. N. W. Cooper and W. R. Calhoun:

WHEREAS, Time is rapidly drawing near for the final consummation of all things, and as believing comes by hearing the preached word; and as the great majority of Seventies and other Elders are not able to fulfill their calling, or report favorably when called upon by the Twelve, (and the labors of the Twelve seriously crippled), on account of their families having no certain sustenance during their absence; and the insufficiency of the tithing fund to fully provide for the numerous wants of the Elders' families during their absence in the field; and in view of the many calls for preaching and

the great thirst for the word of God; therefore, be it

*Resolved*, That a monthly stipulation be allowed the wife of each Elder during the whole time of his absence from his own neighborhood on a mission. The amount of such stipulation to be governed directly by the locality in which the Elders' family resides, and the number of children or others necessarily depending upon him for support, and this further modified by the ability of the Elder to render help from the proceeds and property, business or pensions. Further, that the Presidents of Branches be requested to advance this end by establishing systematic contributions in their respective charges.

The Bishop gave his views of the matter, saying, That the law already given is sufficient for all purposes of providing for Elders' families. He had given much thought to the matter. He had appointed agents, and had instructed them according to the best judgment he had. Thought it would be advisable to have a special fund, (where there is an agent), of tithings, so that the poor of that neighborhood could be provided for. Thinks there is no need of the legislation proposed, as the laws already given govern the case.

Bro. Banta thought the resolution would be an incumbrance instead of a benefit. Let every Elder decide what he needs, and consult with the Bishop.

Moved by Brn. Joseph Smith and J. Kier, that the resolution now being considered be referred to the Bishop, with instructions to report to the Semi-Annual Conference.

Moved by Brn. E. Banta and P. S. Wixom, that the original preamble and resolution be laid on the table.

A vote was taken, but was not satisfactory. Division called for; before taken, remarks were allowed by the Chair, from Brn. Cooper and Gurley. Motion prevailed to lay on the table. Bro. J. Smith renewed his motion to refer. Br. J. W. Briggs moved to amend by substituting word—"report to the *Herald*." Bro. Banta objected that a motion to lay on the table cannot be referred. The Chair decided that the motion renewed was out of order. Bro. Smith explained that the motion to refer was offered before the motion to lay on the table. The President decided the matter to be indefinitely postponed.

The President called attention to the necessity and importance of an authentic history of the rise and progress of the Church, and gave some reasons for the same being written. Also called attention to the Tract question, as originated at the last Semi-Annual Conference.

Bro. Joseph Smith gave a brief account of labors in the case. Bro. Briggs related what he had done.

Brn. C. G. Lanphear and John Kier offered the following preamble and resolution :

WHEREAS, Bro. John T. Davies having been by revelation called to the office of a Seventy; therefore, be it

*Resolved*, That he be ordained a member of the Quorum of Seventy, as thus designated. Carried.

Moved by Brn. John Scott and Thomas Hougas, that the First Presidency and the President of the Twelve be appointed to examine and prepare for the press, such manuscripts and tracts and other matter that are now in their hands.

Moved by Brn. Joseph Smith and W. H. Blair, by adding, "that were provided for at last Semi-Annual Conference.

Br. Briggs objected to the proposition. Did not want to take the responsibility. Pending the discussion the President declared the Conference adjourned to 2 P.M. Doxology was sung, "Praise God from whom all blessings flow."

#### AFTERNOON SESSION.

Met at 2 P.M. Sung hymn 182. Prayer by Br. Z. H. Gurley. Sung hymn 1078. President J. Smith in the chair.

The hour for general discussion having arrived, Br. Pitt presented the following:

*Resolved*, That the Priesthood of the Church of Christ have never received the authority to ordain other persons to said priesthood, unless said persons have been called thereunto by the Spirit of revelation.

Brn. Blair, Pitt, Inman, Calhoun, Chambers, Briggs and Keir spoke on the subject. Br. Blair believed in a divine call, but thought it not always necessary that a direct call should be made to the individual. The priesthood of Aaron, i. e., Aaron's sons, were governed by law. They were to be washed and ordained at the age of thirty. There was a necessity for direct revelation to

establish the Church, after that the law operates to ordain. John the Baptist needed a special revelation, because his calling was peculiar. When the priesthood was transferred from Lévi because of transgression, it needed an especial revelation. He believed in individual calling.

Br. Chambers believed that a revelation through a prophet would be a call to him.

Br. Briggs argued that the call or revelation to Aaron was a call to his sons after him. The Melchisedec priesthood did not originate with him, but was given to Adam and confirmed to be handed down from one to another. A man is to be ordained according to the gifts and callings of God unto him, *i. e.* he must have qualifications to entitle him to ordination, or he cannot be ordained legitimately. Priesthood signifies the right to administer the laws of God, and in so doing the Spirit of the law is conferred on them that receive the law. An ordination is by the Holy Ghost which is in the one who ordains. If a man fails to receive the Spirit he should hesitate to exercise the office. Unless what a man does here is sealed in heaven, it is not recognized on high. The idea that used to prevail was, that by the authority of the Holy Priesthood, I do thus and so; as if it was an investiture of a divine right. A man may use the name of Christ, can use the ceremony, but he cannot exercise the authority to administer in unrighteousness. His authority in such a case would not be recognized above. There is no power or virtue of the priesthood outside of a virtuous life.

Regular business resumed.

Moved by Brn. John Scott and Z. H. Gurley, the following substitute for resolution on tracts:

WHEREAS, The Committee on Tracts appointed by the Semi-Annual Conference finds its labors restricted by the absence of some portion of its number; and whereas it is desirable and necessary that the Tracts contemplated by the appointment of said Committee be put in print as soon as possible; therefore be it

*Resolved*, That said Committee be continued; and that by and with the consent of its own members, be empowered to act

by any number that they may decide upon, as a sub-committee, to examine, revise, and prepare for the press any and all manuscripts, tracts, and writings now in their hands, or that may hereafter be written or offered to them in pursuance of the resolution by which they were appointed; and that said Committee be requested to bring their labors to an early and effectual conclusion, as contemplated by their appointment.

Substitute adopted.

Reading of Financial Report called for. Report read.

On motion, the report was received.

Moved by Brn. T. H. Chambers and F. G. Pitt, that the rule be suspended and that this session of Conference adjourn at four p.m., on account of baptism.

Moved to amend to read at half-past four.

The motion as amended prevailed.

The President appointed Br. Thomas W. Smith to perform the ordinance.

Moved by Brn. R. Warnock and W. H. Curwen, that as the Committee on *Herald* Office accounts have reported them correct, therefore,

*Resolved*, That said accounts be ordered paid by the Bishop of the Church.

Br. Warnock spoke of the *Herolds* sent to Europe, and those sent to Elders who are in the field, and the poor who need the *Herald* and cannot pay, also of the books in the Library.

Br. Blair spoke of the Elders in the field who sustain the *Herald* by their contributions, and make it interesting. Proposed the idea of the Board of Publication making a donation to them, and to the poor, and even to the European Mission.

Br. Banta said he had no doubt the Board would do so, had not its conscience been seared by a load of bad debts. He is willing to make a donation to the Elders in the field and to the poor, but is not in favor of paying for the books bought for the Library.

Br. Briggs wanted to know by what authority the Board purchased the books and charged to the Church.

Br. Banta said that neither the President of the Board nor the Board made the purchase, but the Business Manager.

The Business Manager inquired whether the Board did not authorize the purchase of the Encyclopedia.

The President of the Board acknowl-

edged that it had, but he had forgotten it.

The Secretary of the Board stated that such was the fact.

The Business Manager then explained the purchasing of the books.

Moved by Br. Banta, that we strike out the bills to the Elders in the field, and the poor. Not seconded.

Moved by Brn. Curwen and Inman, that these accounts be considered separately. Carried.

First item read—voted to be paid.

Second item read—rejected.

Third item read—rejected.

Fourth item, relating to books purchased, was discussed by Brn. Banta, Blair and Briggs. The motion ordering the item paid was carried.

Notice was given that the resolution pertaining to a General Assembly of the Quorums would be called up to-morrow.

Moved that the Financial Report of the Board of Publication be considered as spread upon the record. (It having been published in *Herald*.) Carried.

On motion, the report of the committee on Br. Caffall's letter was received and the committee discharged.

On motion of Brn. J. W. Briggs and T. W. Smith, further consideration of the subject was deferred, subject to call.

Brn. Charles Williams and O. P. Dunham were appointed to take charge of meeting to-night, and Brn. Z. H. Gurley and T. W. Smith to administer confirmation. Conference declared adjourned till 9:30 A.M. to-morrow. Benediction by President Joseph Smith.

#### EVENING SESSION.

Prayer meeting opened by singing hymn 939. Prayer by Br. O. P. Dunham. First verse of 718th hymn was sung. Br. S. S. Stone was then confirmed by Br. Z. H. Gurley and T. W. Smith. Confirmation prayer by Bro. Smith; address by Z. H. Gurley; after which a number spoke, several prayed, and the Saints seemed to enjoy themselves in the Spirit. Hymn 562 was sung at the close.

#### FRIDAY, APRIL 10TH.

#### MORNING SESSION.

Pres. Joseph Smith in the Chair.

Hymn No. 4 was sung. Prayer by the President.

Ordination of Br. John T. Davies to the Quorum of the Seventy. Ordination prayer by Pres. W. W. Blair. Br. Davies was then ordained under the hands of Brn. Jason W. Briggs and C. G. Lanphear.

On motion of Brn. E. Banta and W. H. Curwen, the resolution regarding the General Assembly of the Quorums was taken up. Resolution was by request read.

Br. Briggs addressed the house, stating that there had never been such a meeting held, and that the leading quorums have not as yet spoken in the Reorganization. Quoted the commandment for these quorums to teach one another. Referred to 7th section, par. 20-24; saying that we have only been doing things partially. Defined the character of such an assembly, A Conference of the Spiritual Authorities of the Church. These authorities had never yet had opportunity to define what should or should not be taught. There were questions that agitated the Church in former times. They were settled by an assembly of the "Apostles and Elders." They gave decisions which were final. Several important questions remain to be decided by a General Assembly. One is "Who shall lift hands to vote in Conferences?" Another the "Sabbath question." Heretofore we have done the best that could be done, viz., had the decision of a General Assembly of all convened. The time is at hand for the quorums, as such, to speak.

Br. Warnock referred to the Constitution, showing that it required a notice of at least two months being given of any contemplated change in the matter of the order of general meetings.

Br. Z. H. Gurley approved of the resolution, but objected to the idea of such an assembly taking place in the Fall, if it supercedes the Semi-Annual Conference.

Br. Blair said that it might meet before, or immediately after the Semi-Annual Conference. He favored the idea—believed it to be necessary.

Br. Banta objected to the resolution.

Brn. John T. Davies and W. H. Curwen spoke in its favor

The following substitute was offered by Brn. T. W. Smith and Z. H. Gurley:

WHEREAS, Believing it to be necessary that a General Assembly of the several Quorums of the Church should be held as soon as practicable, therefore be it

*Resolved*, That such an Assembly be approved by this Conference, and the time and place of meeting be left to the decision of the Presidents of said Quorums, (including all of the First Presidency), praying that they may be directed in this matter by the Spirit of Revelation.

Brn. Banta and Wixom moved to amend by striking out all but "The First Presidency."

Br. Gurley opposed the amendment, arguing the necessity of having the Presidents of the Quorums decide the matter, as it was their privilege.

Br. Briggs spoke of the necessity of such a meeting, and of the character thereof.

Br. T. W. Smith opposed the amendment, as its evident design was to kill the main proposition.

Br. Warnock spoke of the duty of recognizing the constituted authorities.

The amendment prevailed, and the substitute was lost.

Another substitute was offered, reading:

*Resolved*, That this subject be referred to the First Presidency, praying that the Lord may reveal the time and place where such an assembly shall be held.

Amendment offered to add: "And the President of the Twelve," after the words "First Presidency."

The amendment was lost; also the substitute.

The previous question was moved and seconded, and the original resolution, after two divisions being called, failed.

On motion of Brn. W. W. Blair and O. P. Dunham, Br. Noah Dutton was released from his former mission.

The President declared the Conference to be adjourned till 2 o'clock P.M. Doxology was sung.

#### AFTERNOON SESSION.

Hymn 896 was sung. Prayer by Br. C. G. Lanphear.

The hour of free, general discussion was introduced by Br. Briggs, who spoke of the work contemplated in the Book

of Doctrine and Covenants, section 85, paragraphs 19 and 20. Br. Blair read from 19th to 23d paragraphs, also the 36th. He believed some of the words, "desolation of abomination" were a transposition of the words of the Bible, the "abomination of desolation." The desolation made by the "abomination" in the last days. He believed the Elders should preach the judgments of God. He believed that the assembling of the Quorums would tend to a more correct understanding of the judgments. Br. Curwen introduced a question, as to whether the rich man and Lazarus of Luke 16th, was an account of the condition of man after death, or a parable.

Br. Lanphear spoke of the subject of judgment, and what should be preached.

Br. Gurley spoke on the subject of two conflicting powers existing on the earth.

Br. Pitt spoke on the rich man and Lazarus.

Br. Curwen on the same subject.

Regular business was resumed. The President inquired what should be done respecting Br. Patterson.

Brn. W. W. Blair and P. S. Wixom moved that Elder J. S. Patterson be released from the charge of the European Mission, with the request, nevertheless, that he remain in charge till the latter part of the coming summer.

Brn. E. Banta and I. L. Rogers offered the following substitute :

*Resolved*, That Elder J. S. Patterson be released from the Presidency of the European Mission. Carried.

On motion of Br. Jason W. Briggs and I. L. Rogers, it was resolved that upon Br. J. S. Patterson leaving the European Mission, that Br. Thomas Taylor, of Birmingham, be requested to take charge thereof. Carried.

On motion of Brn. W. W. Blair and E. Banta, Elder Benj. Hughes of Spring Valley, Wisconsin, was requested to labor in his vicinity and in Northern Illinois, as far as his circumstances permit, and report to the President of the District where his labors may lie.

On motion of Brn. W. W. Blair and E. Banta, Elder Mark. H. Forscutt was requested to labor in his calling in the ministry, as his circumstances may permit, and report to the authorities of the Districts where his labors may lie.

A letter was read from Br. J. C. Clapp, also one from New Springfield, Ohio.

Brn. W. W. Blair and Jason W. Briggs moved the following :

*WHEREAS*, There is a great necessity for a history of the rise and progress of the Church of Jesus Christ of Latter Day Saints, in order that all who desire can have correct and suitable information in relation to said Church; therefore, be it

*Resolved*, That a committee of three be appointed by this Conference to collate, write, compile, and edit said history at an early date as practicable.

Bro. Blair gave a very interesting argument in favor thereof. Referred to the progress of Spiritualism. Quoted from a prophecy of Joseph, showing the coming forth of an antagonistic power, imitating the manifestations of the Spirit of God.

Bro. H. S. Dille inquired whether there was not one already appointed to do this work.

Bro. Blair replied there was one appointed to write the history of the Reorganization.

Bro. Briggs urged the necessity of having facts to present to the people.

Brn. Warnock and J. Keir moved the previous question. The motion to put the previous question was decided affirmatively. Upon the vote being taken, the resolution prevailed.

On motion of E. Banta and I. L. Rogers, Brn. Joseph Smith, W. W. Blair, and Jason W. Briggs were appointed aforesaid committee, and were instructed to report progress to the Semi-Annual Conference.

Motion to defer was made, and lost.

Moved by Brn. Jason W. Briggs and H. S. Dille to amend to read, "report to the General Assembly of the Quorums." Carried.

Motion, as amended, carried.

Brn. Robert. Warnock and Israel L. Rogers offered the following :

*Resolved*, That we recognize the necessity of a call for a General Assembly of all the Quorums of the Church Authorities, so far as practicable, and we refer this matter to the President of the Church, praying that the Lord may direct respecting the proper time and place for said meeting. We further believe that the President has a right to call the meeting contemplated in this resolution. Carried.

On motion, Bro. Jas. Caffall's letter was taken from the table.

"PLANO, Ill., April 9, 1874.  
"To the Church of Jesus Christ of Latter Day Saints in Conference assembled :

"We, your Committee appointed to investigate the proposition of Br. James Caffall, do report that we have considered the matter, and recommend that the next Semi-Annual Conference be held near Council Bluffs, Iowa, commencing Saturday, September 19th, 1874.

"We further decided that it is not wisdom to purchase at present the land referred to by Br. James Caffall.

"Respectfully submitted,

<p>"ISRAEL L. ROGERS, "OLIVER P. DUNHAM, "STEPHEN RICHARDSON, "THOMAS HOUGAS, "CHARLES WILLIAMS.</p>	}	Com."
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Moved by Brn. Z. H. Gurley and J. Kier, that the report be adopted.

Moved to amend by substituting "Wednesday, September 23rd," for 19th. Lost.

A question was asked, "Can a Bishop or his agent properly preside over a District?"

Motion to refer to the Bishop, by Brn. Warnock and W. Calhoun.

Moved to amend by the word "Bishopric."

Substitute offered to refer the question to the First Presidency and Quorum of the Twelve. Carried.

Moved by Brn. Z. H. Gurley and W. H. Curwen, That the Committee of Three on Church History be, and are hereby empowered, to make such purchases of books for the Church Library, as by them shall be deemed necessary and prudent.

Substitute offered by Brn. R. Warnock and W. Calhoun:

*Resolved*, That the right to purchase books for the Church Library, be vested in the Board of Publication.

Query by Br. Briggs, "Would not the Board bring a bill against the Bishop, or the Church?"

Br. Banta argued that the Board could not get the money from the Bishop.

President Smith was here called away to see Br. Arnold, who was thought to be dying; and President Blair took the chair.

An amendment was offered by Br. Z. H. Gurley:

That said purchases should not exceed the amount of \$75 per annum, and be continued or discontinued at the option of the Church, and report at each Annual and Semi-Annual Conference their proceedings.

The previous question was moved by Br. Warnock.

Br. Keir seconded the motion to amend.

Br. Banta seconded the motion of Br. Warnock.

The Chair decided that the amendment of Br. Gurley was in order.

Br. Warnock questioned the ruling of the Chair, holding that the moving of the previous question does not need a second.

The Chair decided that the course pursued in the Conference heretofore, was to require a second.

A vote was taken and the amendment lost.

Pending discussion on the substitute, the Conference adjourned till to-morrow morning.

#### EVENING SESSION.

Preaching by Br. Jason W. Briggs, as per announcement, on the "Sabbath." An interesting discourse.

#### SATURDAY, APRIL 11TH.

#### MORNING SESSION.

Hymn sung. Prayer by Br. W. W. Blair. Minutes read and corrections made.

The question of authorizing the Board of Publication to purchase books for the Library was introduced. A vote was taken on the substitute of Brn. Warnock and Calhoun, and it failed to pass.

The Chair then read the original motion.

A vote being taken on it—it was lost.

Moved by Brn. I. N. W. Cooper and O. P. Dunham, that the Board of Publication be and are hereby empowered to purchase all books as are deemed necessary for Church purposes, the same to be paid by the Church, and such purchases not to exceed fifty dollars per annum.

Moved by Brn. Joseph Smith and T. W. Smith, to amend by substituting "seventy-five dollars" for "fifty dollars."

The original motion, as amended, passed.

Moved by Brn. J. W. Briggs and Z. H. Gurley, that in distinguishing between official and non-official members, the term, "lay" member be not used.

Br. J. Smith thought that a resolution had been passed that the term "Brother" only should be used.

The Chair thought it was only advised so to be.

Br. Briggs understood that it was decided that the word "lay" should not be used.

Motion prevailed.

On motion of Brn. Joseph Smith and E. Banta, Br. George T. Chute was released from the Eastern Mission, as he had returned home and taken charge of the Alabama and Florida District. Carried.

On motion of Brn. Joseph Smith and C. G. Lanphear, Br. James McKiernan was continued in his present Mission.

On motion of Brn. Jos. Smith and A. C. Inman, Br. Frank Reynolds was released from the Mission given him a year ago.

On motion of Brn. Joseph Smith and Z. H. Gurley, Br. Frederick Urnsback was sustained in his present Mission.

On motion of Brn. Joseph Smith and John Scott, Brn. Reuben Newkirk and Daniel B. Razy were continued in their present Mission and requested to report to the District Authorities where they labor.

On motion of Brn. Joseph Smith and J. Kier, Br. Gilbert Watson was continued in his present Mission, and instructed to report to the District authorities.

On motion of Brn. Joseph Smith and W. Calhoun, Br. Samuel B. Reeves he continued in his Mission, and report to Br. T. W. Smith.

On motion of Brn. J. W. Briggs and J. T. Davies, Br. Robert Evans be continued in his Mission to Wales, and instructed to cooperate with Br. John T. Davies.

On motion of Brn. J. W. Briggs and Z. H. Gurley, Br. Joseph Snively was continued in his former Mission.

On motion of Brn. Joseph Smith and John Scott, Br. Nicholas Stamm was continued in Central Iowa, and to report to authorities in charge of District.

On motion of Brn. J. W. Briggs and Z. H. Gurley, Br. Charles Derry was continued in his Mission in Western Iowa and Nebraska.

Moved by Brn. C. G. Lanphear and W. R. Calhoun, That Br. Stephen J. Stone be requested to join Br. Lanphear in his Mission to the East, if it be practicable for him to do so. Carried.

On motion of Brn. T. W. Smith and C. G. Lanphear, the President and Secretary of the Conference were instructed to issue Licenses to Brn. Z. H. Gurley and John T. Davies, according to their respective office.

The Licenses of Brn. Jesse Broadbent and James Dillen, were, upon motion, referred to their respective Quorums.

Moved by Brn. J. Smith and J. Scott, that until a Church Secretary be appointed, the Church Recorder be authorized to act, ex-officio, in case occasion so require.

Br. Briggs said, he had not learned upon what occasion or necessity this office was created. He wanted to know what bounds were placed around it. It is an anomaly in the Church. The Church had an organ through which it can speak.

Br. J. Smith explained that the office was created April 12th, 1870, and gave the resolution. Said he would not urge the matter.

The Chair expressed his views of the matter, thought it proper to have such an office, in reference to the benefits that might arise.

Moved by Br. Joseph Smith and E. Banta, to adjourn to meet at Council Bluffs, Iowa, September 19th, 1874. Motion prevailed.

Conference adjourned, after prayer by Br. Zenos H. Gurley.

NOTE.—Br. Henry A. Stebbins was called away on the morning of the 7th to the bedside of his mother who was taken seriously ill, and has since died.

The session of Conference was very pleasant and harmonious, although the attendance of the Elders was very small.

THOMAS W. SMITH, } Clerks.  
Z. H. GURLEY, }

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## The Herald.

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JOSEPH SMITH, EDITOR.

Plano, Ill., May 1, 1874.

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It is with some surprise that we notice that some Elders have obtained the idea that it is necessary to use the words "for the remission of sins," in addition to the formula of words used in baptism.

It is not only not necessary to use the words "for the remission of sins," but it seems to be contrary to the provisions of both the Book of Mormon and the Doctrine and Covenants. (See B. of M., Nephi, chap. 5, par. 9; D. & C., sec. 17, par. 21.) Neither is it so commanded in the Scriptures. (See Matt. 28, Mark 16.)

Now and then an Elder gets wise above that which is written, and introduces something new. Such should be admonished.

We have been informed that an Elder

has been preaching in Kansas, and has taught quite a number in one Branch that they were not properly baptized, because the Elder who baptized them did not say "for the remission of sins;" and induced them to be rebaptized by him, with those words added. Now we presume that there was nothing taken from them by this Elder's baptism, but we certainly do think that it was unnecessary, and the Elder in error.

The form of words given for the observance of the Elders of the Church, acknowledged by the Conferences and used by all who are obedient and humble, is as follows:

"Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen."—D. & C., sec. 17:21. Or "Having authority given me of Jesus Christ, I baptize you," &c.—B. of M., Nephi 5:9. Both these forms express the same idea, but in neither is there needed an addition of other words. The object of baptism is understood to be remission of sins; and each person of repentant mind and contrite spirit, who is baptized by authority, receives a remission of sins without the words "for the remission of sins" being used.

We hope the Elders will profit by this instruction, and conform their acts to the Church Articles to do according to them.

A FEW days before the assembling of the April Conference, we began to hear rumors that the Saints in different localities were intending to stop away from the Conference, because of an editorial note in the number of the HERALD for February 15th, which reads as follows:

"It will hardly be necessary for the Elders in *distant fields* to spend the time and means of travel to come to the April Conference; as with one exception, no *critically important* measure will be presented; so far as we are now informed. There were one or two appeals to the High Council; but these have not been considered sufficiently important to summon the members of that Council together; being rather questions of fact than doctrine or law. The most important will be considered by the First Presidency and replied to."

To us this looks harmless enough; but as the day of convening drew near, we became aware that there was but few "coming to Conference;" and with much sur-

prise we learned that the note quoted above was the mischief maker, as it was being construed into a *hint* that the Saints were not *wanted* at Plano.

When the day was fully come we had but few present sure enough, and though there were some coming and some going all the session, there was all told a very slim attendance. Now all we think it necessary to write about it is this, it was not intended for any but the missionary Elders laboring in distant fields, who would be likely to come and return again to their respective charges, and if any body has misunderstood it and the intention of it has been construed wrongly, we are sorry.

Apropos of this, if the Saints respond so readily to a word from us, we now give them a *broad hint* that the Church Treasury is so empty that the offerings dropped therein give back a dolefully hollow sound, in the echoes of which we seem to hear these words: "You send us to preach, but tracts and other aids to our successful prosecution of the work you have assigned us, under God, you have not yet given us. We need them. Without them, we fight, and grow weary, faint, and are discouraged; with them, we shall renew the battle with ever freshening vigor. Our families need bread, clothing and shoes. Help! Brothers, Help!"

BRN. WANDELL AND RODGER had baptized nine at Sydney, Australia, at last advices, March 14th. They were expecting to baptize again in a few days, and to organize the Church there. The blessings of God seem to be with these brethren.

Br. J. C. Clapp, writing from Farmington, April 8th, says: "Br. Hansen has baptized eight, all heads of families." They were to baptize again on the 18th.

Br. W. H. Garrett writes from Pittsburgh, that four had been baptized there lately.

Four were baptized at Plano during and just after Conference.

Doctrine and Covenants on hand. Sheep binding \$1.25, calf binding \$1.50 per copy, postage paid.

On hand and for sale at this office. The New Testament Scriptures, (New Translation), at the low price of sixty-five cents per copy, by mail, postage paid.

In HERALD for April 1st in the stanza following notice of Sister Holt's death, read, "She soars to join the heavenly choir," instead of "She goes to join," &c.

WE learn with regret that there are some Branches where the Saints have not had the Sacrament of the Lord's Supper administered among them for a long time. One Branch in Iowa, of which a brother writes, has had no Sacrament administered for over a year, the reason why, "no one but the Presiding Elder knows." If this man is not culpable as a keeper of the flock, it would be hard to find one who is. He should from this time see to it, that his flock meet together as often as once a month to partake of the emblems. If he has not wine, such as is provided for in the commandments, it will be proper to use water. The Saints over whom he is the Elder will feel better, far better then, and more spiritual life will be found among them. All other Branches where this Sacrament has been neglected will do well, at once to set about holding the Sacrament meetings.

Do not longer neglect it.

## Correspondence.

LEAVENWORTH, Kansas,  
March 26th, 1874.

*Br. Joseph*:—I thought a few lines would be gladly received from our little Branch. We still feel determined to go on in this good work in which we are engaged; there are some very good Saints here. The enemy is trying to destroy the work all he can, by leading some off the track. He is afraid the truth will spread here. Br. Henry Green often talks about you. We have been greatly comforted with the gifts, giving peace and happiness to the faithful. Br. John Baerman is coming here in April; we hope he will do much good, by the help of the Lord. We are looked upon here as a very curious people. Kind love to you and all brothers and sisters in the covenant of Christ,  
GEO. CHAPMAN.

VICTORIA, Illinois,  
March 21st, 1874.

*Br. Joseph Smith*:—Seldom do I read the *Herald* without the Spirit bearing testimony to the truth of its teachings; and when I read the letters from the Elders laboring for the Master's cause, it makes my heart glad. But again, when I read those from our Foreign Missionaries who

are working under such great disadvantage, my heart is filled with a great desire to do something to help them along in the work, and I have been trying to gather a little for that purpose, but it seemed so small that I delayed sending it. Yet, after reading Brn. Avondet and Bear's letters, I have concluded to wait no longer, for do we not read that the widow's mite was not despised, and mine shall be followed by more when I can save it. Dear readers, is it right to withhold our mites because they are small, for you know people are condemned for not improving upon the one talent. Let us all with one accord show that we are faithful servants who need not to be commanded in all things, when our duty is so plain. But let us by prompt and united action relieve the traveling ministry. If you have any fears for the result, read Malachi 3: and Nephi 11.; where Christ was so particular to have it written for the benefit of this generation. My prayer to God is that we may all be united in this thing, so that the year 1874 may prove a year of blessing, for after the sacrifice cometh the blessing.  
A SISTER.

LA CROSSE, Hancock Co., Ill.,  
March 31st, 1874.

*Br. Joseph*:—We are well, spiritually and temporally. The Saints of Pilot Grove Branch are in good spirits and living in unity of brotherly love and kindness. We have prayer and social meetings every Sunday, and are blessed very much by the Spirit in our midst. We have now fifteen good and faithful members, living their religion as nearly as they can; showing by their daily walk and conversation that their intention is to do their Master's will; hoping and praying that we may be deemed worthy to come forth in the morning of the first resurrection, clothed in garments of righteousness, justified by our works and faith, purified by repentance and baptism, sanctified by the reception of the Holy Ghost, without spot or wrinkle or blemish of any kind, worthy members in our Master's kingdom. We are thankful for the knowledge and wisdom given by embracing this gospel preached as a witness unto all nations, giving them no excuse for longer walking in the darkness of unbelief. We are satisfied that we by obeying its precepts and teachings shall become joint heirs to the promise, partakers with them of the joys promised to them that overcome, when we have passed through the troubles and trials of this probationary state, and stand forth with the prophets and patriarchs of old, and all of the redeemed of earth, singing songs of joy and praise in presence of our Lord and Savior Jesus Christ; partakers of his glory, when he shall have put the last enemy under his feet and shall have power to overthrow and

break down all other kingdoms, filling the whole earth with his glory, which shall be joy and gladness to those that know him, and who shall receive the glad welcome: "Enter in, ye blessed of my Father, to the rest prepared from the foundation of the world." I am willing to be humble and obedient, striving at all times to do the will of my Master. May God bless the laborers in this glorious cause, is the prayer of your humble servant in Christ.

SOLOMON J. SALISBURY.

PLANO, Illinois,

April 12th, 1874.

*Br. Joseph.*—I feel to answer through the *Herald* my well wishers in Christ's kingdom and cause. I have been blessed in my travels. I have met with many of the Elders that my former acquaintance have often referred to. To my friends in the States and especially in California, I cannot give a general description of things; but the best place is, just where you are the best contented. To begin and say that at or near the Order of Enoch is very good, but it might be better. Well, many things are made better by the act of cultivation; this needs money and will; and if you have not the Spirit to gather, just stay at home where you are; unless you take with you the Spirit of our Lord Jesus Christ. To have God on your side and good neighbors, is to take at least one with you; and if you get there, and should by accident see a poor Elder that is trying to carry the words of life and salvation to a wicked world, do as one S. G. did. He said the spirit of the cause dictated him one dollar. He is a man of God, just leaving to preach; well, God will bless just such. Will the Latter Day Saints cease this, "God bless you Elder," and at the time remember, "Be ye clothed and be ye warmed," and do none of those things, but clearly by your actions pray that he was gone on his and your Master's cause, and in the same bonds; that if that guilty conscience does prick you, and you should make a mistake and give him a fish instead of a serpent, don't yourself blaze it abroad. The colony is a very handsome place; but it needs a deal more of God-fearing men in it, and their ears open to the cries of the poor in Israel, not out of it; and money to carry on. The watchmen there are responsible men to give the cry, and they must have some clothing whilst their watch is on; sympathizing with bleeding mercy, in the Redeemer's cause. Will you all tell them to watch whilst we sleep, and you at the same time have in part and parcel his specs or microscope or magnifying glasses hid up in your drawers; by which, if you loaned them to the brother, can see clearer. He can better survey and set up the ensign. There is but one God and one Mediator,

Christ Jesus; one Lord, one faith, one God and Father of us all; one Jesus Christ, King of all; and but one hope of our calling; one baptism of the Holy Ghost and fire; one of water; and except a man is born of the water and the Spirit, he cannot enter into the kingdom of God. And except a man abide in the vine he will be broken off and wither. In this way we are too apt to become lukewarm and thenceforth good for nothing.

There are fine lands round about where the order has located, to be had from \$5 to \$15 per acre, and that which is good. All along to Independence there is good land to be had reasonable; and especially southwest, in the Spring River country. There are few places that are pleasanter to live in than north and west of Little Rock, Arkansas. I once lived there, and can do more there without money than in any other section I have been acquainted with; this is two hundred and fifty miles south-east of Independence. Here land can be had from \$1.25 to \$2.50 per acre. This information I received from a brother that has just come from there.

My post office address for April will be: Robinson, Crawford county, Ill. I would say to my brethren, God bless you all, in your honorable calling; and to my relatives at Hazel Dell, Missouri, and Waconda, my prayers are for all God's people. My clothing, packs, and other matter are still with you, and if you will not send them to the last place of my address, sell them and send the proceeds to the office at Plano, and I will lay that fund out in tracts and *Heralds*. I lost my pocket book, I think at Br. Baker's, at Newton, and if it should be found, and its contents are worth sending to me, if Br. John X. Davis will send it to me at Robinson I will be obliged to him. If my clothing and *Heralds* could be closely packed and sent to Robinson, Crawford county, Ill., you will have my thanks. May God bless you all. Yours in the Gospel, and hope of immortality.

A. C. INMAN.

CHARLES CITY, Floyd Co., Iowa,  
March 30th, 1874.

*Br. Joseph.*—It seems rather hard that we cannot have some good Elder here. There is a large field for some one to work in here. I cannot learn that there has ever been preaching in this county, Chickasaw or Mitchell counties, except what I have done when I have been out peddling baskets, for basket making is part of my business, and I peddle them through the country. There is a sister Connor, ten miles from here. I have heard of late that there are some Mormons in the north-western part of this county, but have not had time to go and see what they were, or who they were, but hope to soon. My wife is a mem-

ber of the M. E. Church; she would not be long, if some good Elder would come here, and I think there are many more who would do the same. Your brother in Christ,

JOHN T. PATTON.

MISSION SAN JOSE, Alameda Co., Cal.,  
March 22d, 1874.

*Br. Joseph*.—I have just arrived home from a six weeks tour with Br. A. H. Smith, out to the mountains of San Benito, Monterey and Santa Cruz counties; and, notwithstanding the incessant rains, we truly had a season of refreshing; in fact it was a protracted meeting from morning till late at night. Each day there was some fresh mementoes of the Father's love, and the fellowship of the Spirit, with the hearty greetings of brethren and sisters, known and felt in depth of earnestness only by Saints of God; accompanied also by their substantial aid, which is characteristic of the true disciples of Jesus. We can raise our hearts to the Great Giver in thanksgiving, as well as in supplication for the famishing sons and daughters of men, not shunning to declare to them the whole counsel of God. It truly rejoices me to see that the Saints are becoming a separate people, zealous of good works, mighty in faith; and as converts of Zion being redeemed by righteousness, while the power of God is being made manifest among them in a wonderful manner, by open visions, by an audible voice, by ministering angels, by tongues, by prophesyings, by casting out devils, and by healing all manner of diseases. All this is being done as God wills, by one and the self-same Spirit, and not by many spirits as they will. Thus we are beginning to lift up our heads and rejoice, knowing that the hour of our redemption draweth nigh, though much labor remains yet to be done, especially in California.

Where, one year ago, doors were shut, to-day they are open to us, and many are anxiously enquiring what they shall do to be saved. Oh, for the voice of a trumpet! Oh, for many laborers to teach and to warn! As it is, many calls remain unanswered, for we cannot afford to scatter our fire; but when we attack a given point we propose to concentrate our forces until it is carried, and a good foothold is obtained. We find this the most successful course to pursue. In this vicinity during the past six weeks twenty-one good honest souls have been added by baptism, and as many more are nearly ready for the water. It is well that Br. Alexander's outer man is strong as well as the inner man, else he would soon be worn out. Br. Cook is still actively and successfully engaged in the good work, assisted by Brn. Carmichael, Burton, Davison, Henderson, Lawn, Twitchell, and Orrin Smith. They labor

from San Juan to Long Valley, a distance of eighty miles or more, bearing aloft the standard of light and salvation. In those mountains, where, a few months ago, oaths and curses rose upon the air; now the cliffs echo and re-echo with praise and with the sound of true devotion from God's people. Old and young, in schools and Bible classes, each strive to learn and to do His will. In Watsonville, (some may be glad to learn), the Spirit is bringing unity and love, and four precious souls were added by baptism while we were there. A brighter day is dawning there, and as their trials have been great, may their joy be even greater. Elder Daniel Brown has proven himself a true man through it all, and can now begin to rejoice at brightening prospects in the Branch.

Yours in the gospel bonds, evermore,  
D. S. MILLS.

## Miscellaneous.

### Appeal to the Church in Aid of the Missions.

*Brothers, Sisters, in Christ*.—The vastly inadequate help that the chief officers of the Church including the Bishopric, have been able to give to the various missions assigned by the Church was never more strikingly and painfully made apparent than at our Spring Conference, when the reports of Brn. John S. Patterson, from England, John Avondet and John L. Bear, from Switzerland, were given.

The Conference, taking into consideration the great necessity for present and direct aid, by resolution duly presented and adopted, authorized the Presidency and the Bishopric, to make an appeal to the Saints for help.

We therefore, hereby, present the fact, that our brethren who are in the field should be sustained there by the Church; and that in order to do this, it is imperatively necessary that means be forthcoming. And, as we know of but two methods by which such means can be legitimately raised; one by tithing, the other by free-will offering, or consecration; we, as officers of the Church, as servants of Christ, and as co-workers for the upbuilding of Zion, do earnestly request you to set apart so much of your earthly substance as you feel willing to devote to the promulgation of the gospel, and place it in the hands of the Bishopric, as at the "apostles' feet," that it may be applied to the proper sustaining the missions which have been assigned and taken.

There are tracts authorized for the missions—they must be paid for when printed. Our brethren abroad have not the means to pay for them; some, indeed, can only stay

in the field by sustaining themselves there by manual labor, and labor is difficult to obtain in the old country. We must no longer be sluggards in this matter.

We believe any man can "consecrate of his substance" if he will; and we think he will if he has the love of God shed abroad in his heart.

Come then, Saints, let your faith be shown by your works; and let your works be commensurate with your desires for the advancement of the work of God, and your righteousness before him.

Nor can we forbear to say to you, that when Bro. John T. Davies gets into Wales, it is thought likely that the Elders there will issue a small paper, to be printed periodically, in the Welsh language; Saints who feel interested in that mission can materially aid it by subscribing for that paper. Should the brethren decide to make the effort there, we ask for it a cordial co-operation.

Let us help "set up a standard against iniquity" by now putting forth an effort to sustain the Lord's ministry in the field; by tithes and offerings paid into the Church treasury.

In those Districts where Bishop's Agents are appointed, pay to them; and where there are no Bishop's Agents, send directly to Israel L. Rogers, Sandwich, DeKalb Co., Ill. Bishop's Agents when receiving the sums now called for, should at once forward to the Bishop; as the time is now, and the necessity urgent.

Done by order of Conference.

JOSEPH SMITH, } of the First  
W. W. BLAIR, } Presidency.

I. L. ROGERS, }  
E. BANTA, } of the Bishopric.  
D. DANCER, }

PLANO, Ill., April 21st, 1874.

### Decatur District.

The Saints are hereby notified that the next Quarterly Conference of the Decatur, Iowa, District, will be held in the Lamoni Branch, instead of in the Little River Branch, it having been found impracticable to meet at the latter place. The time of holding said Conference is not changed.

S. H. GURLEY,  
President of District.

SEDGWICK, Iowa, April 1st, 1874.

### Information Wanted.

Information is wanted of the whereabouts of Mr. Muller, who married Catharine Klossner, in Berne, Switzerland, and started to New York twenty-six years ago. He worked in New York as a locksmith. He is a native of Stuttgart, and is a brother-in-law of T. Genicou. Any information that will lead to finding Mr. Muller, will be thankfully received at this office.

### WAITING BY THE WAY.

I am waiting, weary waiting,  
Like an exile for his home,  
For the glory of fair Zion,  
For her triumph sure to come;  
Long in bondage and oppression,  
Long despised and put to shame;  
And reproach has come upon her,  
Through the sins wrought in her name.

#### CHORUS:

I am watching for the signals,  
I am waiting by the way;  
Waiting calmly for the coming  
Of the bright and heavenly day.

But the pure alone are Zion;  
They alone can hope to stand,  
In the hour of tribulation,  
That shall come on every hand.  
For the righteous must be chastened,  
And be tried and purified;  
And the cov'nants and commandments,  
And the word of God abide.

Zion's children shall be gathered,  
Zion's light will surely come;  
And her glory and her beauty,  
Be the blessing of our home.  
Each shall plant his vine and fig-tree,  
And the fruit thereof partake;  
And a cov'nant new with Israel,  
Will the God of heaven make.

And the signs are, that the coming  
Of redemption is at hand;  
Even now the pilgrims gather,  
In the borders of the land.  
Why then care we for the hatred  
Of the dark and crafty foe;  
They who never knew the Master,  
Scarce would his disciples know.

T. W. SMITH.

### Musings.

How varied and beautiful is the field of thought opened up before us in the Gospel of our Lord and Savior Jesus Christ; thoughts new, beautiful and glorious; thoughts too, that cannot be very well defined. But one thing can well be said—they embrace a wide field; many things that are vast and incomprehensible to us as yet; but the few ideas learned in obedience to the first principles of the gospel, gives us an earnest of what we shall attain to in the future, if faithful. How different our instructions in the principles of the Gospel from the ideas taught by creeds, doctrines, and opinions of men; there it is like a lesson learned in a primer, all is received at once that is ever received; and what cold, narrow, selfish ideas of God and all his plans and purposes in the final destiny of our race are they. E. L. D.

Never leave that till to-morrow which can be done to-day.

**MARRIED.**

At the residence of the bride's father, Glenwood, Iowa, March 4th, 1874, E. L. Kelley officiating, Mr. LEWIS C. CURTIS of Weeping Water, Nebraska, to Miss MILLY M. HYDE.

Happiness to the new Weeping Water home!

**DIED.**

At Pecatonica, Illinois, April 13th, 1874, Sister JULIA E. STEBBINS, aged 67 years, 2 months, and 23 days.

Sr. Stebbins first made profession of her faith in Christ as her Savior, nearly forty-four years ago, since when her whole life has been consistent with that holy calling.

About three years since she became satisfied, upon prayerful and mature investigation, that the form of doctrine taught by the Latter Day Saints was the doctrine of Christ and the primitive Church, and therefore embraced it, and in due time received those peculiar and distinguished evidences through the Holy Spirit promised by Christ and the Apostles in the Scriptures.

She often spoke of her increasing and joyful faith in the Lord Jesus, and bore testimony frequently to the light, the spiritual strength and gladness she received through the grace and power of God's Spirit. Her social and domestic virtues were eminent, and will live in the hearts of her numerous friends, and her honored memory will be enshrined in the affections of all who knew her. "Her children, (five sons and one daughter), arise up, and call her blessed."

Elder Henry A. Stebbins, now Presiding Elder of the Northern Illinois District, is one of the sons of this estimable woman. He mourns her, but is comforted in her hope of everlasting life.

She sleeps in Jesus. Funeral sermon by Elder W. W. Blair. Text, 1 Cor. 15: 22, 23.

Sister CYNTHIA HUTCHINS, (wife of Bro. Charles Hutchins), Deer Creek Branch, Nebraska, departed this life after an illness of six weeks, on the 22d day of March, 1874.

She had a lively hope in the Resurrection of the Just, through her risen Redeemer. She was a consistent believer in the Gospel of Jesus Christ; and left an example worthy of imitation. Our Sister was born November 1st, 1808, in Canada West; was baptized into the Church of Jesus Christ of Latter Day Saints, by Zerah Pulsifer, in Mercy Township, Canada West; rebaptized into the Reorganized Church Nov. 23d, 1862, by Elder Jas. Blakesley, in Midland, Michigan. Elder Charles Derry preached her funeral discourse to a goodly company of sincere mourners and friends.

At Alma, Illinois, March 30th, 1874, of puerperal fever, Sr. MARY ROBERTS, aged 27 years, 11 months, and 14 days.

Sr. Roberts was an affectionate wife, loving mother and faithful Saint. Services by Elder George Hicklin, Rev. 20: 12.

At Sodom, by Church Hill, Trumbull Co., Ohio, of inflammation of the lungs, SAMUEL MCBIRNIE, son of Br. Samuel and Sr. Margaret McBirnie, aged 3 years, 10 months, and 4 days.

Funeral Sermon by Br. Joseph F. McDowell:

Asleep in Jesus—glorious thought,

A balm for all our wounds;

A balm with hope and comfort fraught,

Amid our grief and gloom.

At Keokuk, Iowa, on the 29th of March, 1874, of consumption, Br. B. A. BLAISDELL, in the forty-eighth year of his age.

At Keokuk, Iowa, the infant daughter of O. F. and M. J. HUGHES. Aged 3 months and 19 days.

At Sodom, by Church Hill, Trumbull Co., Ohio, February 11th, 1874, of lung fever, HUGH R., son of Quintine and Elizabeth BALLYNTINE, aged 1 year and 3 months.

Funeral sermon by Br. Joseph F. McDowell.

At Church Hill, Trumbull County, Ohio, March 29th, 1874, of scarlet rash, THOMAS, son of Thomas and Sr. Margaret JOHN, aged 2 years, 2 months, and 14 days.

Funeral sermon by Br. Joseph F. McDowell. Text, 1 Peter 1: 24.

At Des Moines, Iowa, April 6th, 1874, of lung fever, SARAH, daughter of Morgan and Susan WATKINS, aged 8 months and 1 day.

Interred Tuesday, April 7th, in Des Moines City Cemetery. Services by Elder N. Stamm.

Near Crescent City, Pottawattamie Co., Iowa, March 14th, 1874, at five minutes to one o'clock P.M., Sr. FRANCIS, daughter of Br. Wm. and Sr. Lydia STEPHENS, aged 14 years and 7 months.

At her residence in Hardin County, Iowa, April 3d, 1874, of measles, Sr. ELECTA A., wife of Elder Lewis MASON. (Age not given.)

She died firm in the faith, trusting in the Lord for the promise of Life in the Kingdom.

At Salt Lake City, Utah, April 13th, 1874, of inflammation of the lungs, ALICE, daughter of Thomas and Sarah M. HARFORD, aged 1 month.

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## Selections.

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### Product of Coal.

A pound of coal may be considered as equivalent to a day's labor of a man; hence, three hundred pounds will represent the labor of a man for a year. It has been estimated that 20,000,000 tons of the annual products of Great Britain are devoted to the development of motive power, and that this is equivalent to the labor of 133,000,000 men. The area of the coal fields of the carboniferous age, lying within the limits of the United States, has been estimated at 150,000 square miles. The area of Ohio is not less than 10,000 square miles, or quite equal to that possessed by Great Britain, and far in excess of that of any European nation. The annual coal production of Great Britain is over 100,000,000 tons; in Ohio it is now about 3,000,000.—*Scientific American*.

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### Antiquity in Illinois.

A few days since, as Mr. Perrine was exploring a well-known mound situated west of Ann, in Union county Illinois, he came upon a piece of sculpture that seems to have been a heathen god of great antiquity. The impression it gives the beholder is that of a man's head set upon an infant's body, with its legs bent under it, and a hand resting

upon each knee. It weighs forty pounds, and is thirteen inches high. The chin is prominent, mouth and nose large, and eyes full; with perceives large, and the reflective faculties only medium. A braided crown, or garland, crosses the head, terminating in front of each ear. The rear portion of the cranium being entirely wanting, gives it a flat and uncomely aspect. Around the head and neck it bears evidence of considerable skill in design and polish, though the extremities are still marked with the sculptor's tool. It is formed out of solid, translucent rock, foreign to the continent; and at what remote period it was cherished, must forever remain a mystery, as it has outlived the race that may have bowed in adoration before it.

### Life's Vicissitudes.

When the summer of youth is slowly wasting away into the nightfall of age, and the shadows of past years grow deeper and deeper, as life wears to a close, it is pleasant to look back through the vista of time upon the joys and sorrows of early years; then gathered around our fireside with those we love, the rough places of our warfaring will be worn smooth; and away in the twilight of life the bright sunny spots that we have passed through will grow brighter. Happy indeed are those whose intercourse with the world has not changed the chords of their holier feelings, nor broken those musical chords of the heart, whose vibration are so melodious, so tender, and so touching in the evening of old age.

### How to be Miserable.

"Think about yourself—what you want, what you like, what respect people ought to pay to you, what people think of you; and then nothing to you will be pure. You will be as wretched on earth as you choose, or in heaven either. In heaven either I say, for that proud, greedy, self-seeking spirit would turn heaven into hell. It did turn heaven into hell for the great adversary himself. It was by pride, by seeking his own glory that he fell from heaven to hell. He was not content to give up his own will and do God's will, like the other angels. He would be a master himself, and set up for himself, and rejoice in his own glory; and so when he wanted to make a private heaven of his own, he found he had made a hell. And why? Because his heart was not pure, clean, honest, simple, unselfish."—*Kingsley*.

Plow deep while sluggards sleep, and you will have corn to sell and to keep.

Three chief things in this life,—grow in faith, progress, and do good.

### Addresses.

The post-office address of Br. Thomas W. Smith will be No. 8, Western Avenue, Allegheny City, Pennsylvania, till the third Sunday in May; after that, No. 1318, Warnock Street, above Thompson Street, Philadelphia, Pennsylvania, care of Elder E. Lewis. Also anything sent to box 50, Plano, Kendall County, Illinois, will find him.

### Golden Grains.

Better prevent than do wrong and repent.

Handle your tools without mittens, for the cat in gloves catches no mice.

"Walk not in the ignorance of youthfulness and fornication."—*Reuben, Patriarch the First*.

Work while it is called to-day, for you know not how much you may be hindered to-morrow.

If a man fly unto the Lord, the wicked spirit fleeth from him, so that his mind becometh meek; and if he be spiteful, he becometh pityful, bearing no grudge.

Whoredom hath undone many men; and although a man may be ancient or noble, yet doth it debase him and make him a laughing stock both before Belial and the sons of men.

"Matrimony without consent of parents, and due consideration of either party contracted, as it breedeth their disquietness, so it provoketh God's displeasure."—*Father Jacob*.

There is much to be done, but stick to it steadily and you will see good effects. For constant dropping wears stones.—By diligence and patience the mouse eats into the cable, and little strokes fell great oaks.

If you were a servant, would you not be ashamed to let a good master see you idle—are you then your own master, be ashamed to catch yourself idle, where there is so much to be done for yourself and your fellow creatures.

"Deal rightfully upon earth, that you may find heaven, and sow good things in your minds, that you may find them in your life; for if ye sow evil things, ye shall find and reap all manner of cumbrance and trouble."—*Levi, third son of Jacob*.

"Envy overruleth the mind of every man, (possessed thereby), with suffering him not to eat or drink in rest, or to do any good thing; and is always begging him to slay the party whom he envieth, and pining away at his posterity."—*Simeon, Patriarch Second*.

"Be not drunken with wine, for wine turneth a man's understanding away from the truth, and kindleth in him the fire of lust; leading his eyes into error, inasmuch as wine is a servant of the spirit of lechery

to feed the mind with voluptuousness, as so these twain, bereave a man of all power." —*Judah, fourth son.*

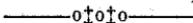
There is a moral dignity in minding one's own business to which few can attain. Solomon says that he who meddles with business not belonging to him is like him who taketh a dog by the ears; whereas he who pursues a contrary course is like him who sits down to a good meal with no one to make him afraid.

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# THE TRUE LATTER DAY SAINTS' HERALD.

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

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

Vol. 21.

PLANO, ILL., MAY 15, 1874.

No. 10.

## The Families of the Traveling Ministry.

I could not consider my duty accomplished, if I failed to write of the families of those who are called to labor, as being proper subjects for the attention and sympathy of the Saints.

It is true they are not called upon to be exposed to hardships in the same sense and in the same manner as their husbands and fathers are exposed, yet perhaps the sacrifice of one is scarcely less than that of the other. Their trials may be of a different kind, and yet as great; and it may be that the bitterness of the same is greater, from the fact that it often comes from other causes, and from unexpected quarters. We have seen the wife and mother give up her dearest and best earthly friend, and with him, consequently, her surest means of comfort and support. She crushed the desires of her heart, hushed the pleadings of her nature, calmed her rising fears, and shut her eyes against the gloomy spectres of want and trouble that haunted her mind, pressed her children to her bosom, and, with tear-dimmed eyes, watched his slowly retreating steps as he went forth the messenger of God to man. Now she is alone! Who can tell her feelings? Who can understand the meaning of that word, "alone?" In her case it means separation from the dearest object of her heart. Weak and dependent as she is, her stay and staff is gone; gone the hands that so willingly toils for her and her children; gone to deal out the Bread of Life to a hungry, perishing world; gone far, far away! The voice that was wont to soothe her troubled

Whole No. 298.

spirit, and to whisper words of love and hope to her aching heart in days of sorrow, is now crying good news and glad tidings to the children of men, while she is left with her little ones to tread the thorny path alone. Beloved Saints, your united voice called him away, and you called upon her to make the sacrifice, but your uplifted hands made the sign of a solemn pledge that the wants of that wife should be supplied; that her children should not cry for bread; that their tender bodies should not be exposed to the cold and storm, unclothed and uncared for; that you would give comfort and consolation to them in the hour of need.

Would you know your duty? Here it is: Fulfill your pledge; make good your vow; and as you expect God to keep covenant with you, see to it that you are not found unfaithful to your covenant with that pilgrim for the gospel's sake, or to his loving wife and her tender babes, lest you are found to be covenant breakers before God and are cut off from the enjoyment of eternal life.

I wish now to speak of the thousand little means of comfort you can afford her; and of the many ways by which you can render that heart cold and desolate if you choose.

We will suppose that you have amply provided food and clothing for her and her little ones, and you may have given her a shelter under your own roof. But by close contact with her, you have found that her ways are not exactly in accordance with yours; that she has sympathies and prejudices which do not harmonize with yours; that her educa-

tion was obtained in a different school from that in which you were taught. The consequence; that you see many things not just to your liking. Of course you, being the master or mistress of the house, have the right to contrast; and, perhaps, you may think it right, that inasmuch as she and her children eat at your table, that they should sacrifice their own notions, sentiments, sympathies, and prejudices, and yield a passive submission to your will; and that, if she finds it hard to do this, she should be reminded that she is dependent upon you, and it is her duty to yield.

Perhaps this may be all right, but does it not occur to your mind that when, for Christ's sake, she so willingly gave up her all, and consented to trust to the love and kindness of the Saints, (not to make up for the sacrifice, for that they could not do), to supply her with the absolute necessities of life—I say does it not appear to you that neither God nor the Church has asked for any more? If they did not, you have no right to exact more than the bond. If you see what appears to you to be errors, bear with them in the spirit of love, for you pledged yourselves to comfort and bless. She has fulfilled her contract; then do not allow apparent failings to make you unfaithful to yours.

Again, if you think that she is too tender of her children, and that she does not restrain them as you would wish, do not allow trouble to ensue, for remember, they are the pledges of the love she bears to her husband, and of the love he bears to her; and if motherly weakness cannot feel to be as harsh and exacting as their present good demands, remember that she has enough to endure without being reproached for her tenderness.

Again, there have been instances where a missionary's wife have been accustomed to more style of dress than many with whom she is now surrounded; and being seen with good apparel and tastefully dressed, the jealousies of some have been aroused, and they have taken pains to hint that "other people have had to pay for those fine things." Beloved Saints, this ought not to be, for it costs no more to be neat and decent than

it does to be a slattern, nor half so much; and, if this woman could enjoy the society of her husband and the fruits of his labors, she would be able to present a much better appearance than she can to-day.

Again, some think it is the duties of a missionary's wife to hire out, or to take in any kind of work, and thus support herself and children. It is truly her duty to help contribute to her own and children's support, as much as she can without sacrificing her health, or the comfort and well being of her little ones; but the Saints have no right to expect her to do all herself. Moreover, the minds, as well as the bodies of her children, need her care, and she has the same right as any other woman to see to the welfare of both, which could not be done if she had to spend all her time in slavish toil. It is enough that a father's watchful eye has been withdrawn from them, and that his care is withheld from them, without seeking to deprive them of their mother's too.

Some are very apt to find fault if the missionary's children are not sent off to work as soon as they are able, and they attribute very high notions to the parents if they are sent to school when others of the same age are at work.

I would urge that we have no right to demand that others should submit to our individual rule. If we fail to appreciate the priceless value of an education, and neglect to fit our children for the important duties God shall assign them, on account of our penuriousness or prejudices, we have no right to compel our missionaries to do the same. If we would have our children grow up in ignorance and superstition, we have no right to deprive others of light and knowledge; not even those whom we have pledged ourselves to provide the necessities of life for. Surely education is one of these necessities. Then do not murmur at the supposed "high flown notion" of the missionary and his wife, if they, feeling so keenly the want of a thorough education, should desire that their loved offspring should not feel the degrading and debasing curse of ignorance overshadowing their pathway through life.

They seek to have their minds cultivated and possessed of all the means attainable to make them intelligent men and women.

Still another phase presents itself to my mind. It may be that the missionary has had the better fortune to leave his family beneath his own roof. In this case we have duties also; we should visit them; should see that their cupboard is supplied, that there is "bread on their shelf," and fuel at the wood pile or in the coal house; that their bed and bedding is sufficient to keep them warm and comfortable; that they are supplied with the things necessary to make their home as happy as it can be without the husband and father. Don't wait for the Bishop to do it, nor yet for his agent, or the Deacon; but be sure that the work is done, and also help the above named officials in these things when there is need.

If you have never been a pilgrim for the gospel's sake, you can hardly appreciate the effect that news from home has upon the mind, body, and usefulness of those who are called away. How cheering, exhilarating, and strengthening is the news that all is well with the loved ones at home. What confidence is begotten in his bosom! What love to his brethren! What gratitude to God! How his heart leaps, his eye sparkles, and how his manly voice swells the anthem of praise to God, and how, in effectual prayers, he presents those true hearted Saints to the throne of his Father for the showers of divine blessings that are ever ready to fall upon the faithful and the true.

On the other hand, let the bereaved wife be compelled, with trembling hand and broken spirit, only to hint that her children are lacking the comforts of life and the care of those pledged to protect and provide for them; then what sickness of heart; what throbs of pain; what dejection of countenance; what unutterable grief overflows his soul as he reads the bitter sentence! How his spirit sinks within him! How his strong tower of confidence is shattered and broken into fragments, and only the dark clouds of distrust loom up before

his gloomy vision. He was on his way to break the bread of life to his perishing fellows, as the letter was put into his hand. His knees tremble; his hands seem almost palsied; he stops to read again, and scalding tears blot the already tear-stained page. He hesitates and asks, "Did God call me to this sacrifice?" "Did the Church pledge its honor and good faith to provide for my family?" "Where then is their honor, and what is the faith of a Church to be thus broken while I go on weary and foot-sore, straining both body and mind to bless and save the ruined world, and my wife and children cry in vain for bread?" Is it any wonder when he stands in the sacred desk, that his mind retains not the proper thread of his discourse, or that he, almost, forgets his subject, and that the holy fire which was wont to burn upon the altar of his heart, inspiring his tongue, is almost quenched? Is it any wonder if his usefulness is impaired, at least for the present? It would be indeed a wonder if this were not the case.

Friends, I do not aim at sensation, but at facts. The picture may be vivid, but it is true. Many are the instances that our self-sacrificing Elders can call to mind in their experience, similar to the above.

And who is responsible? The answer will sometime be given, and with shame to many who have withheld their hands in the hour of need.

I ask in the name of humanity, of truth, and of God, that those who believe that God has commanded to send the gospel to the ends of the earth, that they will see that the hands of the Elders are strengthened; that their hearts are encouraged to labor in the glorious cause, by providing for the wants and comforts of their families while the Elders are absent on their arduous missions.

I shall not trouble you about your tea or coffee. If it does you good, drink it, and let the above objects of your care share it with you; and also let us show them that we appreciate the sacrifices they have made, and that by a thousand kindly acts and loving words which they need to comfort and to cheer them in

their work of faith and labor of love. Let us also try to bear with the weaknesses of those who have thus sacrificed their comforts for the onward progress of God's kingdom.

Let us not be too exacting with them. If they have sacrificed *so much*, can we not sacrifice *so little*? If this is the day of sacrifice, let us show that we also are willing to bear our part, especially when we are not called to deny ourselves of our necessary comforts. Speak not the unkind word; you know not how deeply it may fall into that bereaved heart; you know not how exquisite the pain to that sensitive spirit. If ever forbearance was a virtue this is the time and this the opportunity to exercise it. And if the bright angel, Charity, ever influenced your bosoms, now is the time to yield to its divine and sanctifying sway. The more you yield to the influence of love and forbearance, the nearer you approach to God; and be assured, He who watches the sparrows fall and hears the raven's cry will hear the cries and note the sorrows of those who have thus cast themselves upon his care; and that "whosoever shall offend one of these little ones, it were better for him that a millstone were hanged about his neck and he be cast into the sea."

Then let your words, your looks, your acts be such as shall not wound; but be blest assurances of sympathy, comfort, and joy to those who so much need them. That God may grant to you and them an abundant entrance into his divine kingdom, is the earnest prayer of

CHARITY.

[Continued from page 231.]

### The Islands of the Sea.

LETTER FROM ELDERS C. W. WANDELL AND  
GLAUD RODGER.

#### THE LOST FOUND.

On Friday, December 19th, as we were straying out of town on the Queen's road, two middle-aged men accosted us, and wanted to know if we were missionaries. They could not speak a word of English, and we gave them to understand, as well as we could, that we were missionaries bound for

Sydney. They still clung to us, frequently using the name, Parato. The fact is, they were brethren of our faith; mysteriously led to accost us; and were inquiring if we knew Addison Pratt. Their persistency became so marked that we began to suspect them of being police spies, and got away from them as soon as we decently could.

We passed along into the open country, and there finding the Queen's road overseer, who spoke good English, we were informed that there was a settlement of Mormons at Siona, (pronounced Ze-o-na), five miles west of town. He could give us no names; said there were none of our people living in Papeete; that they had been somewhat persecuted in times past, and for the sake of peace had all settled at Siona, (Zion.)

Well, well! and so we have found our brethren at last—at the eleventh hour! for the ship is to sail to-morrow afternoon. We prayed for her detention, and she was detained until the following Thursday, (Christmas.)

On Saturday, the 20th, we started before breakfast for Siona. At Fa-a-a we stopped at a house reported to us to be the residence of Mormons. They were very friendly, gave us cocoa-nut-milk to drink, and furnished us a guide to show us the Mormon missionary, (all preachers here are called missionaries.) We now found Br. David Brown, who speaks good sailor English; and through him we soon found the rest of a devoted little Branch of the Church.

We cannot find words to convey to you an adequate idea of the joy of these Saints in beholding us; it had been so many years since they had seen a white Elder; and our coming was so unexpected. Br. Brown is an East Indian; learned his English on board a whaler; and has been here for about ten years. He is a very influential man in the Church on Tahiti, though he holds no presiding authority. After introducing us to the Saints he took us to his own house, which he appropriated to our use, and which remained our head-quarters during our stay.

All was now excitement in Siona; a meeting was called for three P.M.; the

traditional yellow-legged chicken was duly prepared for our benefit, and at one P.M. we broke our fast on fried chicken, boiled bread-fruit, cocoa-nut milk, etc.

We were quite surprised at the neatness of everything around us; the floor, and the large mats which covered it, answering the purposes of a carpet; the table cloth and bed were scrupulously clean, reconciling us at once to the (to us) novel manners and customs of our Polynesian Sionars.

The Saints' meeting-house at Siona is a bamboo structure; is well situated; is comfortably seated; is furnished with a bell, a pulpit, and a communion table. There is an entrance at each end of the building—one for the brethren—the other for the sisters use.

At three o'clock we commenced our meeting. The society has a well-trained choir, with Sr. Pipi as leader; Br. Reipu, (pronounced Ra-e-poo), her husband, leads the bass. When the hymn was given out the congregation arose and heartily joined in with the choir in a well-executed piece of music. The peculiar accentuation of the language gives character and style to the music; and its novel yet pleasing harmonies corresponded with all our strange surroundings; and excited emotions within us not easy to describe.

After prayer and the singing of the second hymn, we explained to them the history of the Church; the death of Joseph the martyr; the subsequent wickedness and scattering of the people; and finally the reorganization, with young Joseph at the head.

One peculiarity we noticed was, that they had brought their Bibles with them, and when we incidentally made reference to the writings of the prophets or apostles, these Bibles were at once opened and the quotation examined.

We showed how singularly God had ordered events to bring us to Tahiti, and for a purpose, too, which all could see; and advised them to at once recognize the Reorganization, and labor under the leadership of Joseph.

With the instinct of true Latter Day Saints they applied for baptism, etc. Resting satisfied with the assurance of

the brethren that we would not be violating any municipal regulation, we appointed the next day, (Sunday), to attend to ordinances; and at the same time gave notice that we should transact important business connected with the Reorganization.

In the evening all hands and the choir met at our rooms and entertained us with, "The Spirit of God like a fire is burning," and other inspiring songs of Zion, all sung in the Tahitian language. But anxious as they were to give us pleasure, they were still more anxious to hear from us; and so we entertained them with a discourse upon the history of the Church; in which we averred that polygamy was a device of the Devil to corrupt the Saints and overcome them.

On the next day the morning service commenced at eight A.M. At its conclusion we found that nearly the entire Branch, with certain visiting brethren from the neighboring islands, were intending to be re-baptized. Knowing that this would create an excitement in the public mind, we again questioned the brethren concerning our right in the premises; and being assured by them that it was "all right," we repaired to the sea-side, and there in the pure blue waters of the Pacific, Br. Rodger baptized fifty-one persons.

There were many bystanders present, and a Catholic church stood within the distance of a half mile, while one of its spies was in our midst taking notes of our doings. The baptisms being accomplished, we retired to change, and then to re-assemble at the meeting house.

At the afternoon meeting we confirmed the newly baptized; after which we organized for business purposes, with Elder C. W. Wandell in the chair, and Elder Reipu, clerk. The following native Elders were present:

From Tonboni, Te-a-po and Pe.

From An-a-a, (chain island), Ta-ra, Pa-ra-ta, and Te-na-te.

From Tomotou, Te-a-gi.

From sundry places, Ta-ve, Pa-e-a, Ra-i-do-a and Pa-i-ta.

From Tahiti, Ta-ni-e-ra, Re-i-pu and David Brown.

Taniora is the presiding Elder at Siona. He is a gentleman of education and refinement, and was formerly connected with the Protestant mission at Papeete. By a regular vote in each case these brethren were re-ordained Elders, and were appointed to specific fields of labor, with instructions that they were to do no ordaining except for Branch government purposes, until they should hear from Br. Joseph, or until an Elder should be sent from America to preside.

That afternoon the Saints appeared in their best. The brethren were dressed in pants, shirt, and coat, scrupulously clean. The sisters modestly and tastefully dressed in the American style; in fact the congregation would anywhere have been considered decidedly respectable. After the meeting the regular old fashioned hand shaking had to be gone through with. The meeting, however, had been a very long one; and so many confirmations and ordinations, with the instructions, had made me very tired, and I went to our room and lay down for a nap. I had been there but a few minutes when Br. Rodger came and awoke me, telling me that he had been arrested for baptizing without a license!

A Br. Smith, whom we had just baptized, was arrested with Br. Rodger. He had unquestionably been mistaken for me. Br. Rodger returned to the meeting house, where the officer was, and I started to follow him, but was prevented by the brethren. Amid the wailings of the sisters and the protests of the brethren, Brn. Rodger and Smith followed the officer about a quarter of a mile to a public house, where it was ascertained that the officer was drunk; that he had no papers; and was acting without authority. Our brethren were then set at liberty, and soon they came returning to Siona with songs of rejoicing upon their heads. During the afternoon while I was in the meeting house writing out licenses and letters of instruction, this same officer came and made a great bluster as to what he would do the next day; but he said nothing to me, nor interfered with me in any way.

#### THE FEAST—THE ADIEUS.

In the morning we all met at the meeting house, where we well improved the time in instructing the Saints in their duties. At dismissal it was agreed that our adieu could not be delayed longer than to-morrow at noon. The Saints wanted to go in a body to see us on board; but being satisfied that we had in some manner violated an ordinance of the Protectorate; for which action we were liable, we thought it the part of wisdom, if possible, to avoid any further excitement.

The next morning we finished our writing; met with the Saints at the meeting house, and then tried to get away; but a feast was preparing, and there was no letting us off before that was over. So at eleven A.M. we sat down to the feast under the grateful shade of a patriarchal bread-fruit tree. A raised platform was fixed for Bro. Rodger and me, upon which was set for our use boiled bread-fruit, raw bananas, cocoa-nut milk, fried chicken, scrambled eggs, etc., etc., all of which was laid upon a table cloth of spotless purity.

Our table was at the head of a large oblong circle, some thirty feet across, covered with Tara leaves, (a large broad leaf,) which gave it the look of green carpeting. Around the edge of this circle the feast was set; the center of the circle being graced by a canoe-shaped wooden vessel, which held a barbecued hog.

However, before we had time to compose ourselves for the work in hand, a difficulty arose in the shape of several dogs, chickens, and a pig, which incontinently broke through this charming circle of hungry Saints, and made a splendid charge on the edibles around them. Then such a time! But in all such contests man will come off victorious; so one brother whipped off his bandanna, festooned it around one of the pig's fore feet, led him outside to a sapling, and there triumphantly tied him! The dogs and chickens also were finally got outside, and a patrol established to keep them there. So order was restored, and then, after lifting the

voice in thanksgiving to the Great Author of all our mercies, we set to in good earnest to do the amplest justice to what was before us.

Br. Rodger and myself were told that we could help ourselves to such as was set particularly for us, or we could call for anything in the feast. In order to show them that we entered heartily into their arrangements, and felt to be one with them, we immediately called for some of the *pig in the canoe!* We were rewarded by a general smile of gratification, and the first cut of the pig.

The feast proceeded. It was wonderfully strange to us; all the circumstances conspired to make it so. We had started in good faith for Australia, and here we were at Siona, in Polynesia! Why should the good barque Domingo (Sunday) spring a leak in fine weather, and in that particular part of the ocean which necessarily made Tahiti our only available refuge? Was it not one of those special providences which occasionally occur to keep us in remembrance of the unceasing watch-care which Jehovah has for the cause of Zion? And who are these whose fine open countenances show the kindly spirit within? They are Latter Day Saints; not all of them old-timers, for it is probable that not more than half a dozen of them ever heard Addison Pratt or any white Elder. They have come into the Church through the labors of the native Elders, since Br. Pratt was compelled by the French to abandon this mission.

The greater part of these Saints have now for the first time heard the voices of Elders from America; and how their trusting hearts are drawn to ours! We are to them almost as though we had come from the courts of heaven! Instinctively they love us; and yet, after so brief a sojourn, we are about to leave them. Such thoughts as these would come to us; but we were unprepared for that exhibition of intense emotion just now to surprise, charm, and capture us, by the irresistible force of its own impulse!

We wrote to you from Tahiti how they, at parting, embraced and kissed us—how they hung upon our necks and

wept like children! There were Brn. Brown, Taniera, Avaepii and Reipu, among the rest; and then among the sisters was Sr. Pipi, the choir leader. Poor Sr. Pipi, should her eyes ever see these lines, (and they will if you print them), we beg her to rest assured that if our kind wishes can do her good, or add to her happiness, she has them without limit.

That we could remain unmoved amid such a scene, was impossible! Indeed, we were quite overcome, and found it necessary to get away as soon as we consistently could. Br. Reipu had been selected to see us safe on board; but he was so overcome by his feelings, that a less sensitive brother had to take his place. One sister followed us for fully a half mile; then, kissing our hands, returned weeping toward Siona.

On our way to Papeete we had time to discuss the situation. We had not yet been arrested, which fact was almost a guarantee that we would not be. If we should, either one or both of us, we would not pay any fine; but rather, go to prison, believing that God intended us to remain at Tahiti for a season; but if we were left free to pursue our voyage, we should take it as a sign that God had ordained that the Reorganization here, should be started without placing itself under any obligations, either directly or indirectly to the Papacy.

We passed through Papeete the cynosure of all eyes, for the proceedings of yesterday had been blazed abroad; the *gens d'Armes* stared; but nobody troubled us. We had two hours of time yet before we needed to go on board, and we went to the house of Br. Parato, to rest and refresh ourselves. Here we learned that information had been duly laid against us at the proper tribunal; but upon consultation it was determined not to prosecute. The fact was, they were glad enough to get rid of us without creating any further excitement.

Well, so much for our visit to Tahiti. We leave with an improved opinion of the native Society Islanders, and particularly of the Latter Day Saints; and we have a clearer illustration of the innate power of their faith, in their isola-

ted condition, than we have seen elsewhere.

The Saints had many questions to ask us, one of which was with regard to the proper day to observe as Sunday. We at first thought that the Seventh-Day-Baptists had been there; but it appeared that when the Protestant missionaries first came, they came via Cape Horn; that is, they sailed westwardly from England; and as Tahiti is in the Western hemisphere, in longitude  $149^{\circ} 28' 21''$  west from Greenwich, they had no occasion to change the day of the week in order to keep their reckoning right. The Protectorate, of course acknowledges this, and the Protestant and civil Sunday are the same.

But the first Jesuits came via the Cape of Good Hope; that is, they sailed eastwardly from Paris. Now, as in the other case, the true time from which to reckon was from either Greenwich or Paris; and when they crossed the  $180^{\circ}$  of east longitude they should have added one day to their reckoning to preserve the true time. But they persisted in keeping their reckoning just as it was, and, consequently, when they arrived at Tahiti they found their time one day behind that already established. They stupidly refused to change their reckoning, and so the Tahitians to this day have two Sundays to every week.

The fact is, the Papal church has never given up the "plane theory" of the earth's surface. At the trial of Galileo before the Roman Inquisition, the Pope, cardinals, and clergy, were so emphatic in their denunciation of the "globe theory," that the present clergy will not admit the truth of the astronomer's theory, without questioning the infallibility of the church of Rome. We showed the Saints that the Protestant Sunday was an astro-theological truth, and to regard it as such. At this point in our narrative, we commenced a demonstration of the "globe theory" of the earth's surface, based upon the fact that the Thursday on which we left San Francisco was Friday in Sydney; but it was so much like a labored effort to prove that two and two make four, that we threw it aside.

The question now arises, What do these Saints need? In the first place they need two competent white missionaries to live with, and labor among them. These men should have a fair understanding of the grammar of the English language, to enable them to readily understand the construction of the Tahitian; they should be well versed in the doctrines of the Church; they should be men of fair business qualifications; and of sterling integrity of character. Also, they should have arrived at that age in which they can look upon a woman, if not with indifference, at least with tranquility.

In the second place, they need help to raise them out of their present pitiable condition, in a commercial sense. With a world of wealth in the form of pearls, mother-of-pearl, marine shells, and coral, beach-le-mar, fungus, cotton, coffee, sugar, cocoa-not oil, and the finest tropical fruits in the world, they are poor because they are compelled to take in exchange for them the pittance allowed them by their commercial masters. Nothing could be easier than the formation of a joint stock, or co-operative organization, by the California Saints and these brethren, unitedly. This, in due time, would make the mission self-sustaining; would bring some revenue into the tithing fund, and would make the parties wealthy. Finally, we think it imperative that these islanders be no longer neglected. It is certainly to be hoped that the ensuing April Conference at Plano will revive, and set in more perfect motion the South Sea Island mission.

On Christmas day we hove up our anchor and stood out to sea, all in high spirits at the prospect of soon accomplishing the remainder of our passage. On Thursday, January 8th, we crossed the  $180^{\circ}$  of longitude, and instead of calling the next day Friday, the 9th, we ignored it entirely, and called it Saturday, the 10th. Our time thus corrected would correspond with the Sydney time.

If your "plane theory" folks wish to make a demonstration to understand how this can be, we recommend them to

take a large sized, newly mounted grind stone; (a tolerably *soft* stone!); then take a blue pencil and divide the rim of the stone into 360 equal parts to represent degrees. The rim of the stone will now represent the equator, or any parallel of latitude on the globe theory; (either side of the stone may be made to represent the "plane theory"); now, as the earth rolls back upon its axis once in every twenty-four hours, if you will mark every fifteenth degree with a red mark, it will be the same as though you divided the circle of the earth by the twenty-four hours of the day, and you have ascertained that the earth rolls back upon her axis fifteen degrees every hour.

You will now bear in mind that the configuration of the earth is determined by the simple question of time; that is, if the earth were a plane, the time of the sun's rising would be the same on all parts of it; but if it be a globe, time will travel on its face at the rate of fifteen degrees every hour. Now, with a strong light to represent the sun, and the rim of the stone set perpendicularly to it, and having selected your meridian as a starting point, and proposing to travel west, (or from the sun), at the rate of fifteen degrees every twenty-four hours, you commence to turn the stone back (easterly) on its axis until you have turned it quite around. Now, while the stone has exactly made its revolution, you have also made the same revolution, and *fifteen degrees more*; that is, in traveling fifteen degrees west you have gained an hour of time. Having given this key, actual experiment will demonstrate the rest.

On Thursday, January 22d, 1874, we entered the harbor of Sydney. I left Br. Rodger on board to take care of the baggage, while I went on shore to secure lodgings. Went to John Benneth. They were very glad to see me. Br. Benneth took me to the hatters and fitted me out with a new hat, and then took me to Br. Ellis's. Had a good talk there. Sr. Ellis had seen us in a dream, and was expecting us. Br. Ellis went with us to Br. Pegg's, and from there to Br. Nichols', where I hired a

room, and the next day Br. Ellis paid for the drayage of our things to our lodgings. We immediately began visiting the Brighamites and distributing tracts.

On Saturday we went to visit Elder Beauchamp, at his lodgings. He is the Brighamite missionary. We urged the privilege of speaking to his congregation on the next day. He refused, and also challenged us to a discussion, we to select the subjects. We returned home, wrote out and sent him the following:

1st. "Was Polygamy a tenet of the Church of Jesus Christ of Latter Day Saints at any time during the life-time of Joseph Smith the Martyr?"

2d. "In whom is the right of Presidency of the Church of Jesus Christ of Latter Day Saints, in Joseph Smith or in Brigham Young?"

Authorities:—Bible, Book of Mormon, Doctrine and Covenants, and *Times and Seasons*; and by courtesy, the *Milennial Star*; time to be equally divided—expenses, ditto. After dilly-dallying for two or three days, he sent us word that he declined the discussion as too unequal and one sided!

We continued to occupy the time in visiting and distributing tracts. Br. Rodger visited in the country a few miles and preached. On Sunday evening, February 1st, we formally opened the mission by a meeting at our lodgings. Our room was well filled with a select audience. We had a good meeting, and an excellent feeling prevailed. Being now sure that the mission would be successful, we hired the United Temperance Hall for three months, at a rate unexpectedly low. The Hall is centrally situated. On Sunday, February 8th, we baptized Richard Ellis and Albert Espinall, and held an afternoon and an evening meeting at our new Hall. At both meetings the congregation seemed greatly interested. We have an appointment to baptize on Sunday next, and feel that the mission has made a secure lodgment in Australia.

C. W. WANDELL.  
GLAUD RODGER.

**Sermon by J. H. Hopkins,**

At Kewanee, Ill., March 8, 1874.

Elder Hopkins, after reading the 27th chapter of Acts as a lesson, took for his text as a foundation for his remarks, 5th chapter of Paul's letter to the Roman Saints, 17th verse, which reads:

"For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ."

I trust the Saints will pardon me if I state, as a sort of a preamble, that my ideas in regard to the line of argument that my text brings forth may not coincide with the minds of all the Saints; indeed I am satisfied they will not, because I know my views to be somewhat different from some of the brethren. But I will present my views on this subject as I believe, acknowledging that I have no ability of my own to boast of, but always desire to be led by the Holy Spirit, and speak as the Holy Ghost shall give me utterance.

And now let me add in regard to this text, in order that we may be understood, the term grace, as used here, according to Webster, means favor; this is the meaning of the word grace; nothing more can be attached to its meaning; so that we understand that by the "favor of God, and the gift of righteousness, many shall reign in life by one, Jesus Christ." It will be necessary for us to show as well as we are able; first, how and in what manner "death reigned by one man's offence;" and what kind of death is meant or spoken of in the text; and, secondly, how, and in what way, shall they who receive the gift of righteousness, by the favor of God, reign in life by one, Jesus Christ.

We in this day and age of the world hear a great deal said and many opinions expressed in regard to this death spoken of; principal among them, are the two, "temporal" and "spiritual." Some believe this death to be spiritual, others temporal. As for myself I propose to take sides with the former, for reasons that I shall hereafter present; and that when God said to Adam, "In the day thou eatest thereof thou shalt surely

die." I believe that it can be proven from the word of God, that when he said, "Thou shalt surely die," a spiritual death was meant; and that he had no reference whatever to the temporal death or the natural death of the body. For he says, "*In the day thou eatest thereof thou shalt surely die.*" Now death means separation, as any lexicographer will show, and if we say that in the day that Adam ate of the forbidden fruit, that he was not separated from God, we certainly would take a position that could not be maintained by the word of God as we have it revealed to us. Indeed, we know that the separation took place immediately between man and his Creator. Adam no longer communed with God, but became a fallen being, banished forever from his presence. In proving my position from the words of God, I think I have a right to take such words wherever I can find them. I shall therefore go to the Book of Covenants, and other matter as found in the scriptures, to prove that this was a spiritual and not a temporal death. We find the Ecclesiastical preacher in the third chapter and 19th verse says, that "man has no pre-eminence above the beast; that all are of the dust, and all return to the dust." And he further says, "Who knoweth the spirit of the man that goeth upward, or the spirit of the beast that goeth downward to the earth."

We see that man has no pre-eminence above the beast in that he exists in this life; but there is a difference in the spirit after it leaves the body. Our bodies are composed of the same material or elements that all animals and plants are composed of. We are all made of the ground, else we could not return to earth again. If made of some other element we must of necessity return to that element from which we were created. The very fact that our bodies return to earth proves that they must have been created from the same; else they could not, nor would not, return to earth again; a fact which proves unmistakably the truth of the statement of the Bible, "From dust thou art and unto dust shalt thou return." The body of man returns to the earth; the body of the

beast returns to the earth. We are governed in this life by the same laws that all animal nature is governed by. We are subject to heat, to cold, to hunger and thirst; and we occupy the same plane and move in the same sphere, as far as our bodies are concerned, as does the beast. We are subject to the laws of gravitation, contraction, adhesion, and many other things, the same as the beast; therefore as the word says, "A man has no pre-eminence above the beast," in this particular, "But the spirit returns to God who gave it."

And now let us go back for a few moments to the time when our first parents were in Eden. We find that after the transgression of Adam and Eve, they sewed fig-leaves together to make themselves clothing, and as they were walking in the garden in the cool of the day, they heard the voice of God calling to them, saying, "Adam, where art thou;" and a little further on we find that God took the skins of beasts and made clothing for them. Where did these skins come from, if there was no death to animals before the transgression? It would be a barbarous piece of business for God to flay live animals, and he never did it. We must therefore conclude of necessity that there was temporal death to the beast before Adam's transgression; and as man has no pre-eminence above the beast, it therefore follows that there must have been temporal death to man before the transgression. Here allow me to say Adam would have died as to the temporal death had he never partaken of the forbidden fruit.

Do not lay this my opinion to the Church, as far as I know I alone am responsible for it.

If then it be true that temporal death was on earth before Adam's transgression, how and where was it brought about? We learn from the Revelations of John, on the Isle of Patmos, in relation to Satan's coming to earth, as follows: he says, "Woe, woe to the inhabitants of the earth, for the devil is come down unto you," &c.; and the Book of Covenants tells us that the earth was not inhabited before Adam, and that the devil was cast down to earth before

Adam's creation," showing that Satan must have been on earth at the time man made his first advent here. We also learn from the Bible, that Satan holds the power of death; the keys of death and hell are in his hands. If I understand it—and I think I am not mistaken—that when Satan is bound, then the chains of death are broken; and as effect always follows a cause, those that are dead must spring to life, because that which binds them to death is taken away and can hold them no longer in his horrid embrace; then they will shout, O, death where is thy sting! O, grave where is thy victory." Now as the devil holds the power of death, just as soon as he was cast out into the earth, just so soon temporal death was upon our planet, as far as all animal creation was concerned. The death spoken of then by the Lord to Adam could not be temporal, but must have been spiritual.

For further proof of this spiritual death I will cite you to the Book of Covenants, to a revelation given in Fayette, New York, in the presence of six Elders. I cite you to this to show that this is the voice of Christ speaking to those Elders of the Church. The ninth paragraph:

"Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given you a law which was temporal; neither any man, nor the children of men; neither Adam your father, whom I created; behold I gave unto him—that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual. And it came to pass, that Adam being tempted of the devil, for behold the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down, and thus became the devil and his angels; and behold, there is a place prepared for them from the beginning, which place is hell; and it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter they could never know the sweet. \* \* \* Wherefore, I the Lord caused that he [Adam] should be cast out from the garden of Eden, from my

presence, because of his transgression; wherein he became *spiritually dead*; which is the first death, even that same death, which is the last death, which is *spiritual*, which shall be pronounced upon the wicked when I shall say—Depart ye cursed.”—D. & C. 28: 9–11.

There is a point in regard to the creation of the devil that I have quibbled over in my own mind considerably, and not until recently have I been able to settle it satisfactorily to myself. I was discussing with a gentleman the other day who calls himself a Free Thinker; he made the remark, or rather asked the question, How can God be the creator of all things and not have created the devil? “If,” said he, “there is no devil, and God is the Father of all things, how could the devil have come into existence and God not have created him?” I told him I considered the devil to be as eternally existent as God himself, and that the angels that surround the throne of God have their agency as well as men that dwell on the earth. That the devil and his angels had their agency when they were angels of light, the same as we now have. That the devil rebelled against God and drew a third part of the hosts of heaven with him, and they were cast down from heaven into earth. That I did not believe he had always existed as a devil; but that he was once an angel of light, and through his own agency became the devil. Said I, “We will take Osborn, the murderer; God created him a pure, holy and innocent child; but through his own agency he became a murderer. God did not create him a murderer.”

Just so I believe in regard to the devil; through his own agency he became a devil. God did not create him as such. But I am willing to make the statement that I do not believe that there is any power in existence but what God suffers it so to be; for he says, “It must needs be that the children of men are to be tempted of the devil;” for if they had no “bitter they could not know the sweet.” Adam transgressed the commandment of God wherein he became subject to the will of the devil. Now understand me, I do not say he (Adam) was subject to the will of the devil until

he had transgressed. Says the Lord, “Therefore I the Lord God caused that he should be cast out of my presence on account of his transgression, wherein he became *spiritually dead*.” Now this is positive evidence to me that this death is a spiritual and not a temporal death; for Jesus Christ said to those six Elders, that Adam became “spiritually dead.” He said, “It is the first death, which is like unto the second death, which is spiritual, when he shall say—Depart ye cursed.” This language agrees with the language of the Lord to Adam, “In the day thou eateth thereof thou shalt surely die.” The separation took place the very day that he ate the forbidden fruit. He died a spiritual death.

The Lord says in the twelfth paragraph of the aforesaid section, “But behold I the Lord God gave unto Adam and to his seed that they should not die as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption, through faith on the name of my Only Begotten Son. And thus did I the Lord God appoint unto man the days of his probation.” I understand these days of probation to mean the days of man’s natural life, or till the time of his death. Man was subject unto this temporal death before his fall, like unto the beast; and as being subject to this death, God appointed unto him the days of his probation. He does not say that by the fall of man he became naturally dead; but “by this natural death he might be raised to immortality, even as many as believe.” If we say that Adam would not have died as to the temporal death had he not transgressed, then we must conclude of course he was created an immortal being, for that which cannot die temporally is immortal; for deathless is immortality. But we know Adam was created a little lower than the angels, therefore in order to ever become an angel of light, he must have died, as there is no way whereby he could have occupied a higher sphere of existence, only by undergoing the change that is brought about by death, or its equivalent, translation. Therefore we find Adam must have been subject to

the temporal death before his transgression. He was not like God; not like the angels; was not in a condition to be with God, because like must administer to like, must be of the same kind. Therefore it is necessary for us to come to this earth the same as Christ did, that we may dwell with him in the next life; that we might have bodies fashioned like unto his body to enable us to be like him. But if we had remained in a pre-existent spiritual state, we never could have lived and reigned where Christ reigns; because we would have been in altogether a different condition. We could not have been with Christ, for I understand he has a body and parts, and it behooves us to be made like him, that we may live and reign with him in the morn of the first resurrection. Spirit must exist with spirit, and body with body, whether it be a natural or a spiritual body it matters not. We learn from God's revealed word that Christ went to preach to the spirits in prison, because they are spirits he must go in his spirit, because like must administer to like. He tells us why he thus went, in order that they might live according to them that live in the spirit; but be judged according to them that live in the flesh. So much for the natural and the spiritual death as spoken of in our text, "For by one man's offence death reigned by one."

But we must hasten on to consider the second part of our subject, namely. "Much more they who receive abundance of grace, and the gift of righteousness, shall reign in life by one, Jesus Christ." Now as concerning the natural, or temporal and spiritual resurrection, my views will no doubt differ as widely from many of the Saints, as in regard to the temporal and spiritual death. But I intend to substantiate my views, if I can, by the words of God; for it is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," and I don't wish to be too wise above that which is written; but to "prove all things and hold fast to that which is good."

As regards the resurrection of the

body, on this subject mankind are divided. There are some who believe that the same body we now have will not be literally raised in all its parts as it now exists; but we shall have a body, not these same particles of matter that now compose our bodies; but a body composed of the elements that may have existed in this life in many bodies independent of our own. This looks somewhat reasonable at first thought; but after further consideration, not quite so conclusive.

There is another class among the many that believe in a literal resurrection of the body we now have in all its parts; each part shall again be restored to its proper place in its proper order as it now does exist, or has existed in this life. As for me I choose to link myself with this latter class. I am a firm believer in a literal resurrection of this body. The very same identical elements that now compose our bodies will be the ones that will be raised from the dead. I cannot gather from the words that God has given to man anything else, and I think I have something to prove that the same identical particles that now compose our natural bodies, (with the exception of the blood), will be raised a spiritual body in the morning of the resurrection. Paul, speaking of this subject, says, "It is sown a natural body, it is raised a spiritual," meaning the same body, only combining the same elements into a spiritual instead of a natural body.

I recollect how a short time since, that the Methodist preacher in our place, while preaching the funeral sermon of one of his brethren, speaking of the resurrection of the body, said, "There is nothing in all nature like it; there is no analogy to it in anything that exists in nature; and were it not for the Bible we would be left in a sad dilemma." Now there is some sense in this, and some nonsense. It is true, we would be in a sad condition in regard to this as well as many other things, were it not for the Bible. But we think there is something similar to this. Paul compares this body when it dies and is placed in the grave, to grain that is

planted and dies and comes forth in a new dress. Here then is something similar to the resurrection of the body. The fact is, instead of there not being any analogy to this, all nature, and every thing that exists in nature, is similar to the resurrection.

Like as the sun in early spring sends his resplendent rays to earth, warming its face, causing all nature to revive, and with his genial warmth breaking the icy fetters of winter that have held all nature long in his dreary embrace, and herb and grass spring again into new life; so the Son of Righteousness shall arise in all his glory and splendor, on the morn of the first resurrection, burst the bands of death, and destroy him who holds the power of death and hell; and the Saints that sleep shall spring again into new life more beautiful and grand than before, never to be separated from the loving embrace of their Redeemer.

It seems that the Book of Mormon comes to our rescue somewhat in regard to the literal resurrection of the body. In the second book of Nephi, 4th and 5th paragraphs, we quote the following which we are bound to accept as the word of God to his prophet:

"Oh, how great the goodness of our God who prepareth a way for our escape from 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 the 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 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 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. 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 be restored to itself again.*"

Now it certainly would be folly for us to reason from this anything but that the very identical spirit that had gone there would come forth from paradise or prison as the case may be. The same

reasoning will apply equally as well to the body. There are none of us doubtless that can expect to see any spirit come from paradise to occupy a different body than what it occupied previously in this life; just so in regard to the body. Suppose there should be a mistake made in the morn of the resurrection, and instead of calling my spirit, the spirit of some other person should be called for mine, or a part of the spirit of some other person, and perhaps the parts of some hundreds of spirits. What would be the consequence? Confusion on confusion would be the result; and a very bad state of affairs would ensue. Who can entertain such a thought? And yet the very same reasoning can apply to the body with no better results. It says the same spirit shall come from paradise and the grave deliver up the same body in all its parts complete, and they shall again be united one with the other. It does not say that a part of my body and a part of some other persons shall come forth from the grave, but the very same identical elements that were laid there shall come forth, and the same spirit again inhabit it. Reunited means that they have been united and have been separated for a season, and are united again. Now this is plain; it is sensible; it is reasonable; we have everything in our favor to justify us in holding these views as we hold them, and it cannot be proven to the contrary from reason, analogy, or revelation.

I wish to cite to but two or three places more in the Book of Mormon to prove my position, but there are doubtless many more. We find in the last sayings of the prophet Moroni, at the close of the book, he says:

"I soon go to rest in the paradise of God until my spirit and my body shall again reunite, and I am brought forth through the air to meet you, before the pleasing bar of the great Jehovah, the eternal Judge of both quick and dead."

It would be a terrible mistake, if, when Moroni's spirit comes forth from Paradise, some body else's body, or many parts of other bodies should come from many graves and combine to receive his spirit. It would be a terrible mistake

indeed. No such event will, or can take place.

In the Book of Alma, eighth chapter, towards the last part, he says:

“Now this restoration, (and restoration means to replace that which has been displaced), shall come to all, both old and young; both bond and free; both male and female; both the wicked and the righteous, and 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 exists now, or in the body.”

Now I understand this restoration is brought about through Christ. We learn from these quotations that this restoration comes both to the righteous and the wicked. This much Christ has done for the wicked as well as the righteous, as far as the literal resurrection of the body is concerned—that they may appear before the judgment seat of Christ, to give an account for the deeds done in the body. The same elements that now compose the bodies of the wicked will come from the grave and be united, and again receive the same spirit that once inhabited this same body in the natural life. The prophet says, “There shall not so much as a hair of their heads be lost, but every thing shall be restored to its proper form as it now exists, or in the body.” Now then if we consider that our bodies are now composed of parts of the bodies of others, then we may have some reason for believing that in the resurrection we may have a whole or parts of other bodies. But we know our bodies now exist in this life as regards their identity independently of all others; therefore, according to the word of the Lord it must be just so in regard to the resurrection of the dead. Science seems to step in here and say, “Man changes his flesh once in seven years, and he has no entirely new body in that time; and if a man lives three score and ten years, he will have ten different bodies.” Will you have all these bodies raised from the dead? It would make a monster; hence there can be no resurrection of the body, and your preaching and your Bible is all foolishness.

It is true, no doubt, our bodies change their flesh once in seven years; but how

is this change brought about. Our bodies pass off once in seven years, through natural causes, gases, &c.; but none of these bodies pay the penalty of separation; none of these pass through the pains of a literal death; hence cannot be raised from the dead. The last body, or the one that undergoes the painful separation of parts, is of course the one that must be raised and renewed on the resurrection morn.

There is another thought in connection with this subject. How are we to be “judged according to the deeds done in the body,” if the very elements we now inherit are not raised, but our bodies then consist of many parts that have previously been inherited by others than ourselves in this life? We should be rewarded or punished according as we had the fortune or misfortune, to inherit the good or bad elements of other bodies; we could not under these circumstances be “judged according to our deeds.” I will only cite you to one passage more in the Book of Mormon, then I will close. Alma says:

“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 mortal body is raised an immortal body from death, even from the first death unto life.”

These proofs we think are sufficient to every candid reasoner and thinker, that the same elements we now have in our bodies, will be the ones that must come forth from the grave in the morn of the resurrection. It matters not whether our bodies have been food for wild beasts, or our limbs have been torn one from the other on the plains of battle; or a part of our bodies decompose in Europe, another part in America; on the land or in the ocean's depth; God is able to call these scattered elements of our bodies together again, though they may be driven by the winds of heaven to the four corners of the earth. God has the power to call the particles together again and unite them, and our spirits are united with these combined elements.

Then I shall know you and you will know me; because the very same ele-

ments of our bodies will be again united; but should it be otherwise, what a sad, sad state of things would ensue; mistake upon mistake, and confusion would be established where order should reign. But, says one, Paul says: "As in Adam all die, so in Christ are all made alive;" and if Adam died a spiritual death, then according to Paul's sayings, this must be a spiritual resurrection, when Paul is speaking of the resurrection of the body. I would simply say for the benefit of those that try to use this argument against us, that there cannot be any such thing as a temporal resurrection; temporal belongs to this life, that which is subject to death; so if in Adam all died temporally, in Christ all are made alive temporally; which would be an absurdity. This then is a spiritual resurrection. "It is sown a natural body, it is raised a spiritual body." We are raised immortal, spiritual bodies, fashioned like unto Christ's glorious body. "And the spirit and the body is the soul of man, and the resurrection from the dead is the redemption of the soul."—B. of D. and C. 84: 4. This quotation shows plainly that this resurrection of the dead is spiritual—it cannot be anything else. We cannot harmonize it in any other way. God, by a spiritual law raises all mankind from the dead or its equivalent, translation. He combines the very elements of which we are now composed and our bodies and spirits are again reunited never again to be separated; and we are made like Christ and God; and having obeyed the celestial law, will live and reign with Christ and dwell with him; for he says, "In my Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you, that where I am ye may be also."

And now my dear brethren and sisters, I will say in conclusion, this is the great glory of the saints. I rejoice that when the time comes this corruptible blood shall be taken away, and the Spirit of God shall animate my body in its place, and give me life. If I am faithful, I expect to have an inheritance with you upon this earth; when the

knowledge of the Lord shall cover the earth as the waters cover the sea; when no man shall say to his neighbor, know ye the Lord, for all shall know him from the least to the greatest. The great theme of salvation wherein is brought about the redemption of man, is a noble subject for contemplation; all things created by God and fashioned according to his divine will. The great plan of salvation devised by God in the council of heaven long before the foundations of our earth were laid; wherein man, though separated from God by transgression, might be brought back again into his presence in a more exalted state. Christ offers himself for the redemption of man, when they were under transgression, and separated so far from God; and the division between man and his Maker being so great that there was no possible way for man to be raised from the dead and brought back to commune again with his God. When the devil had the power of death over all creation, Christ came and broke this power of death, and burst these chains of bondage that binds us to the grave, and we spring from death into life. It is a grand and noble thought. The earth is soon to be cleansed and become the abode of the Saints; when the "wicked shall be as ashes under their feet;" when the Church is ready Christ will come and receive his own. The Church, or Bride, at this time will be clothed with the Sun, the Moon under her feet, and upon her head a crown of twelve stars, being adorned with the gifts and blessings of the Holy Spirit, which clothes her in beautiful apparel as a bride beautifully adorned waiteth for her husband. She is pure; she is holy in the sight of God. Then comes the Bridegroom and receives the Bride unto himself. How beautiful! What a subject for thought and contemplation! When I see the beauty; the grandeur and the glory of the work of the last days, I feel to thank God that he has permitted me to live in a day and generation when he condescends once more to speak from the heavens. My prayer in the name of Jesus Christ is, that we may all be faithful, that

when the time comes, we may all come forth to meet our blessed Redeemer in the air, on the morn of the First Resurrection. Then we shall know as we are known, and when our spirits and our bodies shall be reunited, we shall bask forever in the eternal sunlight of the Son of God, with all those who have gone before us, when He shall come to reign on the earth. Amen.

## The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., May 15, 1874.

It is with a feeling of pleasure that we give space to an editorial of Henry Ward Beecher, appearing in the *Christian Union* of March 25th. This eminent divine is not alone in the recognition of what has been so strongly felt by men far less gifted by culture than he, the "manifestation of the Spirit of God," the witness bearing messenger; that would lift men out of materialism, spiritualize their lives and give them confidence that they would be permitted to find God and walk with him. Nothing less than the sublimest assurance of the existence and ever watchful providence of the Supreme Ruler, Jehovah, could have given Jesus his wonderful power over men which he could at will exercise. Nor would he be likely, in order to properly qualify his disciples for the life that he so well knew they would be compelled to lead, to endow them with any less decisive and assuring power than that he himself possessed,—a knowledge that he was the Christ, and was sent of the Father.

There are many earnest men engaged in the denominational christian warfare, of large hearts and far reaching brain powers, who long for the abiding faith with which the Apostles seem to have been inspired; but who are keeping themselves so bound by the creeds of sectarianism, and who have so long been accustomed to subjective denominational thought, that when they have been forced by outside pressure, caused by what they are pleased to call a decadence of faith, and the encroachments of massed

infidelity, to accept a wider field for man and his future than creeds have provided for, they are ready to throw off the restraints of religious life and abandon the church entirely; really thinking, as they seem to do, that with their canons of belief they should also throw away the standards of spiritual life and thought, by which they had supposed they were framing those canons.

To us, the man who, after he has for years read, studied, labored for and with a people, recognizing their rules, insisting upon the observance of their laws as the safeguards of man's religious liberties, can say, "If you propose to try me by those denominational creeds, and sectarian rules, I will leave the church," is on dangerous ground; for if the church is what he has long taught that it was, the Church of Christ, then he voluntarily goes out of, and away from, the very place in which only he can consistently look for the ultimate triumphs of faith and truth.

Prof. Swing, of Chicago, now on trial before the Presbytery for heresy alleged against him by Prof. Patten, seems to have declared that he will go out of the church, rather than to run the gauntlet of the three trials provided for in the system to which he has long been devoted, the Presbytery, the Synod and the General Assembly.

There is a grand upheaval in the churches, and the sentiments of Mr. Beecher, who partially defies the powers of Congregationalism; and Prof. Swing, now arraigned by the powers of Presbyterianism, will only help to widen the breaches that are forming—and out of it all some honest souls may discover that to seek God, and to find him, is to seek for and obtain what we preach,—the revelation of Jesus Christ.

### QUESTIONS AND ANSWERS.

*Question.*—Is it positively obligatory on all or any of the Saints to bear Testimony in the Testimony meeting, or be openly accused of unrighteousness of life, if they do not, by the presiding officer?

*Answer.*—There is no positive commandment that makes it imperative that every member should arise and speak in Testi-

mony meeting; for all do not receive the same gift, but may have an equally strong hope, and be just as acceptable to the Master, if faithfully attendant upon the meetings, as others. Those who are not moved by the Spirit to speak, may properly remain silent, and ought not therefore to be subjected to any accusation of lack of faith, or of unrighteousness. It is doubtless pleasant for a presiding officer to hear *all* bear testimony, but if their speaking in meeting is all the evidence he can discern of their righteousness of life, he will by accusation drive the affection of his charge from him. The weak and timid need encouragement and lifting up, not driving. Tenderness, kind words, and forbearance will lead further forward than the lash can force.

Q.—Has an Elder, when some distance from home, a right to get up a temperance meeting, to deliver a lecture, and organize a temperance society? And has the President of his Branch a right to denounce such conduct in a Branch meeting, when the Elder so acting has neither been appointed a Mission nor granted a License to preach?

A.—To the first clause we answer, Yes; if he so choose. To the second clause we also answer, Yes; if the President of the Branch so choose. But we think that it would be an unwise use of a right. He might say that he did not approve of such a course, without denouncing it. We do not understand that the Church appoints or licenses men to lecture on temperance as a topic, and organize societies. Such a thing as this would come under the rule, "Men shall of themselves diligently seek to bring to pass much righteousness." The Elder not having been appointed a Mission, or holding a License to preach, does not affect the case.

Q.—On what grounds is the Scripture called the "Song of Songs, which is Solomon's," found in the King James' Translation, omitted in the Inspired Translation by Joseph Smith, Senior?

A.—Upon the grounds that the book called the "Song of Solomon" was not an inspired book. The statement is, "The Songs of Solomon are not inspired."

Q.—The city and temple, a vision of

which was shown to Ezekiel; in the which he was told to behold with his eyes, hear with his ears, and set his heart upon all that was shown him; from the fortieth to the last chapter.—Has it been built, or is it yet in the future?

A.—The Temple described by Ezekiel, in the fortieth to the forty-fourth chapters, inclusive, is evidently yet to be built.—W. W. B.

Q.—Also, the City and temple shown to John the Revelator, Rev. 21; will it descend from heaven on this continent near the New Jerusalem that is to be built here, as both have living streams of water issuing from them?

A.—The City, seen by John, *is* the New Jerusalem.—J. W. B.

WE clip the following from the *Window*, (Minn.), *Reporter*, a copy of which reached us by the kindness of Br. Kelley:

"A debate was agreed upon by W. H. Kelley, Latter Day Saint, and Hon. N. H. Manning, Advent, early last week, with the following resolution:

"Resolved, That man becomes unconscious at death, and remains so until Christ comes, at which time he will be brought to a conscious state of existence. The righteous to remain in the earth eternally, and the wicked to be blotted out as conscious beings."

"The debate commenced on last Wednesday evening, Mr. Manning taking the affirmative and Mr. Kelley the negative. Considerable interest was manifested during the entire debate, which lasted for five evenings, and each night the school-house was well filled. Those who attended each evening say that the last (Monday) was the most interesting. At the close a vote was taken sustaining Mr. Kelley."

THE following notice of the Conference held by the brethren in England appeared in the *Birmingham Daily News*, sent us by Br. J. S. Patterson:

"The True Latter Day Saints, (anti-polygamic), held their Annual Conference of the European Mission, in the Saints' Mission-Room, 14, Temple Row, Birmingham, on Saturday, Sunday, and Monday, April 4th, 5th, and 6th. Elder John S. Patterson, from America, presided. There were present delegates from Liverpool, Stafford, Birmingham, Hanley, (Staffordshire), and other parts of England, and also from Wales.

"Reports, in writing, were received from London, Scotland, Plymouth, Italy, Ger-

many and Switzerland; and they gave a very cheering account of the future prospects for the spread of the work. Considering the up-hill work with which the ministry of the Reorganized Church has to contend, the reports show that a fair year's work had been done.

"The whole of Sunday last was devoted to preaching. In the morning Elder Coward of Liverpool, addressed the meeting on the necessity of the Saints living up to the precepts they taught. In the afternoon Elder Robert Evans, President of the Welsh Mission, spoke to the people on the Restoration of the Gospel in the latter days. He was followed by Elder John Seville, of Stafford, on the general principles of the Gospel. In the evening Elder John S. Patterson, President of the European Mission, preached on the subject of the Hope of the Saints. The attendance was pretty good. One female was baptized during the Conference. The Saints were much enlightened on many points of the doctrine of the Church.

"We may state that these Saints repudiate the doctrine of plurality of wives, and the pretensions of Mr. Brigham Young to the leadership of the Mormons. They are founded on the original tenets of the Church."

BR. SOLOMON SALISBURY, of LaCrosse, Hancock County, has sent us a copy of the *Carthage Republican*, containing a letter written by himself, asserting the right of settlement by the Saints anywhere they may choose, in right dealing. He writes:

"Moreover, we are living beneath the protecting folds of the American flag, in the land of freedom and liberty—an asylum for the oppressed and a refuge for the down-trodden—of which so much has been said, and therefore we have the right to locate wherever we choose; provided, as I have already said, such location does no injury to anyone else, and is not in opposition to the laws of the land."

WE are in receipt of the *Bible Investigator*, published at Columbus, Kansas, by Amos Sanford, who, in the May number, says:

"Infidels, Materialists, and Spiritualists are invited to subscribe for the *Bible Investigator*, write to its editor, ask explanations of difficult and apparently conflicting passages in the sacred writings, bring all the proof they possibly can against the Bible and the name of Jesus Christ."

Here is a chance for some of the querists. Br. Sanford evidently means business, give him an opportunity. We like the appearance of the *Investigator*.

SR. L. E. FLANDERS, writing from Cameron, Missouri, says:

"Some good Elder is requested to call on Mr. Josiah Curtis, who lives two miles east of Sedalia, Pettis County, Missouri, on the road leading to Georgetown. He belonged to the Church in his childhood while at Nauvoo, but he has not been with them since. He would like to talk with some Elder, of good repute."

BR. JOHN SCOTT, Church Librarian, thanks donors of books as follows: "We return thanks for books lately presented to the Church Library, by brethren Thomas W. Smith, John Macauley, of Waubeck, Wis., and Dexter F. Coombs, of Fall River, Mass."

Br. H. A. Stebbins is at work for the Master at and in the vicinity of Pecatonica, Illinois. He lectured in the Congregational Church in Pecatonica, on the 25th of April, on the "Divine Authenticity of the Holy Scriptures," and on Sunday, in the Universalist Church, on "The Signs of the Times." Thanks for *Pecatonica News*, Br. Henry.

Brn. C. N. Brown, of Providence, Rhode Island, and Wm. Pond, of Boston, Massachusetts, are out in some eastern newspaper in a defence of the Church against the charge of polygamy having been a tenet of the Church. Will the brethren accept our thanks for copies of the paper containing these articles, sent us by them.

Br. Elvin, of Nebraska City, will please receive thanks for copies of the *Press* sent us. Also Br. Thomas Henning, of Hyde Park, Pennsylvania, for late copies of the *Irish World*.

Elders of the Church traveling in Texas are cordially invited to call on Isaac W. Coe, Courtney, Grimes County, Texas. They will be kindly treated, and have a chance to preach. Some anxious to hear the gospel. So writes Sr. M. J. Squires.

Br. E. C. Brand passed through Plano on the morning of the 17th of April, en route for his home, Tabor, Iowa. He looked hearty by the light of the railway lamps, as we met him on the platform for a moment; his hand grasp was as warm and as impulsive as ever.

Elder John T. Davies left Plano, on the 16th of April, for his field of labor in Wales. He was at Pittsburg when we last heard

from him. It is his intention to go directly to his mission, stopping only at two or three places on his route.

Br. T. W. Smith left for Amanda, Ohio, and the East, on the 30th of April. He will spend a few days laboring in Br. M. B. Williams' neighborhood, before passing on.

Br. C. G. Lanphear is also away as a minister of the covenant. Those having friends in New York State, whom they wish visited, may address Br. Lanphear at Greenwood, Steuben County, New York.

Brn. J. W. Briggs and Z. H. Gurley are still at Plano, Br. Briggs recovering from illness, and Br. Gurley doing local labor with excellent promise of success. He has filled an appointment near Courtland, De Kalb County, with great apparent good.

Br. J. C. Clapp writes more and more encouragingly of the mission of himself and Br. J. H. Hansen, in Kentucky. He writes well of Br. Hansen's efforts.

Br. H. A. Stebbins was still at Pecatonica on the 2d, and would remain there preaching during that week, perhaps longer.

## Correspondence.

WILDWOOD, Indiana,  
March 29th, 1874.

*Br. Joseph:*—I write again to let the readers of the *Herald* know how the good work is progressing in Southern Indiana. When I last wrote you I had just returned from a tour through Floyd, Crawford, and Perry Counties. I spent a few days in arranging matters for the settlement of my family, and then started on a tour north, taking boat at Madison for Cincinnati. For some unexplained reason the gentlemanly clerk refused the proffered fare. So I arrived there with nothing out of pocket. From there to New Trenton, Franklin County, Indiana, where Mother Chappelow and her children gave me a kindly welcome. She was baptized in 1843, by Elder A. L. Lomeraux, who will be remembered by many of the old time Saints. I was acquainted with him at Nauvoo, Illinois, when I was a mere boy. He baptized several here in 1842, and organized the New Trenton Branch. Nearly all of the members moved away, some died, and one or two went back into the world; but Mother Chappelow is strong in the faith. I preached twice the next day, (Sunday), to attentive listeners, and on Monday I baptized one. I continued preaching each night, delivering ten discourses. After that I commenced a

series of discourses in the town, (New Trenton, two miles distant), and preached six nights in succession to large congregations. While here I was kindly entertained by Mrs. Hornaday and sons, one of the sons being a Justice of the Peace; the other a teacher of the public school of the town. I mention this, because it is seldom that the Elders meet with such kindness as was here manifested to me. They assisted me, in connection with other kind friends, with means to defray my expenses. Their united kindness will be long remembered by me. I returned to Mother Chappelow's and preached again, giving opportunity for any who desired to unite with us, and seven arose. Among the number was the teacher of the public school of this place. Next day I baptized them. Quite an assembly was present, but good order prevailed. The Holy Spirit impressed the feeble servant of the Lord, that God was well pleased with the work done on that occasion; and the confirmation meeting was indeed a time of rejoicing. I organized the little band of nine souls into a Branch, February 11th, called the New Trenton Branch. Mother Mary Chappelow was received on her original baptism. The Spirit pointed out Br. W. H. Chappelow for the office of a Priest, and I accordingly ordained him, and he presides over the Branch. He and the others are all good, honest, zealous Saints of God. The next evening we partook of the sacrament, and the Spirit of the Lord was with us. I was told by others that they were with us in faith and would unite with us when I came again. May they keep their good resolutions. I was earnestly solicited to preach at other points, which I promised to do when I came again.

I returned home, *via* Cincinnati and Covington. I called on Brn. W. H. and James Morgan, No. 233, Fifth Street, and spent a pleasant evening with them; thence by steamer to Madison, and Br. A. S. Davison's comfortable home, and then to my own. Rested a few days, and then to Conference at Mt. Eden, Floyd County, with Br. Columbus Scott, *via* Madison, Louisville and Albany. We had an excellent Conference, and I confidently expect great good from it.

Since Conference I have preached some in this vicinity, and have labored with my hands. I intend in a few days to go again to New Trenton to redeem my promise to them. The prospects are that a good work can be done in Southern Indiana, and, although I can do but little, yet the Lord helping me I will do that little with my might. I am corresponding with a Christian minister of Illinois with a view to discussion. Whether he will come and demolish us remains to be seen.

Yours in Christ, B. V. SPRINGER.

PETROLIA, Humboldt Co., Cal.,  
March 30th, 1874.

*Br. Joseph.*—It becomes me to say something in behalf of the everlasting gospel and the mercies of our Lord and Savior toward me. It is near forty years since I became acquainted with the Latter Day Work. I remember well, am an eye witness to much of the suffering of the Saints in Jackson County, Missouri, and have passed through many of the changing scenes since then. I withdrew from the Church in 1843, and in 1849 went to Oregon; lived there fifteen years; I am truly thankful and feel to praise God that I have lived to see the Church restored. I am thankful to be brought into the fold of God again. I am poor and unworthy, but my hopes are large. I hope to be gathered home to Zion, where I can rest in peace. Yours in bonds,

NATHAN DOUGHERTY.

FARMINGTON, Graves Co., Ky.,  
April 13th, 1874.

*Br. Joseph Smith.*—After long and tedious labor in the South, I think I can now say, that God has moved the cause of Zion for good in this part. On yesterday Br. Hansen baptized eight, all adults and heads of families; there are others coming soon. Satan is at work doing all he can, in spreading false reports, etc., trying to destroy our influence, but God is on our side and we will conquer; and a "goodly tree" of God's planting will grow here. Love to all.

Your brother in Christ, J. C. CLAPP.

FLINTVILLE, Wisconsin,  
April 9th, 1874.

*Br. Joseph.*—I have just been reading an article in the *Herald* of April 1st, headed, "Common Sense." I think the article is pretty good, but I should like it better if the writer had proven the assertion that Br. J. W. B.'s philosophy on the spiritual gifts is sectarianism in full bloom. To me, the subject is one of vital importance; it is one upon which I should like to see the best talent in the Church brought to bear; but I think it should be handled in a spirit of meekness and love, rather than ridicule.

I don't propose to stick any stakes at this time, which I will not pull up if necessary; but it will require some argument to convince me, that all the spiritual manifestations exhibited in this Church are from the right source. I am fully persuaded in my own mind, that any man in whom language, spirituality and veneration predominates, will never be wanting a spirit of some kind in religious service; and it will require something more than "good sense" of that individual to convince him that he is not deceived. It does not necessarily follow that the man who uses neither patent medicine, tea, coffee, or tobacco, is exempt from the cunning devise of the evil one; neither

can it be proved that the man who takes medicine forfeits his right to the blessings of the gospel. Otherwise, Paul must have been in error when he recommended Timothy to use wine for his infirmities. The spirit of ridicule is perhaps as accessible to me as any one, but I have endeavored to shun it here; knowing it is never productive of good. I hope no one will be so foolish as to take offense at this. W. F.

WOODBINE, Harrison Co., Iowa,  
April 19th, 1874.

*Br. Joseph Smith.*—One week ago last Friday evening I commenced preaching at Magnolia, remaining with the Saints over Sunday, and preaching in all, four times.

On Sunday, after the eleven o'clock meeting, an invitation was given to any who should desire to obey the gospel, to manifest it by rising to their feet. Two young ladies arose, in peace and firmness, and their countenances seemed to indicate the language of their hearts, "We will obey thy voice, O Lord, for thou hast spoken to us again." The Saints responded in the same language, "Thank God for these two." I enjoyed quite a degree of liberty in preaching, and the people listened with more than ordinary interest. One man, his wife and daughter, I believe, came a distance of nine miles to hear preaching on Saturday night. They have more interest in the gospel than many of our people who cannot go a short distance to meeting if it should come a few feathers of dry looking snow. We had a good time, and I feel to say now what I thought last fall, the work at Magnolia has assumed a permanent nature.

We are now located in Woodbine. I am trying to show the people here the standard of God. Yours in peace,

JOSEPH R. LAMBERT.

JACKSON, Minn.,  
April 27th, 1874.

*Br. Joseph Smith.*—Tuesday, March 24th, I left Northfield for a tour westward. On the 25th I reached Lake Crystal, Blue Earth County, where I was kindly received by Br. and Sr. Burrows, excellent Saints, whom it was my pleasure to show the way of the kingdom some years ago, in Goodhue County. For some time they have been battling with the western winds, with but little to cheer them from the world around. They are sound in the faith. I remained here until April 7th, and in the meantime held nine meetings. Many became interested in the faith; and notwithstanding the stiff opposition I met on my first arrival, at time of leaving, I received invitations from a goodly number to come again. To prove their faith by their works, they "down with the dust" and gave me a ride on the "iron horse" to Windom, where I arrived April 7th, to find meeting an-

nounced for the evening. We were allowed the use of the school room, (largest hall in the County), where for thirteen evenings we met with the people to talk about the things of the kingdom; including a discussion held with the Hon. Mr. Manning, which lasted five evenings. The result of which you will see by the paper I send you to-day.

Catholics and Protestants, ministers and people attend at this place, and they improved the opportunities given to come in with their questions at close of services, and things became quite lively and interesting some of the time. I admire the Western spirit where men dare be free, and assert their rights to American soil and freedom of speech and worship, without ignobly bowing at the dictum and beck of imbecile priests.

Several friends were made for the cause here; and my opponent, Mr. Manning, expressed, at the close of the discussion, that he had been firing at the old orthodox ideas, but that I had a new theory, quite an improvement on the old, and that he would investigate it, and if he found it true, would preach it. This helped him out materially, and called out compliments and sympathy from several, who had expressed that his cause was a lost one from the time of the second evening's discussion; and that it was the exhibition of a little bit of stubbornness upon his part to continue it. But this he evidently did in the hope of making a flank movement to come in and retrieve his losses.

Here, too, reside Br. Eli Steadman, (now acting County Treasurer), and Sr. Steadman, who joined the Church in Goodhue when I was in this State before. They still abide in the faith, good, substantial Saints.

I am indebted to Mr. Squire Steadman, (extensive farmer), and his excellent lady, for hospitalities extended to me while there. Also Mr. J. Hoople, (dealer in leather goods), and his very kind wife and Ida, who made me welcome at the pleasant home, and did me several kindnesses. Last, but not least, Friend George, (grocerman), whose luminous lamp was placed in the front, in lighting up the hall every evening. May these all yet be persecuted for being Latter Day Saints.

On Tuesday, the 21st, after a ride of twenty-five miles by stage down the Des Moines, I arrived at this place, Jackson. Here I was kindly received by Mr. and Mrs. Garrett, who have made it very pleasant for me during my stay here. Mr. Garrett procured the Presbyterian Church for services, and we have held four meetings, and convene again this evening. Some considerable interest is already manifest, so much so, that Mr. Garrett had to suspend business to-day, to spend the time in town to see how things are going, and help

the multitude frame their opinions about the Latter Day Saints. There are chances to sow the good seed of the kingdom in this country.

We feel cheered to learn of success abroad. The Lord is surely rising to maintain his cause. Who would not lend a helping hand in so glorious a work? Who would not brave the foe, and battle for the right! May the armor of Zion's watchmen shine as never before.

All alive, WM. H. KELLEY.

DES MOINES CITY, IOWA,  
April 27th, 1874.

*Br. Joseph Smith.*—I pen these few lines hoping they will be welcome. I have been preaching in Polk County for a month. I was called upon to preach a funeral sermon, and was greatly blessed of God. The house was full. I believed that good could be done there, and I made another appointment and preached at the same house six sermons. The result was, on last Tuesday evening I led three precious souls into the Des Moines river and baptized them into Christ, and on Sunday last, held confirmation meeting at the house of sister Watkins. Br. William Smith, the President of the Branch, and a goodly number of the Saints were present, and many others. I preached an hour with good liberty; those baptized were confirmed; the Lord gave his Spirit with great power. O! the blessing. Then had sacrament and testimony meeting; we were greatly blessed. To God be all the praise. I am now going home to Hartford, Union County.

Yours for Christ, N. STAMM.

NYESVILLE, Park Co., Ind.,  
April 28th, 1874.

*Br. Joseph.*—Having a leisure moment I thought I would pen a few lines to you again, so that you might know how we are a getting along here. As to our spiritual welfare, I can say that the Lord is blessing us with a great portion of his good Spirit: with a promise of an increase of our number, if we will be faithful. We know that God is answering our prayers, in that he putteth into our hearts love towards one another and to our fellow men. This I can say, that we do to some extent what our Savior said we should do, viz: love our enemies, and do good to them that despitefully use us. When we first came here there was a great deal of prejudice against us, owing to the Brighamite doctrine; and there would hardly any one come to hear us, but now their numbers are increasing in our meetings. We would like if Br. Jason W. Briggs would give us a call. The brethren here are doing the very best they know how to spread the truth in this part of the vineyard; they say that nothing would please them better than to have Br.

Briggs or Blair, or some other good brother give us a call; we are all ready to assist them in all things necessary, both spiritual and temporal, by the help of God. If you know of some good brother that has the English language thoroughly, please send him this way; remember that if it be possible we will keep him a few weeks or a month with us. I remain, as ever, your brother of the covenant,

DAVID D. WILLIAMS.

MONTROSE, Iowa,  
April 28th, 1874.

*Br. Joseph Smith.*—I am at home again, and feeling quite well. I went into the office next day, and was greeted very kindly by Saint and sinner; many express themselves as being glad that I am again in the store. I think I shall go back to California this fall. I like that climate very well, and believe it agrees with me better than this. I have been very closely confined since my return. I have been called to preach two funeral sermons since my return. I left Alexander looking well. The cause seems to be in good condition here. Yours truly,  
WM. ANDERSON.

LONDON, Sumner Co., Kan.,  
April 19th, 1874.

*Dear Readers of the Herald.*—After a very long silence I write to let you know what I have been doing since you last heard from me. I came from Waveland to this County a little over a year ago, and renewed the battle that I had begun in the spring of 1872; for you must know that I came from Iowa to this place. I preached a few times in London, did not meet with much sympathy, but sneers and impudent remarks were plenty. On the 20th of April a Presbyterian minister, W. Perkins by name, challenged me for a discussion. I accepted the challenge and met him on the following Sunday. The question was, "Resolved that whenever the Church of God exists on earth, it will be organized after the apostolic pattern, and will be in possession of the miraculous gifts of the Spirit spoken of in the sixteenth chapter of Mark." We had forty minutes for our first speeches and thirty for our second, and we had two each. I affirmed, and he denied. In his first reply he ridiculed the idea of miracles now, and claimed that we had no need of them: dwelt largely upon charity, but produced no argument. Finding that he was not able to refute my argument, or rather the scripture which I used, he sought to gain the sympathy of the audience by saying that the Latter Day Saints never did work miracles, and never could, and that Joseph Smith could not work miracles nor utter true prophecy, except by guess. Then he began a tirade on the Book of Mormon, and claimed that it was written in a novel-

like style; he also said that it pretended to be a history of the ten lost tribes.

When my turn came I was delighted beyond my power to tell, and I guess that he wished he had not said anything about the Book of Mormon, for he said he "could not answer my learned quotations concerning it." The people in London and surrounding country do not sneer any more. Give God the praise.

Since I came here in 1872 four adult persons have acknowledged a belief in the Book of Mormon and the doctrine of the Bible as taught by the Latter Day Saints; but I have not baptized any. I wish that a good Elder would come down here and assist me to promulgate the gospel of Christ. I don't know of more than one Latter Day Saint in this County beside myself, and I get lonesome. I am living about one hundred and fifty miles from the east line of the State, and thirty miles north of the Indian Territory. What District am I in, and who is its President. I want to correspond with the President of the North Kansas District, but I don't know his address. Will he write to me? Times are hard here and money is very scarce.

Hoping that some one will come and help me, and praying for the welfare of all God's people, I am, as ever, a laborer in God's vineyard,  
J. S. WEEKS.

[We think that Br. Weeks should report to the Spring River District Conference; the last session was held at Galesburg, Mo., May 2d and 3d; where the next will be we do not now know. Br. J. T. Davies was presiding; but who was chosen to succeed him we are not yet advised. Br. Davies is gone to Wales.]  
—Ed.

JONESPORT, Maine,  
April 10th, 1874.

*Br. Joseph.*—All who have traveled through this State have found it a rough mountainous country, and a region of almost perpetual frost and snow. There is, however, some three months out of the twelve that are quite warm; but, brethren, in this rough country and cold climate there are some good, honest, God-like men and women, who are willing to do as Paul told Timothy, neglect not the gift given them by the laying on of hands. There are in this District seven or eight Branches, the most of them have been organized since 1869. Br. T. W. Smith was here in 1869 and organized this Branch to which I belong, and also the Kennebec Branch, ten miles from this place. When T. W. Smith left here in the fall of 1869, there was in this Branch about fifteen members; it now numbers forty-three. There is in this place yet those

that are honest in heart, though they have procrastinated the time so long, we still think there are many that will obey. There are but few Elders in this District, and many fields are already open and people are starving for the bread of life; truly the harvest is great and the laborers are few.

Let us be faithful, brethren, and ever be looking for Jesus; for unto those that look for him will he appear the second time, without sin unto salvation.

Yours in the hope of the gospel covenant,  
S. O. FOSS.

HEALDSBURGH, Cal.,  
March 27th, 1874.

*Br. Joseph.*—We have had a good time of holding meetings this winter, and the Lord has blessed us very much in healings and tongues and prophecy, for which may he be praised. Five have united with us this winter, and I think there are some more that are seeking; we pray God to show them the way. We felt to praise God, for the work is rolling on in different parts of the world. O that God would open the hearts of the people that they may turn from the errors of their way and seek eternal life, is my prayer. I am doing all I can to roll on the work of the Lord. People are very free to express their opinion in California. We have to fight against polygamy; but if we live right and put our trust in God he will not forsake us. May God bless all the Saints, is the prayer of your humble brother in the new and everlasting covenant,

JOHN Y. GRAUMLICH.

JACKSON BRANCH, JONES CO., Ia.,  
April 7th, 1874.

*Br. Joseph.*—I am striving to hold forth to this generation the fullness of the gospel of Christ; some read my *Heralds* and are searching the Bible to see if these things are so. We have no Sabbath School here; nor have we had preaching since last summer when J. F. Adams, and Elder E. Larkey were here. I hope Br. Larkey will be here soon again, as spring has come I look for him. I wrote to Br. Adams and asked him to come and preach for us a few times. I think some will be baptized when an Elder comes. Br. H. C. Bronson was here once, but did not preach, and I have not seen him since Millersburg Conference, in June, 1873. Yours in the gospel,

JAMES BRADLEY.

PALMYRA, Neb.,  
April 5th, 1874.

*Br. Joseph.*—Br. Deuel, of Glenwood, Iowa, was here some four weeks with us; during that time he baptized twenty-eight, and confirmed them. He has now returned home to his family. There is a great manifestation for the truth; there are some

live members. We would be glad to have Br. Deuel to come and labor here; he took the Holy Scriptures, the Doctrine and Covenants, and the Book of Mormon, and showed where the authority is.

Br. Nutt was here this last winter and preached a few times; but had not time to stop but a few days. The people are poor; most of us are homesteaders, I think they will be more able to donate for the cause of Christ. Yours in Christ,

FREDERICK T. TUCKER.

## Conferences.

### Pacific Slope Mission.

Pacific Slope Mission Conference was held at Sacramento, April 6th, 1874. Br. A. H. Smith was chosen to preside.

On motion, Brn. J. B. Price and Richard Ferris were appointed Secretaries of Conference.

Minutes of last Conference, held at San Francisco, October 6th, 1873, were read.

Br. Parks stated that there had been an error made in the minutes of last Conference in regard to his ordination. It should have read, under the hands of "A. H. Smith and Thos. Dungan," instead of "C. W. Wandell."

Elder Dana remarked that the notice of his appointment to the Presidency of the Alameda District had been overlooked in the minutes of the last Conference. Errors were corrected, after which the minutes were approved.

Thirty officers of the Church were present.

Br. A. H. Smith reported his labors. After arranging for the mission to Australia, went to Healdsburg with Brn. Rodger and Green, before Conference. After to San Bernardino, there being some difficulties in that Branch; labored a long time to reconcile matters, of which there appeared but little hope; tried to show charity, so that none might be cut off, that all might be reclaimed; labored alone till Br. Anderson came, and held meetings to get life among the brethren; labored six weeks; five of them held meetings every night, three meetings every Sunday; at the expiration of that time discovered some hope, but clouds still hung over; he thought to go elsewhere and to leave Br. Anderson. Before leaving concluded to have sacrament meeting, but did not know who would partake of it. When the meeting was opened the Spirit of God was present; strong men were melted to tears, and most all partook of the sacrament. Came away well satisfied and believe that the Saints will continue; there may be some heart-burning, some hard feelings, but believes they will pass away; expected to be there three weeks, but was there three months. While down at Gospel Swamp,

had meeting at the school-house; preached first principles, felt happy and full of the Spirit; at close of meeting, a Campbellite minister arose and asked some questions, then challenged me to discussion; we met and the adversary was confounded, to the praise of God; a good feeling was manifested, everywhere, and the call comes from every direction. "Come and preach to us." Br. Brush was President of San Bernardino District, and is now. Left there and went to Br. Mills' District with him, and never saw a greater manifestation of the Spirit than at San Benito. I return thanks to the brethren for their kindness to me, and glory to God for his goodness.

Report of Nevada District: See report published in *Herald* for April 15th, p. 250.

Report of Petaluma District referred back as defective.

Br. Green's report: He said it would be very meager, as he had done but very little for the past six months. The weather had been so bad, could not travel with a buggy. Visited Healdsburg and Santa Rosa. Returned to Sacramento, then went to Butte county; rained so that I could hold but three meetings; came back to Sacramento; staid at Br. Harlow's, preaching at Brighton and Stockton; endeavored to comfort the Saints at Stockton. Went to San Francisco and baptized one there; then went to Santa Rosa, Petaluma and Healdsburg, with Br. Anderson; got him to preach most of the time; done about as well as I could under the circumstances; expect to continue, and to do more in the next six months than in the past, with the prayers and faith of the Saints; calls all the way to San Bernardino for preaching; calls to go to Visalia; never was a time since I have been in the upper country that there were so many calls; I thank my brethren and sisters for their kindness, and pray God that he may bless them.

"Reapers in life's harvest" was sung, and we adjourned till 1:30 P.M. Benediction by Pres. A. H. Smith.

Afternoon Session.—Hymn 942. Prayer by Br. Anderson. Hymn 378.

Report of Sacramento District: President C. Bagnall had traveled some with Br. Green. Among other places, visited Stockton, where I preached. Returned to Br. Harlow's, Br. Green going to Marysville; I to follow if weather permitted; stormed so much that Br. Green wrote, "Don't come." Attention was taken up so much with Sacramento Branch; was intending to organize a Branch between Sacramento and Stockton, but weather was so bad could do nothing. (Br. Bagnall is seventy-one years old, well preserved, having been an active soldier for twenty-seven years.

Santa Cruz District: Br. D. S. Mills, President, labored more than half the time;

in the field four months; a great deal to be done. I find in the District eleven Elders, one or two actively engaged. Brn. Wandell and Cook had commenced a splendid work; thank the Lord for the measure of the Spirit. Some others assisted very much; labor, however, only covered about one tenth of the field; calls from everywhere to go and preach. Let us concentrate our fire; I find that it works well. Many old time Saints and many new ones; (fifty-four new ones); membership one hundred and sixty-three in that District; four Branches; one of them organized since October Conference. Affairs at Watsonville in good order; they desire now to pull together; almost every one of the old members feels a great interest. We need a hundred more Elders on this coast. Elder Cook is an active and efficient laborer in that field.

Br. J. R. Cook reported: I have labored incessantly since last Conference; at San Juan, San Benito, Peachtree and Long Valley: have baptized in California eighty-seven in all; forty-two since last Conference.

Br. Henry P. Robbins, President of San Joaquin District, had been able to do but little, and asked to be released; stating that the field of labor is a good one, and needed an active man engaged to insure success.

Letters from Brn. Rodger and Wandell, Australia, read. (To be published in the *Herald*).

Branch Reports.—Stockton: 40 members. Two died since last report.

Watsonville: 47 members; 4 added by baptism since last report; 1 by vote; 2 children blessed.

Sacramento: 72 members; 5 added by baptism; 1 by vote; 9 removed by letter; 2 excommunicated; 5 children blessed.—Sabbath School: 31 scholars, 3 teachers.

San Francisco: 75 members; 3 received by baptism; 2 by vote; 2 removed by letter; 2 cut off; 1 dead.

Santa Rosa: organized Oct. 26, 1873, with 23 members; 1 added since by baptism; 2 by vote, making 26 in all; 4 children blessed.

Healdsburg: 22 members; 5 added by baptism; 5 children blessed.

San Benito: 31 members; 7 added by baptism; 1 by vote. Sunday School: average attendance 15—doing well.

Jefferson: organized Dec. 9, 1873; consists of 21 members: 13 children blessed.

Alameda Creek: 65 members; 1 child died. Sabbath School: average attendance 25.

Br. A. Hawes gave an account of his labors, and dwelt on the point that Elders ought to pound away in *one* place, and not preach two or three times and then go away; and felt to do all he could to advance the cause of the Lord, being willing to go any where that the Conference should direct.

Br. Wm. Anderson reported the kindness of people everywhere, and the blessings of God attending his labors, and thought that no better field could be found in the world. There are different kinds of Elders; some are fitted to travel and preach; some to preach by their *daily walk*, and some to fireside preaching; thought that but few Elders were fit to travel, and that measures should be adopted to provide for the families of those who were; and by our substance we ought to loosen the feet of them that can do this work.

Br. Probert wants an Elder to come up where he lives, which is near Volcano; he works seven hundred feet under ground in a mine. There are a few good Saints there. No preaching there in a great while; feels a great interest in the work, and have always stood up for the truth. Have done a great deal of preaching in England and Wales, and never allowed himself to be driven away from any place.

Br. Briggs—(spoke very feelingly)—In his locality and Santa Rosa many were investigating and were almost ready for the waters of baptism.

Br. Brown's letter was read, (from Watsonville), he not expecting to come, but had got here almost as quick as the letter, said that he was busy as President of that Branch.

Report from Eureka Branch—Branch in bad condition—differences existing between members; scattered over a distance of sixty-five miles, makes it difficult to meet. They want a *LIVE Elder* to come and preach.

Elder Henry Burgess of San Jose, reported having done but little, was isolated from the brethren: had labored among his neighbors and friends, and was anxious that some one should come and assist.

Adjourned to meet at 7:30 p.m.

Preaching by Elder D. S. Mills.

*Tuesday, April 10.*—Met at 10 A.M. Hymn; prayer by Br. H. Green; hymn 954.

Br. Wm. McLane reported: been up north—such bad weather, could not do much—some were prepared to be baptized.

Br. Robbins, of Stockton, reported no new converts; great desire to do right; there were as good Saints there as in any part of the country.

Br. Baker, Priest, laboring at Turlock, was reported by Br. Cook; could not come to Conference; has become well posted since he came into the faith. Afterwards reported in person; willing to labor anywhere in the field.

Br. Nethercott reported.

Br. J. W. Vernon reported: felt well and happy; alive always in the work of God.

Priest James Henderson reported by Elder Cook as laboring and willing to con-

tinue in the field as the Conference might consider best.

Br. John Roberts felt well, desirous to continue faithful, wishing to be useful.

Br. Harlow, Priest, has done his best in opening the door in his vicinity. Brighton Branch, although new, was in good condition.

Priest A. Anderson, of Alameda Branch, reported by letter: willing to go to Tahiti or any place.

Priest J. H. Long was recommended by his Branch for ordination to the office of an Elder. Adopted.

Elder Carmichael reported the Jefferson Branch. Intended ere long to go in the field and labor where he might be sent.

*Miscellaneous Business.*—Br. A. Nethercott's case was submitted to a committee of three, Wm. Anderson, D. S. Mills, and John Carmichael, who, after duly investigating the matter, recommended that his License be restored. Adopted.

Resolved that this Conference urge, as a duty, all Saints belonging to the Church, now in a scattered condition, to unite themselves to some Branch, in order that they might be reported. Adopted.

Resolved that the Presidents of the various Branches of the Pacific Slope be directed by this Conference to ascertain and collect the amount that each member of said Branch over which he presides will give quarterly for the support of the families of the Elders who are actively engaged in the work of the ministry; and said Presidents to forward the same to Elder John Roberts, San Francisco, by him to be expended for the support of such families; and we urge the necessity of prompt action in this matter. Adopted.

Br. R. Dana is released as President of the Alameda District by his own request, and Br. E. H. Webb appointed to the same.

Hereafter those Presidents of Districts that fail to magnify their calling and office, shall be relieved from the office at the Conference next ensuing, (after such neglect becomes known.)

Resolved that each Sub-District of the California District shall hold their respective Conferences, and unto them shall the Branches report; and these several Conferences shall report to the General Conference of the Pacific Slope Mission, and it shall report to the General Conference of the Church.

The President of the Petaluma District is hereby instructed to ordain Priest John Cobb to the office of an Elder, agreeably to the recommendation of the Healdsburg Branch, of which he is a member.

Resolved that when this Conference shall adjourn, it do so to meet at Washington Corners, Alameda County, California, October 6th, 1874.

Priest S. Mee, of San Bernardino, reported as having passed through much bitter experience in the past; now feels to rejoice in the work.

Priest Richard Ferris, of Sacramento Branch, felt nearly always alive to the work and anxious to see it prosper; felt that secret prayer, and economy of life in expenditure for to aid the families of Elders, should be the rule among the Saints.

Adjourned to meet at 2 P.M.; benediction by President Smith.

Met at 2 P.M. pursuant to adjournment; Prayer by Br. C. Bagnall.

Resolved that all Elders needing their Licenses renewed, shall send their names with a recommendation from the President of the District, with the required fee, to the Clerk of the Quorum to which they belong. Wm. Anderson, Hervey Green.

Elder C. Bagnall was sustained as President of Sacramento District; Elder J. Adamson was sustained as President of the Petaluma District; Elder T. J. Andrews was sustained as President of the San Francisco District; Elder John Brush was sustained as President of the San Bernardino District; Elder H. P. Robbins is released as President of the San Joaquin District, on his own request, and D. J. Philips appointed in his stead, including San Joaquin, Tuolumne, Merced and Fresno Counties.

Bishop's Agent, J. Roberts, was empowered to disburse the moneys that he may receive, in such manner as wisdom shall dictate him to do, in the work for which such moneys are intended. Adopted.

Priest J. Henderson was appointed to labor with President Green.

Elder McLane was appointed to labor under direction of President Green.

Resolved that this Conference sustain Br. D. S. Mills as President of Santa Cruz District.

Br. J. R. Cook was continued under direction of D. S. Mills.

Br. Thomas Dungan was sustained as President of the Humboldt District.

Benediction by Br. P. C. Briggs. Adjourned till 7:30 P.M. when a sermon was preached by Br. Wm. Anderson to a crowded and attentive congregation.

Adjourned to meet at 9 A.M.

Wednesday, April 9.—Met pursuant to adjournment.

At request of the President, Elders D. S. Mills and H. Green proceed to ordain Priest J. H. Long to the office of an Elder.

The Saints were then addressed in an affecting manner, by President A. H. Smith. The time was well improved and profitably spent in singing, praying, testimony, tongues, interpretation, prophecy, &c., by the Spirit and power of God. At 12:30 adjourned to meet at two. Benediction by Elder John Roberts.

At 2 P.M. assembled; singing; prayer by Br. H. Green.

Oil was consecrated and the sick were administered to; time was spent till near night in the same happy manner as during the forenoon.

Resolved that we sustain Joseph Smith as President, and W. W. Blair and D. H. Smith as his Counselors; also the Quorum of the Twelve, and all other Quorums of the Church in righteousness; also Elder A. H. Smith as President of the Pacific Slope Mission; and Elder H. Green as President of California Mission.

Resolved that we accept services of Br. A. Hawes, and he is appointed to labor under direction of Pacific Slope Mission.

Resolved that we heartily endorse by our faith, prayers and energetic actions, the reformatory spirit of the present great Temperance movement in the land; praying that it may culminate in a true Heaven-born temperance, in all things, and especially in speedily ending the crying evil of intemperance on the earth.

Adjourned to meet at Washington Corners, Alameda County, Oct. 6th, 1874.

#### Western Wisconsin District.

Conference was held March 20th, 21st and 22nd, 1874, in the Freedom Branch, Sauk Co., Wisconsin. Elder F. M. Cooper, President; Elder C. W. Lange, Clerk. Elder E. W. Bell acted *pro tem.* until Br. Lange's arrival.

Minutes of last Conference read and approved.

Resolved that all reports stand accepted, if not objected to.

Branch Reports.—Freedom: German: total 13 members; English: 10 members.

No other Branches reported.

Elders' Reports.—Elder F. M. Cooper had preached and labored as President of the District. E. W. Bell and C. W. Lange; also Priests Thomas Ward and Robert Oehring, and Teacher Frank Hackett, and Elders John Beirline and J. B. Loomis reported.

John Beirline, as Treasurer, had received \$29.00 for, and paid it to Br. Cooper; also \$20.00 to Br. Blair, for traveling expenses. Account audited by Brn. Ward and Hackett and found to be correct.

WHEREAS, there are those who hold the Priesthood, but have not magnified their calling as duty requires, therefore be it

Resolved that they do so, according to their different offices, during the ensuing term, and report their labors either in person or by letter at the next Conference, and if they fail to do so, or if they do not magnify their respective callings, as the law of God and this Conference requires, that at the next Conference their licenses shall be demanded, and they shall be silenced, ex-

cepting they shall bring forth good reasons for non-performance of their duties.

WHEREAS, there are presidents of Branches who have not kept up Branch meetings, therefore be it

Resolved that this Conference requires of them to do so, and to set their Branches in order, and report proceedings at the next Conference, either in person or by letter; and if they fail to do it, as enjoined hereby, without sufficient reasons, that they shall be deprived of their offices and be silenced.

Resolved that Elder Cooper apprise all parties concerned of these resolutions.

Br. F. M. Cooper was sustained as President, to labor according to his circumstances; and Br. Lange as Clerk of the District.

All the spiritual authorities of the Church were sustained.

Officials present: Elders 5, Priests 2, Teachers 2.

Sunday forenoon, preaching by Br. Lange. Afternoon, sacrament and testimony meeting. Evening, preaching by Br. Cooper.

Adjourned to meet October 3rd and 4th, 1874, in the Webster Branch, Vernon Co., Wisconsin.

Attendance rather small, but the Holy Spirit, with peace and union prevailed.

### The Southern California District.

This Conference convened in San Bernardino, Cal., Saturday, March 7th, 1874, at 11 A.M. Elder John Brush, presiding.

Opened by singing hymn 30; prayer by John Brush; resumed by singing hymn 75. J. E. Miller was chosen Secretary, *pro tem*.

Twelve official members were present.

Elders Brush, Pethero, Sparks, Garner, McKenzie, Shepherd, St. John, Ames, and Van Leuven, reported labor done. Reports accepted.

*Sunday Morning*.—Preaching by A. K. Ames, to quite a large congregation.

On motion, the Conference adjourned to meet Saturday, March 14th, at 11 A.M.—Benediction by Elder John Brush.

*March 14th*.—Conference met pursuant to adjournment. Opened by singing hymn 35; prayer by A. K. Ames; continued by singing hymn 75.

Minutes of last Conference read and approved.

*Resolved*.—That the resolution passed by the last Conference in giving and setting apart the funds then on hand to the aid of the ministry is hereby rescinded; and that the said funds be used as the instructions of the Bishop require.

Teachers Edward Ridley and Richard Allen reported.

*Branch Reports*.—San Bernardino reported a numerical strength of 202. El Monte not reported.

Bishop's Agent reported that he had not

received any money since his appointment, and he had not paid out any. Balance on hand \$13.00. Report accepted.

Resolved that H. Godcell be released from acting as District Secretary, and that J. E. Miller be chosen District Secretary.

*Sunday Morning Session*.—Sung hymn '88; prayer by Br. M. McKenzie; resumed by singing hymn 89.

The Lord's supper was administered by Brn. Whitlock and Jones, and the Saints enjoyed the time in the capacity of a prayer meeting; a good spirit was manifested and strong testimony borne. The Elders seemed to be actuated by the award offered to them if they labored in the vineyard. Much preaching will be done here and in the vicinity before next Conference. After the testimony meeting the following resolutions were adopted:

Whereas it has been long the custom of Elders' Conference's to sustain General Church officers; be it

Resolved that we sustain Joseph Smith as President of the Church, and W. W. Blair and D. H. Smith as his Counselors.

Resolved that we sustain the Quorum of the Twelve, and all the lesser Quorums in righteousness.

Resolved that we sustain A. H. Smith as President of the Pacific Slope Mission.

Resolved that we sustain Hervey Green as President of the California Mission.

Resolved that we sustain all District officers.

Resolved that all Elders in the District labor under the direction of the District President, as circumstances will permit.

Resolved that when this Conference adjourns, it does so to meet on the first Saturday in June.

### Nodaway District.

The Nodaway, Missouri, District Conference was held at the Freedom School House, February 14th and 15th, 1874. R. C. Moore, clerk.

Prayer by R. C. Moore.

*Branch Reports*.—Allenville 31 members, all doing well.

Guilford 20 members, all in fellowship.

Platte 32 members, nearly all alive to the work.

Elders A. Jacobson and C. Andreason had attended the Two Days' Meeting at Mount Craig School House, in company with W. Powell, W. Woodhead, R. C. Moore, Ole Madison, C. Christian, A. Bearigo, M. L. Winters, A. Haines, and James Thomas; had preached twenty-seven or eight times in the last three months.

Priests H. Pinkerton, N. Beargio, and A. Kent had traveled and given a great many tracts away.

Treasurer had received ten dollars and had paid the same to the missionary.

The Elders were requested to labor as their circumstances would permit.

C. Andreason resigned as Treasurer and A. Beargio was chosen in his place.

*Sunday Morning Session.*—Opened by singing; prayer by A. Haimes; preaching by James Thomas and A. Kent.

In the afternoon we had a Saints' meeting.

The authorities of the Church were sustained in righteousness.

Adjourned to meet at Allenville, the third Saturday and Sunday in May, 1874.

### Eastern Maine and Nova Scotia District.

The above named Conference was held at East Machias, March 28th and 29th, 1874. J. Lakeman, president; J. C. Foss, secretary.

Minutes of last Conference read and approved. Adjourned to meet the first Saturday in March, it should have been last Saturday in March.

*Report of Branches.*—Kennebec 36 members; Mason's Bay 43 members; May 37; Pleasant River 13; Olive Branch Branch 21 members; Pleasant View rejected; Union 17 members.

Officials present, 10.

Moved we sustain Emery C. Foss as President and Clerk of the Eastern Maine and Nova Scotia District.

Moved we sustain Br. Joseph Smith and his Counselors and all the Quorums in righteousness, with our prayers and means.

*Elders' Reports.*—J. C. Foss had preached 39 sermons, baptized 13, and blessed 4 children.

Samuel O. Foss baptized 9. The rest of the Elders have done the best they could.

Adjourned to meet in Jonesport, on the last Saturday in June, 1874.

### Pittsfield District.

The Pittsfield District Conference convened at Pittsfield, Ill., March 28th and 29th, 1874, at 2 P.M., opened with singing; prayer by Br. C. Mills.

On motion, C. Mills was chosen to preside, and R. C. Hendricks, clerk.

The President made some remarks on the business of the District, its condition and its future prospects.

Minutes of last Conference read and approved.

*Branch Reports.*—New Canton reported 13 members, 1 added by baptism since last report.

Pittsfield reported 21 members, 1 added by vote, and 1 died since last report. Some of the members are rather slack in attending meetings.

*Elders' Reports.*—C. Mills labored most of the time in the Branch; administered to

the sick in two cases, with good success.

Br. J. Goodale held a series of meetings at New Canton; preached three funeral sermons, and joined one couple in matrimony.

Darius Weatherby, H. Huffman, and R. C. Hendricks reported.

Priest J. Miller had preached in the Branch and performed one marriage ceremony.

Official representation, 5 Elders and 1 Priest.

At the request of J. Goodale, the President then read a letter he had received from Br. Wm. Curry, stating that Br. J. Kent had joined himself to some other church.

On motion of J. Goodale, it was resolved that his name be stricken from the Church Record.

On motion of J. Goodale, Br. C. Mills was chosen President for the next term.

Adjourned to meet at 7 P.M., for prayer and testimony meeting. Had a good time.

Sunday morning, preaching by J. Goodale.

One made request for baptism.

In the evening, met for confirmation, and God truly manifested his presence with us.

Conference adjourned to meet at the New Canton Branch, on the 22d and 23d of August, 1874.

## Miscellaneous.

### Personal Notice.

Notice is hereby given, in accordance with a resolution of our late Conference, that Jacob Jensen and Engar Jensen, Lars Jensen and Maria S. Jensen, Anders Ahgaard and Bodil Ahgaard, and Elisah Anderson, having left the Omaha Scandinavian Branch without Certificates of Removal, unless these Saints report themselves to the said Branch, either in person or by letter, within three months from date of publication, their names will be removed from the said Branch record, by authority from a District Conference.

H. NIELSON, *District Sec'y*,  
No. 644, 23d & Cass-Sts.,  
OMAHA, Neb., Apr. 1, 1874.

### Notified to Appear.

Notice is hereby given that Bro. W. F. Beekley, a member of the Glenwood Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, is hereby requested to appear before said Branch, or answer by letter, on or before the 1st day of August, 1874, to account for his membership, from January 1st, 1871, to the present time, according to the laws of said Church. By order of Branch,

E. T. BRYANT,  
*Presiding Priest and Clerk.*

GLENWOOD, Mill Co., Iowa,  
April 28, 1874.

### Bishop's Agent Appointed.

Notice is hereby given to the Church, and to the San Bernardino, California, District; that pursuant to direction, and in accordance with a resolution of the Conference for said District, held at San Bernardino, California, November 9th, 1873, Br. Richard Allen, Senior, is appointed as Bishop's Agent for the San Bernardino District. Saints in the District having business with the Bishopric, may communicate with Br. Allen, at San Bernardino, California.

ISRAEL L. ROGERS, *Bishop.*

SANDWICH, Ill., April 27th, 1874.

### Returns Thanks.

Br. W. B. Fiske, of Central Falls, R. I., would hereby thank the members of the Conference held at Boston, through the columns of the *Herald*, for their generous donation in his behalf in his hour of distress and affliction: and he prays that God may ever deal kindly with them.

Br. Fiske indited the above, and requested me to forward the same to the *Herald*. He is very feeble in health and rapidly declining.

C. N. B.

PROVIDENCE, R. I., April 21, 1874.

### Little Sioux District.

The Saints of Little Sioux District will please meet in Conference, on May 30th, 1874, at ten o'clock in the morning, promptly, to take into consideration the best interests of the District.

JAS. C. CRABB,  
*Pres. Elder.*

### DIED.

At Columbus, Cherokee County, Kansas, April 19th, 1874, of dropsy, SR. SARAH C. RANDALL, aged 40 years, 6 months, and 14 days.

Sr. Randall was born in West Suffield, Hartford County, Conn., October 5th, 1833. She united with the Church at Beverton Boone County, Illinois, January 30th, 1859. (Was baptized and confirmed by Br. Samuel Powers.) Prior to uniting with the Church, she was favored with hearing the voice of heavenly choristers, singing praises to God; and as the sweet cadence fell upon her ears, she resolved to forsake her former ways, and unite her tribute of praise with theirs and give her service to Him who had so richly merited it. After being buried with Christ by baptism, she, in continuance of her love and service of him, received the sure witness of the Spirit, which often spake through her, to the joy of herself and those with whom she was privileged to worship. She was often blessed in affliction through faith and the anointing of oil in the name of the Lord. And when afflicted unto death, she put her trust in the Lord, and said, "Father, thy will be done." She fell asleep in Jesus, as gently as an infant yields itself to slumber upon its mother's bosom. "Blessed are the dead that die in the Lord," &c. Funeral services by M. B. Oliver.

At Keokuk, Iowa, April 26th, 1874, JOSEPH RUSSEL, son of Nathan and Mary SPICER, aged 7 years, 11 months, and 15 days.

At Brooklyn, New York, February 11th, 1874, BR. JOSEPH SQUIRES, Sen.

Br. Squires was born at Quarn, Leicestershire, England, August 17th, 1803. He was baptized into the Reorganized Church of Christ, October 20th, 1872. He died in hope of a glorious resurrection.

At San Bernardino, California, April 3d, 1874, SR. MINERVA WHITLOCK, aged 63 years.

May she rest in peace till the morning of the resurrection. Funeral services by Br. Andrew Ames.

At San Bernardino, California, April 12th, 1874, of consumption, JOHN C. LELAND, aged 24 years.

Br. Leland was born in Illinois. He leaves a wife to mourn his loss. Funeral sermon at the grave by Br. Van Leuven.

[Selected.]

### "THE PROPHET'S VISION,"

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."—Isa. 2: 2.

Mighty of the ancient seers,  
Rapt in wonder, lift thine eyes,  
See the fullness of the years!  
Mark its glories as they rise.  
By thy God-assisted sight,  
Pierce the darkness God hath cast  
O'er the future; till in light  
Shines the future as the past.

What though many an age may roll,  
E'er the promises be sealed,  
God hath comforted thy soul,  
By a vision fore revealed;  
Time hath at his bidding fled;  
Space hath vanished away;  
Chosen seer, lift up thine head,  
Rise, behold the latter day.

See the heavenly Zion stand,  
As a general resting place;  
Thither come from every land,  
Children born of every race,  
What a mountain temple! See!  
Strangers, pilgrims, brethren come  
Pouring in incessantly,  
Finding each a long lost home.

War at length is heard no more;  
Enmities forever cease;  
Meekly reigns on every shore  
Universal, endless peace.  
Now the world is like a child  
Gently sleeping at the breast;  
With the parent reconciled,  
And within itself at rest.

God, mysterious Three in One,  
All earth's family adore;  
Bow no more to wood and stone,  
Worship sun and stars no more.  
Man, to praise his Maker, vies  
With the brotherhood above;  
Men and angels harmonize,  
Earth and heaven are full of love.

*Bolton, Lancashire, Eng.* R. W. MARSLAND.

Never be cast down by trifles. If a spider break his web twenty times, twenty times will he mend it. Make up your mind to do a thing, asking the Lord's help, and believing that he will help and you will be better enabled to do it.

Trust not the praise of a friend, nor the contempt of an enemy.

One riseth by another's fall, and some do climb so fast;  
That in the clouds they do forget, the climates they have passed.

## Selections.

### The Testimony of Christ.

In our time, ideas of morality have a strong hold on men's minds, while spiritual faith is comparatively weak. The world at large is more sensitive perhaps than ever before to the power of moral ideals. The great principle of universal love to man never stood so strong as to-day. It pervades creeds and philosophies the most diverse from one another. There is a strong philanthropic element in the systems of men as far from Christianity as Comte and Mill. There never were so many agencies of active benevolence, both within and without the Church, as now. So, again, the great virtue of devotion to truth finds at this time the widest and most eminent exemplification. Here, at any rate, the moralist may heartily thank Natural Science, whose constant word to her votaries is that every prejudice and prepossession must yield to the evidence of fact. Such a discipline develops a prime element of character. So, again, the wide revolt against creeds is largely an evidence of an earnest desire for truth, that will not accept any comfortable substitute. We might go on to illustrate in many ways, how, with all its faults, this age strongly apprehends and seeks some of the noblest elements of human character.

On the other hand, men are weak in their apprehension of what lies above and beyond the present life. They perpetually ask in their hearts, Is there a God? Is there a life beyond the grave? And often the heavens appear empty to them, and the grave is as the end of all things. They cannot rest in these negations. There is an inextinguishable and divine hunger, which craves the consciousness of a higher Love and Wisdom enfolding man, and a fulfillment hereafter of the broken promises of this life. In the words of Paul, men are "feeling after God, if haply they may find him"—and but few have realized the Apostle's assurance, "He is not far from every one of us."

A philosopher might perhaps trace the historical causes of this partial paralysis of faith. He might find it largely in the sudden breaking down of the external authorities on which men had come to lazily lean for the certification of their religious beliefs. The Church, the creeds, the Bible itself, can no longer satisfy the enquiring mind by the simple *ipse dixit* of their authority. And this revolt of reason is full of promise for the ultimate future; it is a sign that men will not take God at second-hand; that they yearn toward that immediate soul-assurance, that direct consciousness of the Divine presence, which is the rightful possession of the sons of God. But there is a

certain interim, when the authority of others has ceased to satisfy, and the soul has not fully developed its own highest faculties; when the crutches have been taken away from the convalescent and he is not yet sure of his own feet; and this is the period of disquiet, and at times almost of despair.

Another cause of the weakening of faith in our time might be found in the absorbing claims of material science; science which has great truth of its own to impart, even upon the spiritual side of things; but which being exclusively followed dulls by disuse some of the noblest faculties of the mind. The soul of man was designed to fly as well as to walk, but some of our modern teachers would never let it leave the ground. They are sweeping in their contempt for "things unproven," for all that does not present credentials to the senses. But the visions of Plato are after two thousand years a reality and a mighty power among men; and the dream of Bunyan moves human hearts in a way that the wonders of the spectroscope cannot rival. It is still true that man cannot live by bread alone.

But we shall not attempt to fully analyze the causes of the eclipse of faith. We are concerned rather with the fact itself, and with another fact which touches it. Men, we have said, even in their doubts as to God and a future life, are at this time highly sensitive to ideals of moral excellence. They respond to sentiments and still more to examples of truthfulness, of courage, of self-sacrifice. A great soul has power over them. And truth that comes through a moral medium—ideas generated in an atmosphere of love and heroism and magnanimity—come home strongly to men. In other words, whatever our disbeliefs, most of us profoundly believe in goodness; and we incline to believe that a man who has practically learned the secret of noble living has somehow got near to the truth of things. For we feel that the highest test of truth after all is its working in life; and the beliefs that bear the fairest fruits in character are likely to have the deepest roots in truth.

History brings out this fact: the man who stands incomparably above all whom we know in the perfection of his character was possessed above all others with absolute, unwavering certainty of a Divine Father who cares for men, and a life of which earth sees only the beginning.

To the coolest and most unpartizan critic, the life of Jesus exhibits a loftiness of moral attainment, a many-sided perfectness of character, which constantly excites new wonder. His words and acts touch the deepest springs of moral life. It is impossible to sum up in any word, or in any single view, the various aspects of nobility and moral loveliness which appear in him. If this seems to any one the language of ex-

aggeration, let him thoughtfully study the records of the four gospels; dismissing for the time all theological doctrines, all theories about the superhuman nature of Jesus; looking only as in any other biography at the traits of personal character. Such a study may go on for years, bringing constantly to light some new and exquisite feature in the portrait. We feel in the character of Jesus something that is unfathomable. When we seem to have measured the full meaning of some characteristic incident, it suddenly opens new depths to our gaze. Or, if we examine the teachings of Jesus on the subject of character—the theory, so to speak, which, in an unsystematic way, he set forth as to the true method of moral development—we feel that he possessed the inmost secrets of the science of right living. He strikes far deeper than any teacher that had gone before or that came after him. The best conceptions of heathen philosophy, the highest schemes of self-culture that modern thinkers have propounded, are meager and lifeless compared to the simple words in which Jesus touched the springs of conduct. Whatever trust we instinctively give to living goodness, to practical mastery of the secret of right living—that trust we cannot help giving to the Christ of the Gospels.

Now, if ever man fully believed in God and immortality, Christ so believed. That faith was the very ground and atmosphere of his life; it underlay and pervaded everything he did. "My Father" was with him the ever-present fact. His whole moral teaching has as its keynote the soul's immediate dependence on God. The aim of his whole career, and of every part of it, was to bring men to vital consciousness of a heavenly presence with them. He taught morality, but the beginning of morality was to be "poor in spirit," to seek supply from the Divine fullness. He relieved physical suffering, but he never ended there; always the relief was connected with faith—with a conscious taking hold on the Divine mercy. He presented himself as all in all, the bread of life, the water of life, the light, the way, the truth, the life. He offered himself as the visible expression and symbol of the Father. The nearer he drew to the end, the more clearly he declared this highest significance of his life; and that in him the Father was revealed; and that evermore men might come into direct fellowship, that should never end, with that God whom he had disclosed to them.

In the Christ of the New Testament, moral and spiritual truth perfectly blend. In that combination there is special attraction for the disposition of which we have spoken, which firmly holds to the idea of goodness, but grasps with difficulty the idea of God. In this record we come into companionship with one who satisfies and stimulates the

highest moral feeling in us, and from whom there radiates that serene certainty of God and immortality which our hearts crave. And it is the men who have drunk of this inspiration, and who in their own lives reproduce the life of Christ, that will have power to lead others into the light.—*Christian Union.*

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# THE TRUE LATTER DAY SAINTS' HERALD.

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

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

Vol. 21.

PLANO, ILL., JUNE 1, 1874.

No. 11.

## The "One Faith;"

OR, THE GOSPEL—WHAT IS IT?

In this age of many faiths, each claiming to be the *true faith*, it may be well for the honest in heart, to inquire whether these claims can be severally granted; or whether there is but "one faith," and this, (with the principles composing it), so clearly taught that it can be understood, and intelligently acted upon by the general mass of mankind.

In determining this matter, we must understand that the various religious parties of the day, claim that they believe and teach the gospel of Jesus Christ.

If they mean by this that the gospel which they preach consists of certain plain Scriptural truths, or facts, with promised blessings; and of certain conditions upon which these blessings will be granted by the Eternal Father through the Lord Jesus Christ; and that upon these points they, as parties, severally believe and preach alike, then we must endorse their claims. And if the faith produced by hearing and accepting these facts, promises, and conditions, is all that they claim to be the faith of their respective organizations, then we must admit that there is but "one faith" taught; but if they call their respective views of church government; of the character and location of God; of the nature of Jesus Christ and the relationship he sustains to the Father; of the character and office-work of the Holy Spirit; of their views of the object and mode of baptism; of the state of the dead; of the time and manner of the

Whole No. 299.

resurrection; of the place, character, and duration of future reward and punishment; and of many other points of Bible doctrine, if their teachings of these things is the gospel, and the belief of them the "one faith," then we must do violence to our reason and common sense, and thereby undertake that which is an impossibility to admitting the assumption. For this obvious reason, namely, that upon these items of doctrine, and others that might be named, there is the utmost disagreement of sentiment or opinion; the most extreme opposite views being held by different parties; and that should the position of one party be true or Scriptural on one, or few, or many, or all of the various items of gospel doctrine, then the position of another party upon the same item or items, if it is the opposite of, or contrary to, or conflicts with and contradicts the position of the other, cannot be true or Scriptural. And when we say Scriptural we do not mean that men can not or do not take a verse or two here and another there, without regard to the context, or without understanding under what circumstances the words were spoken or written, and from these isolated texts, make them in connection with others teach any doctrine they please; and this can be done with any book, historical, scientific, philosophical, religious, or political; but we mean by the term, Scriptural, that which is definitely, distinctly, and plainly taught by one or more of the writers of the book.

By way of illustration of our meaning of the antagonism of religious ideas,

and the impossibility of reconciling one with another, we present the views of several prominent parties on the subject of the future condition of mankind.

It is held by one class that the result of the coming judgment of the great day, in which God shall judge the secrets of men's hearts by the Lord Jesus Christ, will be that the finally impenitent must be consigned to a "state of endless misery;" to an "eternal life of torment."

Another party affirms that the same class is "destroyed," "consumed by fire," "burnt up root and branch," and "become as though they had not been," "entirely extinct."

"A third party affirms that neither of these is the correct idea of the "eternal judgment;" but that "all mankind will finally have an eternal life of happiness and peace," or, in other words, that "all will be saved."

These several conflicting views are claimed, and also most strenuously urged and defended, by the respective parties, as being "gospel truth;" as forming a part of the "one faith." But we submit this fact for the consideration of the candid reader, that truth does not conflict with truth, and that whenever any principle, law, fact, or statement is demonstrated to be true, (or even admitted to be possibly true), then that which contradicts or nullifies it, or which, in the very nature of things, cannot be reconciled with the other, must therefore be false; or if the one is reasonable, and possibly true, then the other must be doubtful, and apparently false. Thus if it be true that the Scriptures do clearly teach that the wicked are to be blotted out of existence—are not to continue as conscious entities—physically nor spiritually; but are to cease existing anywhere, and in any shape or condition, as conscious, intelligent beings, then it is not, and *cannot* be true, that they are at the same time alive in hell, in conscious torment, or that they are saved, and living in heaven. On the other hand, if they are all finally saved; are consciously alive in the celestial kingdom of God, then they are not, and cannot be destroyed in the above sense,

and yet be alive in a place or state of torment.

The Scripture cannot teach but one of these positions, if it teaches either; for if it did, then it could not be, (in that particular at least), the word of God, and he is not the unchangeable, invariable being which the same Scripture represents him to be, one in whom is no "shadow of turning," and whose "word is truth."

But this clashing or conflicting of belief is not only seen on this subject alone, but it may fairly be stated that it is the case on nearly every item of what is called Scriptural doctrine; and that doctrine or portion of doctrine upon which there is an entire agreement, (if there be any), cannot be called "the gospel," or "the faith," as a system, but simply a fragmentary part of the gospel, and therefore is totally insufficient towards producing what is termed in the Bible the "one faith," or the "faith of the gospel."

We admit that the peculiar tenets of any one of the multitude of religious parties claiming to be the Church of Christ, is the "one faith" of that party, but not the "one faith" of Bible teaching, except indeed it can be shown that that party holds, in all points, the same doctrine that was held by the Church of Christ in the first century of the Christian Era. And therefore it becomes our pleasant duty to examine the faith of that Apostolic Church—and consequently the faith of those who prior to that day, and since that time, have similarly believed.

We would, at the outset of our examination, look at the definition of some of the leading terms which will be most freely used, particularly the words *faith*, and *gospel*; so we inquire,

WHAT IS FAITH?—We are told, by human teachers, that it is "belief;" a "tenet held;" "trust," etc., and, as concerns the bare meaning of the term it will do, but, if Scripturally defined, faith is found to be "The substance of things hoped for, the evidence of things not seen;" or, as we think more properly translated, the "Assurance of things hoped for," because it can hardly

be admitted that faith is the *substance* of a thing hoped for; inasmuch as the *substance* of a thing would be the thing itself. "Assurance of, or confidence in things hoped for, and a reception of the evidence, or a belief in the evidence of things not seen is faith—is *the* faith.

Now, with this definition before us, we see that a belief in the testimony of events not seen by us, but declared by the eye witnesses of them, and a confidence or trust in the fulfillment of things promised or revealed, which, as yet, have not come to pass, is faith; because no one can hope for that which he already possesses—for we "hope for that which we see not,"—and it embraces the *past*, the *present*, and the *future*. We inquire further:—

WHAT IS THE GOSPEL? (as a term, merely.) We answer that it is simply "good news," and "glad tidings." The things about which it is the good news, or what it is constituted the glad tidings of, we will examine hereafter; but we will say that it is good news of *salvation*, and that it declares the reason *why* we need to be saved; *how* we are to be saved; *where* we are to be saved; and *when* we are saved; and that these propositions, when examined, show the gospel to be composed of facts, of promised blessings, and of conditions or terms upon which the blessings can be realized. We will now ask:—

HOW DOES FAITH COME?—And the answer is, "Faith cometh by hearing, and hearing by the word of God;" and "how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent."—Rom. 10: 14-16. However it is assumed by some that faith is a gift of God, and being this, that none can exercise it unless it be divinely and directly conferred on them; or, in other words, that no one can believe, unless it is given him of God so to do. Hence, it matters not how plainly, or to what extent the gospel is preached; and no matter how fully qualified a man may mentally be for believing any principle, any truth, or any doctrine, he cannot believe or exercise a "saving faith" therein until

such a time as God chooses to endow him, through his Spirit, with an especial faculty to do so. And, therefore, as man cannot otherwise exercise faith, should God *not* give this superhuman power. No one ever has done, or ever will be able to exercise "saving faith;" and as no other faith than this will avail anything, so all who do not receive this power must be lost; and, if it so be, that God only confers it on a few, then such alone are eligible to salvation, or are the elect.

But, if God is "no respecter of persons;" if he is willing to save all; if he invites all to be saved; if he is "not willing that any should perish," then he is of course willing to give this power to all. And as the purpose for which it is given is the creation and exercise of "saving faith," therefore *all* receiving this power, for this purpose, will be saved; for if it is not his purpose to save such, he would not give them this faith, inasmuch as they cannot be saved without it and cannot exercise it by virtue of any natural power.

And, furthermore, should he withhold it from any one, that soul cannot be justly condemned for his unbelief or failure to believe, inasmuch as God has withheld the power or ability to believe from him, and he cannot exercise it, unless the Lord especially bestows it upon him.

But the declarations of scripture, like the following, plainly indicate that the exercise of this power is a voluntary act on the part of man, and that he has the ability to exercise it if he will.

"He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned."—Mark 16: 16.

"That whosoever believeth in him should not perish, but have everlasting life."—John 3: 16.

"And whosoever will, let him partake of the water of life freely."—Rev. 22: 17.

"Ye will not come unto me that ye might have life."—John 5: 40.

There are many others of similar import. The history of the past teaches us that such power unto life and salvation was exercised by those who heard the gospel in the days of the early Church, as the following texts show:

"But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women."—Acts 8: 12.

"Peter said unto them, men and brethren, ye know that how a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe."—Acts 15: 7.

"And many of the Corinthians hearing, believed, and were baptized."—Acts 18: 8.

"And they said, believe on the Lord Jesus Christ, and thou shalt be saved and thine house."—Acts 16: 31.

There is a "gift of faith," but it is not that which is given to unbelievers to enable them to believe; but it is a "spiritual gift," or a gift of the Spirit promised to such as have believed and obeyed the gospel; and who, by the Spirit, have been baptized into the one body, or Church. We now inquire:

WHAT IS THE FAITH?—Or what are the facts or truths to be believed? Remembering that "Faith" is the assurance of things hoped for, the evidence of things not seen;" or, in other words, the result of this assurance and evidence. It does not follow that because the principle of hope is first stated, or is presented as the first proposition, that, of necessity, the things hoped for are to be first believed; because it appears that the *first* step to be taken, in the exercise of the faith under examination, is the belief in God; for as Paul says, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11: 6. In order to believe in God, whom we have not seen, it is requisite that we should receive the "evidence" of his existence; of his character; of his attributes; of his will or mind; of his location, from those who have seen him, or to whom he has revealed himself, his character, location, etc.

To believe that God *is*, is to believe that he exists. In order to believe this, we must understand in what form, shape, or manner, and where he exists.

The common, or what is called the orthodox teaching on this subject, is calculated to destroy faith in God, or that he exists; and instead of producing *faith*, it creates the blankest *unbelief*;

and instead of being orthodox, it is decidedly heterodox, and contrary to the established scriptural doctrine. It does not teach that God *is*, which Paul declares that "he that cometh to God *must* believe," but rather that God *is not*, for it says, "He is without body, parts, or passions;" and "whose circumference is everywhere, and whose center is nowhere," and that he is a "Spirit," which *they* define to be "something that is immaterial, indivisible, indissoluble, invisible, uncompounded, simple essence, with no exterior nor interior surface; without weight, shape, size, or color; and that can in no wise come in contact with matter."—Prof. Luther Lee, Methodist Commentator.

Now if God is a Spirit, (which we don't deny), and a Spirit is just what the above language describes it to be, (which we don't believe), then there is no God; for the above description is an accurate one of that great unknown principle, person, thing, or power, or whatever it may be, that we call NOTHING. Of course *nothing* has neither body, parts, or passions.

Therefore we put it thus: That which has no body, parts, or passions, is nothing, or does not exist; and as, according to so called orthodoxy, (*alias* Atheism), God has no body, parts, or passions, therefore God is nothing, does not exist, and there is no God.

If the doctrine of the so called Evangelical, or Orthodox religionists, is so radically erroneous and Atheistical, on one of the most important, and indeed the first and most essential principle of christian doctrine, how can we expect them to be right on the principles which follow? How can we expect them to be taught of God, and to receive of the Spirit of God—which is to "guide into all truth," and to "take of the things of the Father and show them unto you," as Jesus promised the disciples—when it is so essential, in order to come to God; in order to believe that he *is*, which latter theory their theology, as we have shown, negatives? A theology that is so far from the truth on this subject, cannot understand how a God of this description could reveal, or has revealed

himself in times past to the prophets and apostles; however much they may try to believe that he has in some way revealed his will, but in such a way as to be understood in a figurative or mystical manner; and, therefore, being such an *unknown* and *unknowable* God, they cannot see how he can reveal himself now, and therefore they do not BELIEVE THAT HE DOES.

T. W. SMITH.

*To be Continued.*

### Answer to "A Request."

Br. Holsteen will please pardon so long a delay, for it was not designed. That which must be done, often crowds out that which we would like to do.

The writer of the article, "Presidency and Priesthood," nowhere stated that "the Church of Jesus Christ, *in its purity*," was driven into the wilderness and there received a transformation. The wilderness, we take it, is the "wilderness of sin;" and for the Church to be in its purity; to be filled with wisdom; to be in the light, and at the same time be without light; be blind in the "wilderness," would indeed be a contradiction.

The phrase, "Jerusalem Church," used, refers to that ecclesiastical organization known as the Church of Christ, which was established at Jerusalem, a little over eighteen centuries ago, by Jesus and the apostles. That organization continued more than a day or a year; for a century later it was no less the Church of Christ, the "Jerusalem Church," if you please, than when it was first organized.

Who would think, that by the use of the terms "transmit," "transmission of church," or "handed down," etc., that any one would conclude that the writer should be understood to mean, that Jesus, Peter, Bartholemew, John and others, should have lived unto the present? Or, that by using the word "apostasy," that Jesus, Peter and Paul must necessarily apostatize? Or, again, that for the Church to have been transmitted, that the people comprising said Church, in the first, second, and third centuries, should have lived until the present state? No one! Its too preposterous!

Then what do we understand by these terms? Why that the essential elements which were introduced and combined to establish the Church, remained intact, in one unbroken chain, by which new accessions were made; and after the manner of their predecessors, under the direct guidance and sanction of God; and thus was her existence continued.

The Church did continue for some centuries, as is believed, until the spirit of wickedness and apostasy became so prevalent, that the Lord withdrew his Spirit, and she was given over as unclean. The light of Christ went out, and the spirit of the wicked one went in and assumed complete control. Yet she was *the Church*; but what Church? The apostate "Jerusalem Church." Did all who belonged to her, from the time that Jesus ascended until the day of her rejection, apostatize? No, only those who lived at the time of said apostasy, (let that have been when it may), constituted the acknowledged "Jerusalem Church," until the very day of her rejection. So I think!

The apostasy was not the work of a day, or week, but of years. When Paul was preaching the apostasy was prevalent, and still more so when John was declaring the word in Asia; yet she was the acknowledged and owned Church of Christ. As years rolled away she continued on the wane, by reason of the introduction of false philosophy, heathenism, and idolatry, until her cup was full; then God withdrew his favor, and the "Jerusalem Church" was disowned, and existed only in name. Out of this blind, forsaken, contending, apostate element, was constituted, not in a day, but in due time, that politico-ecclesiastical government known as Papal Rome; "the organized apostasy, with celibacy as its speciality."

The paragraph referred to in my article does not read, "the Church of Christ in its *purity*," but that "She should *drink in the spirit of superstition and idolatry*; and that God would cast her off as unworthy of his favor." Who would have supposed that any one would have concluded from the above, that the writer wished to say, or *did say*, that

the Church in its most perfect hour apostatized, and the next day become anti-christ? By reading page 406 of the *Herald*, it can be readily ascertained in what sense the phrase "Jerusalem Church" is used; for it is there emphatically stated that "God took away her beautiful apparel; tore off her diadem of stars; took away the glory by which she was illuminated; \* \* \* and by and by she," the Church, (not in her purity, but in her apostate, rejected, and newly organized state), was "exhibited." Some length of time is here indicated.

We are living in the government of our fathers; but who is living with the fathers? They established a republic, and we live in it; but who enjoys the society of Washington and Jefferson? No one! Because the same form of government, and the same principles of freedom and liberty on which it was founded, have come down to us in one unbroken chain, we say that we live in the republic of our fathers. They lived nearly a century ago,—we at the present. If the people should become rebellious, and should establish an empire, what would we say then? Why, that the republic of our fathers was transformed into an empire. In its purity? No; but in rebellion and bad faith.

So I say of the Jerusalem Church; that while the beginning was all right, and so continued for a time, yet that she finally completely apostatized, and the Lord disowned her. The rejected elements were combined and set on the scarlet beast

It seems to me that it is not necessary to write a lengthy article in response to this question; neither to give special reference to prophecies; or citations of history, more than has already been given, to prove that there was to be a general apostasy; yes, an entire overthrow of the ancient Christian Church.

I wish, however, here to call attention to Br. Holsteen's article, found in the *Herald* of January 15th, and February 1st, 1873. I have neither time nor disposition to examine it at length, but think that it may not be amiss to invite attention to some parts of it, which bear directly upon this subject.

Br. Holsteen there gives two reasons why he thinks the twelfth of Revelations is not better understood: first, that the reckoning of time used in the Revelations of St. John, is misconstrued, and secondly, it is supposed that the events foretold by the visions and prophecies of our chapter, have transpired, when they are actually yet in the future.

The first of these, I see by the last *Herald*, he and Br. Brand are in a fair way of settling. I am not disposed to either add to, or to take from their line of thought; I bid them good success. It seems to me, however, that already there is a little hair splitting going on, and possibly we may yet need the aid of a lens to enable us to see the point; still we look for satisfactory results. But to the second reason: Br. Holsteen interprets Rev. 12:6, and 14, to mean that the "woman" in the "wilderness" would be fed and nourished by the hand of the Almighty, and would receive his especial guidance and protection. But the language is, "*they* should feed her there;" "*she* is nourished," etc. *They* means more than one.

Before she was driven into the wilderness she was delivered of the "man-child," and the emblems, which were the insignia of her true character, were removed; the sun did not clothe her; nor did the stars adorn her brow after this fatal period. No traces of these adornments can be found in her history for ages. Could she have been acceptable to the Lord in her changed state, and have been specially directed by him, and yet have no emblems to identify her? It is not reasonable.

Because of her infatuation and love for the world, the flesh, and the devil, she became divorced from her espoused husband, (Christ), and he cast her off, and she went into the wilderness after her lovers. Her bridal dress became completely changed from what it was in early youth; changed to suit the taste of her paramours. She now attires herself in silks, fine twined linen, precious clothing, silver and pearls; kings put on her the purple and scarlet robes, and place a golden cup in her hand, and

make her the mistress of the world; as is clearly shown by Nephi, and John, as follows:

"And it came to pass that I beheld this great and abominable church; and I saw that the devil was the foundation of it. And I also saw gold, and silver, and silk, and scarlet, and fine twined linen, and all manner of precious clothing; and I saw many harlots. And the angel spake unto me, saying, behold, the gold, and the silver, and the silk, and the scarlet, and the fine twined linen, and the precious clothing, and the harlots, are the desire of this great and abominable church; and also for the praise of the world, do they destroy the saints of God, and bring them down into captivity."—1 Nephi 8.

In this awful degenerate and estranged state, who would she expect to "feed" and "nourish" her? Certainly not the one who had cast her off because of her abominations; but kings become her protectors and lavished the wealth and splendor of empires upon her. They were the ones who *fed* and *nourished* her, and with whom she lived in all manner of delicacy, wantonness and wickedness, until her real name, with her illustrious kindred, appears in Rev. 17: 5. Br. Holsteen says:

"If we should claim that the going of the woman into the wilderness, \* \* \* has taken place at any time, we should be able to show how she was with child; \* \* \* how she brought forth a man-child; how it could be said that two wings of a great eagle was given her; \* \* \* that the place in the wilderness was especially prepared for her by God."

All this answered, and then fail to point out where the earth opened and swallowed up the flood of water, (which was sent after the woman by the dragon), we would fail to make out a clear case; for Br. H. wishes to see the hole where the flood went in. It is rather strange that he did not ask us to show on what part of the globe Lucifer fell when he was cast out of heaven. I should have answered that it was per-haps on Look Out Mountain.

I can't see that answers to all these questions are strictly necessary in order that the matter may appear clear. We very readily believe that a mountain lifts its tall head above the surrounding hills without being furnished with the

evidence as to how it came to be thus; for it is enough that it stands out there in bold relief. We believe that the sun shines, without demanding as to how it shines; that a tree buds, blossoms, and bears fruit, without the knowledge as to how all this is brought about.

Why not believe, then, that the Church went into the wilderness, when prophets have declared that she was to go there; and when history comes to our aid and vividly delineates her journey into darkness. We can see her in the gloom of the past; can follow her trail among kingdoms and empires, without asking when or where she entered the "wilderness;" or who were her escorts; or who were her vindictive pursuers; or how many were swallowed up in the earth.

However, it is not so very difficult to answer some of these inquiries. The "wings" were the power given her, by which she was able to save herself by flight from utter destruction. She was in the wilderness with the "kings of the earth," and "nourished" and "fed" by said kings; she was delivered of the "man-child" when the power of God was taken from her. "The kingdom of God is not in word, but in power."—1 Cor. 4: 20.

In the wisdom of the Almighty she was permitted an existence, that her name might not be blotted out from under heaven, nor her identity be utterly destroyed. The world was given up to the desires of their hearts, and reveled in all manner of iniquity, because their deeds were evil; they loved darkness rather than light, hence were in the "wilderness." She received the name, "Christian," as a barrier against the blotting out of all vestiges of that beautiful code which was given her in the days of the Savior, to the complete rule and re-establishing of Paganism, with all of its cruel and withering blasts of proscription and idolatrous absurdities. And again, that the prophets might be fulfilled, the coming out of the wilderness commenced when the angel Moroni came down from heaven and discovered to mortals the sealed book for ages lost; and delivered unto Joseph, the choice

seer, the authority and power of the kingdom, for the proclamation of the gospel in the last days. Hence the Lord says:

"And they shall go forth with my words that are given through you; yea, they shall know of a surety that these things are true. I will give them power that they may behold and view these things as they are; and to none else will I grant this power to receive this testimony, among this generation, in *this, the beginning of the rising up, and the coming forth of my church out of the wilderness*; clear as the moon, and as fair as the sun, and terrible as an army with banners."—B. of C. 4: 3.

This is too plain for comment! The gospel is now being declared to the nations, and this princess of the kings of the earth, with all of her corrupt and vicious kin, are invited to break off from their lovers, with all the infatuations of the world; and to come and put on new attire; to throw away the purple and scarlet, the silver, gold, and pearls, and the embrace of kings, and to put on new clothing, and clean linen, pure and white, which is the righteousness of Saints.

But will she come? Ah! it has not been hers to mourn and repent; she has borne aloft the emblems of power and ruled the world; she absolves sins, rather than seeks to be forgiven; she has made herself cruel and unrelenting. Repentance is too ignoble for her, for she wants the world to acknowledge her infallible, and to recognize her universal right to rule. So she turns away in haughty disdain; like an old mistress she loves the banquet and the dance; the midnight revels and sumptuous feast, with her affinities and daughters; with all that can administer to passion or pride. But her end will come. When the unoffending and innocent who have been decoyed into her woof of iniquity shall have been gathered out from her embrace by the truth of the gospel, she shall be burnt with fire.

"Rejoice over her thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."—Rev. 18: 20.

Again; Br. Holsteen seems to be very much opposed to spiritualizing the word, but he finds no difficulty in believing that the "wings" of the "great

eagle" were not literal wings, but only "a power of motion against which opposition is useless." He tells us that the "flood" means an army; but can't see but the opening of the earth must be a literal cavity in the ground. He informs us that the "great red dragon" was not a literal one, but "a combination of worldly powers;" yet, he does not see anything but a literal "wilderness;" and that the "man-child" can be anything but a literal boy,—a Moses man. A parabolic dragon, with a figurative tail, casting down metaphorical stars, and belching forth an allegorical flood, is descried at once; but anything less than a literal wilderness, a literal man-child, and a literal opening in the earth, is an inexcusable deviation from the admonition given, to give everything a *literal rendering*, as much as possible. More anon. WM. H. KELLEY.

### The Grange Movement.

*Editor Herald*.—In the *Herald*, No. 5, under date of March 1st, 1874, I find an article, headed, "The Grange Movement," in which the writer, like many others, has a very wrong conception.

First, he says, "The avowed object of the order is to break down monopolies, and stop the wholesale plunder and corruption in our public offices."

In this view he is correct; now I would ask him or any other honest man, what objection they could have to this? Is it not time that this public plunder and corruption was stopped? Have not the people borne it long enough? Has not forbearance ceased to be a virtue? The cries of the widow and orphan answer, Yes. Then is it not the duty of every honest man, regardless of religious or political proclivities, to join together to bring about this much needed reform. We think it is; as it does not interfere with our religious views in any respect; but on the contrary, it stimulates us to a greater diligence in keeping the commandments of God, as he designed in the creation of the human family; that is, to love our neighbor as ourselves, and to keep ourselves unspotted from the sins of the wicked.

We are also admonished to seek honest men to administer the law. We also understand that the laws of our nation were framed by inspiration; if so, is it not our bounden duty to see that those laws are preserved, regardless of politics or party favor. We want the voice of the people which we have so long been deprived of in consequence of party issues. We have been casting our votes for party regardless of proper executives, which we as Saints have long seen the folly of. It has had a tendency to separate us, instead of uniting us, as our every move should.

Again he says, "Railroad presidents, judges, politicians, and editors are leaders of the Order." In this he seems to be better posted than we are, for we know of none such; for all such are particularly excluded from our Order. They are the ones who have so long cankered us.

Again he says, "It costs us \$65 to organize a Grange;" while it only costs us \$15 to organize a local Grange, the rest of the \$65 remains in our treasury, to be disposed of for charitable purposes, or otherwise, as the Grange may direct. Our monthly dues are for defraying contingent expenses and charitable purposes incident to such Orders. Hence we all feel well repaid by the associations and general information gained by the same.

Again he says, "We should seek wise men, but not secretly." Now do our acts show that we do it secretly. Have we not invited all men to aid us in the much needed reform? I cannot see any secrecy in this.

Again he says, "We should keep ourselves unspotted from the world." Now there is a possibility of a man becoming so self-righteous as to lose sight of his real responsibility towards his fellow man. I do not understand that alienation has a tendency to bring sinners to repentance. We should show by our daily walk and godly conversation that we are worthy of our profession; that thereby they might be constrained to fall in with the overtures of mercy, and become united with us. We read that our Savior ate and drank with publicans and sinners. Now are we superior to him

that we should not do likewise? If we will follow in the footsteps of him in all things, I am sure we shall not do wrong. Hence the word "world" I do not understand to mean the honest people of the world, but the sins of the world, or of the wicked of the world, are what we should come out of. Our circumstances are such by creation that we cannot keep from mingling with the people of the world; for we read that the wheat and tears grow together until the time of harvest, when the Lord himself is to separate us. It would be setting ourselves up as judges of men to say that we would not associate with those that are not of our faith. We know not what God has laid up in store for those that we might condemn. He says it is for us to do good to all men, and leave the judgment with him. These are principles taught by the Grange, and if this is serving mammon, I cannot see it.

Again he says, "All things should be public and not secretly." Now let us see how this compares with scripture. God says he reveals his secrets to none but his servants the prophets, and if we wish to know the mysteries of the kingdom, we must enter in at the gate. Moses saw things unlawful to utter; we shall not let the left hand know what the right doeth; Christ told them to go and tell no one; hence, we see that there are secrets in heaven.

Again, are not the councils of the Church kept secret; are there not secrets in every family; why not make these things all public? The answer is, We should not "cast pearls before swine." Then why should the Grange cast their pearls before those that are daily seeking their overthrow. The merchants, railroad rings, coal rings, manufacturing rings, money rings, doctors, lawyers and priests are all combined against the laborer; why should not they combine for self-defence. He that will not provide for his own household is worse than infidel. The secret societies referred to were not known to any but their own body, who were sworn to acts of dishonor; while ours is known to all; hence we cannot justly be compared to them, and our terrible oaths

and covenants, all honest men and women can subscribe to, without remorse of conscience. Our motto is, "A wise head keeps a still tongue;" hence I think the worthy brother is judging us by the worst of all enemies, the spirit of jealousy. Hoping that he may be able to see more clearly, I am ever yours,

W. C. MATTHEWS.

MANTI, Iowa, March 8, 1874.

### The Seer Was Right.

I have been reading portions of the history of Joseph Smith; and the more I read of his writings, labors and trials, the more thoroughly grateful I feel that some one dared to think and speak and act contrary to incorrect public opinion.

And though there are a few things which, for his own and the Master's sake and the honor of the cause I love, I wish he had not written, yet they were errors, (if such they were), for which he may well be excused, and which every apostle and prophet, and indeed every reformer, before or after him, has imbibed.

The code, as given by Moses, though probably the very best that could have been given at the time and with his surroundings, cannot be reconciled with the higher law as revealed by Christ; yet he doubtless thought that if Israel could be kept from idolatry, they could be kept from all sin; and, properly understood, he was right. For if we loved God supremely, and our neighbor as ourself, what sin could we commit.

The apostles and prophets of the first century doubtless thought that all that was needed to make men what they ought to be, was to make them christians; and if to be a christian meant to be like Christ, they were right.

Every whole-souled temperance lecturer thinks that if strong drink was banished from christian lands, christians would cease to disgrace christianity by crimes that outrage humanity. And with a few ifs and provisos, they are right.

Joseph the Martyr doubtless thought that if men could be made to believe that the hour of God's judgment had

come, they would fear to offend even in thought, and would do exactly right. And judging from his standpoint, who would not have thought the same?

That a servant of God should make no compromise with sin is evident; but that circumstances sometimes compel men to choose the least of two evils, is also evident. And while I regret a few of his decisions, I think him far, *very far*, ahead of the day in which he lived; and his standard of right was the highest that could then have been raised. I have no wish to find fault with him, but let us take up the work where he left it, and go on towards perfection; and when we have risen to the highest type of moral, social, political, and religious excellence of which we are capable, our children, treading in our footsteps and far beyond us, will have occasion to pity our weakness and blush for our sins.

If this were all, happy would it be for us and them; but it is not all. Bad men and women will point to acts and decisions forced upon us by circumstances which we could not control, as an excuse for crimes which they might have avoided.

Do not, brother, fling the arrows  
Of reproach and contumely,  
At the name of him whose labors  
Brought the gospel light to thee.

Do not wound the virtuous living,  
With the errors of the past;  
Lest they sink beneath the burden,  
Weary, overcome, at last.

Do not fasten cruel fetters,  
On the limbs of those who go  
To break off the yoke of bondage  
From those dupes of shame and woe.

By the weary years of trial  
Which the Martyr did endure,  
To restore the long lost gospel  
Your salvation to secure;

By the hope of untold glory;  
By that dear bought endless rest;  
By the faith that points to heaven,  
Gives to life its purest zest;

By the hope to be remembered,  
Kindly, when you too must die;  
By the souls of Saints and Martyrs,  
Who beneath the altar cry;

By the present, past, and future;  
By our children yet unborn;  
Cherish well each others' honor;  
Do not human frailty scorn.

MORMONIA.

All the passions of our nature increase by indulgence, if improperly controlled, they will lead to ruin; but if properly indulged in, they will tend to assimilate us to the angels, and bring us near to God.

**Sacraments.**

## THE LORD'S SUPPER.

If there is any one sacrament more holy and more entitled to be called a sacrament than another, it is the Lord's Supper.

We approach this subject with the greatest diffidence, knowing full well that it is not in the power of mortal to fully explain it, as no human intellect can fully comprehend it. The more we meditate on this theme, and the more we are impressed with the apostle's declaration, "Great is the mystery of Godliness."

It is not sufficient that we give our assent to the great truth, "Jesus is the Christ." It is not sufficient that like the converted Saul of Tarsus, "We are buried with Christ in baptism." It is not sufficient that a gracious God has sent the Paraclete to take up his abode in our hearts, to lighten our sorrow-burdens, dispel our doubts, and open the eyes of our understandings. But as the vegetation needs repeated showers of rain to mature its growth, as the fruit on the trees needs repeated days of sunshine in order to ripen, and as the children of Israel needed repeated showers of the heavenly manna to perpetuate their earth-life, so do the children of God stand in frequent need of "that bread which came down from heaven," to nourish and perpetuate their spiritual life until they "arrive at the fullness of the stature of a man in Christ Jesus;" at which state of perfection we can hardly hope to arrive while tabernacling in the flesh, beset by so many and so great temptations.

"Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."—John 6 : 53

From this saying of our Lord, it is evident that a participation in the holy communion is indispensable to a spiritual life. Because we are won't to sin, though ever so seldom; and baptism, although established for the remission of sins, is not a sacrament to be often repeated. But we must obtain a remission of each and every sin, or we cannot be holy, and nothing unholy can enter

heaven. Therefore it has pleased our Lord to establish yet another means of grace whereby we may obtain a remission of our sins committed subsequent to our admission into his holy Church.

"He took the cup, and gave thanks, and gave it to them, saying, drink ye all of it; for this is my blood of the New Testament, which is shed for many, for the remission of sins."—Matt. 26 : 27, 28.

The blood of Christ was shed for the remission of sins; and every time that it is worthily received it has the same healing influence.

If some very dear friend should intimate to us his intentions to travel into some far distant country, we would naturally wish for some token by which to remember him, as well, also, as to give a love-token in return. This holy sacrament is the precious reminder of a Saviour's love; and our partaking of it with clean hands and a pure heart is the most acceptable love-token we can offer in return.

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Cor. 11 : 26.

The love-token of one very dear to us is guarded with a jealous care. How much more precious in our eyes is this sacred emblem of God's own self! We never see the broken ring, the gem portrait, or other remembrancer of one dear to us, without having the giver vividly in our mind's eye; nor should we presume to "eat the flesh of the Son of Man," without rightly "discerning the Lord's body."

One of the most proficient of spiritual instructors,—St. Paul,—has given us the very best of advice about preparing for the Lord's supper:

"Let a man examine himself, and so let him eat of that bread, and drink of that cup."—1 Cor. 11 : 28.

We should never approach the table of the Lord in coldness or indifference. Even Numa, pagan as he was, would not suffer the Romans to approach the sacrifices without due preparation and in due solemnity. Their worship was a myth. Ours is life unto life, or death unto death." How much more necessary, then, is it for us to strive to make a

good preparation before partaking of the sacred emblems of the broken body and shed blood of the Lord Jesus?

We ought first to make a thorough examination of conscience, endeavoring to call to mind all our misdeeds and "idle words" since we last communed. In offences against a fellow creature, we should go and acknowledge our fault, and make all the restitution in our power.

"If thou bringest thy gift before the altar, and there rememberest that thy brother hath ought against thee; leave thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."—Matt. 5: 23, 24.

For no man can love God and hate his brother:

"By this shall all men know that ye are my disciples, if ye love one another."—St. John 13: 35.

Sins that are publicly committed should be publicly confessed, as was the custom in the early Church:

"Confess your faults one to another, and pray one for another, that ye may be healed."—James 5: 16.

After having made confession and restitution to any that may feel themselves aggrieved with us, we should then prostrate ourselves in deep humility before Almighty God, the searcher of all hearts; and earnestly crave his pardon; and if, like the prodigal son, we come clothed in humility and with a sincere determination to amend our lives, like him we shall be received into divine favor and clothed with the righteousness of Christ, and adorned with the jewels of his grace.

It is recommended that we prepare our minds for this sacrament by meditation on the life and passion of our Lord, which cannot fail to fill our hearts with "wonder, love and praise."

Judas put his hand into the dish while evil lurked in his heart. Let us beware that we do not pattern after him. For as surely as the Master could see and read the thoughts of him that was to betray him, so surely are all our thoughts known unto him.

From what is written, we learn that it was common for young converts to receive this sacrament often:

"And they, continuing daily with one

accord in the temple, and breaking bread from house to house."—Acts 2: 46.

Although we are satisfied that the general custom of the early church was to communicate once a week, and that on the first day:

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them."—Acts 20: 7.

We fear we are making this article too long; but cannot close without calling attention to one Simon, spoken of in the Acts of the Apostles, who was baptized without receiving a remission of his sins; but instead thereof, added another to his already grievous list—that of trifling with a divine ordinance. Let us each pray Almighty God to help us to to prepare ourselves before partaking of the consecrated emblems of the Savior's body and blood, that we do not add sacrilege to our other sins. But that we may each and all, by a good preparation, be found worthy to have our sins blotted out, and have our spiritual strength renewed, is my earnest prayer through Christ our Lord. Amen. X. A.

### Tobacco.

*Editor Herald:*—Inasmuch as you gave my essay on Cigars a place in your columns, I offer a few facts and figures on Tobacco, gleaned from the "Annual Report of the Commissioner of Internal Revenue" for the period of one year, ending June 30th, 1873.

The quantity produced during the year, as represented by the collections of taxes, was 122,966,315 pounds; showing an increase over the annual production reported for the preceding fiscal year of 9,180,079 pounds. This increase is very satisfactory to those who have the charge and operating of the financial affairs of our government. And every inducement by legislation is offered that the increase may be still larger, in protection of manufacturers and equality of taxation.

The aggregate value of this manufactured tobacco is about seventy-five cents per pound; footing up to the alarming amount of \$92,224,736.25. If one in

every eight persons uses the poison, there is an army of five million destroying the vitality of both mind and body, and planting seeds of early death for the rising generation. Not considering myself a "sick cattle," I have avoided the weed. Yours in Christ,

R. M. ELVIN.

### The Word of Wisdom.

I trust that while I endeavor to give to the brethren and sisters who read the *Herald*, some of my thoughts on the word of the Lord, that they with me will begin with the appearing of a new year, upon the chart of time, renouncing all sins of omission, as well as commission, and strive to live by every word that proceeds out of the mouth of God. For I feel that the time is at hand that all those who are called to be Saints, must buckle on the whole armor of God, and no longer treat lightly the word of the Lord:

"Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you and forewarned you, by giving you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And behold, this should be wine; yea, pure wine of the grape of the vine, of your own make."—D. & C. 86: 1.

It is evident that this parental counsel and advice was given to aid in fitting and preparing ourselves for the society of angels, and finally to stand pure and spotless before the throne of God.

God has created us, and ordained food, such as is good for us, calculated to strengthen and nourish the body. It is an acknowledged fact by us, that the world, as a whole, has gone out of the right way, therefore let us stand "in the way, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

—Jer. 6: 16. We may seek to excuse ourselves by saying, that we drink nothing but wine, and that of our own make, and we know it is good. Now, dear

brethren, this is in direct contradiction to the word of the Lord. In Luke 7: 30, we read of men who rejected the counsel of God against themselves. Their opinions were in opposition to the word of the Lord, through his servant John; and what was the result? Nothing but condemnation to themselves; so let us beware that we bring not condemnation upon ourselves, by treating lightly his word and rejecting his counsel. Another class will excuse themselves by saying that the Lord said, barley is for mild drinks, as also other grain. Whiskey is made of other grain, and will any one say that it is a mild drink? Beer, ale, and drinks of like nature are made of barley, and therefore, with unrestrained conscience, are daily drinking the filthy production of the malt tub. Are not the effects arising from the free use of the one the same as from the other? Will not both intoxicate and degrade man, the image of God, bringing him down on a level with the swine?

O, dear Saints, awake, awake from your slumber, and put on the whole armor of righteousness, and fight manfully in the battle field of righteousness and establish truth, (the word of God), upon the earth."

"And again, strong drinks are not for the belly, but for the washing of your bodies. 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 all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly."

In this quotation we see the Lord discountenances strong drinks altogether, and sanctions the use of pure wine, only in the assembling of the Saints together to offer up their sacraments before him.

It seems that under all other circumstances, both wine and strong drinks are entirely forbidden. The spirit of strong drink is in direct opposition to the Spirit of God in all its influences upon the mind of man. The spirit of strong drink will darken the mind, and cause man to forsake the path of virtue, and bring lustful desires to the heart. The home circle is not its delight; the tears and entreaties of his broken-hearted wife are unnoticed; the cries of his helpless

children are unheeded; such is the spirit of strong drink. Then is it to be wondered at that God said by revelation, "Strong drink is not good?" But the Spirit of God will elevate, purify, exalt, and ennoble the mind of man; it will cause the man to love that which is good, and exercise good will toward his fellow man; bridle his passions, and govern his appetite, that his body may be cleansed. "For as many as are led by the Spirit of God, they are the sons of God."—Rom. 8 : 14. That the use of tobacco is unnatural, is admitted by nearly all who use it; also that it is a filthy habit to use it. It was never intended to be used in the manner it is. Because of its filthiness, it should not be used by any Saint. How often have our sisters been disgusted with brethren spitting upon the floor, or on the stoves; and more, I have seen good sisters refuse to have prayer-meetings at their houses, because of the filthy habit of some of those who are called Saints. Let us see what the result of using tobacco is: I will give the testimony of two brethren, both Elders; the one when he joined the Church was a perfect slave to tobacco; he was called to preach the gospel by revelation, and was ordained a Priest. But to preach was out of the question; finally he resolved to obey the word of wisdom; his testimony is, that he is not only able to preach, but his mind is filled with light, wisdom, and great treasures of knowledge, and that his memory is strengthened beyond description. The other one has used it with wisdom, (so he said), and not to the extreme, perhaps the price would pay for eight or ten *Heralds* and send them to families that are not able to take it. The result with him is the reverse to the other. God has said by revelation that tobacco is not good for man. Will any Latter Day Saint deny this? No says a good brother; "Let God be true, though every man be proved a liar." Then do you use tobacco? Yes. Well, dear brother, why do you do so? Because I have used it so long that it has almost become second nature to me, and it seems that I cannot refrain from it. I have tried to

quit it, but whenever I have done so, I always found myself all out of fix, and not fit to do anything almost, and I so much longed for a chew that I could hardly contain myself, and I took to it again; but I admit that it is a filthy and an unnecessary habit. Then, my dear brother, you admit your inability to overcome that filthy habit. Now suppose you should stand at the head of a Branch as President, then if you govern that Branch, and the filthy habit govern you, then the Branch is governed by the filthy spirit. Would such a thing be pleasing to God? No. Then let me say to you in the language of Jesus, "Deny yourself, [of that which is not good], and take up your cross and follow me." And as Paul says, "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. 3:16, 17. "And again, hot drinks are not for the body or belly." It seems that it is almost natural for man to seek to excuse himself on every side, some will say that they do not drink their tea and coffee hot, but warm, and at the same time they would refuse to take a bath in water the same temperature. Another will say that this or that brother, high in authority, takes his hot drinks, and if it was wrong he would not do so. Now, dear brethren, it is a well known fact that actions speak as loud, or louder than words; and as we are sent out to preach, our conduct must be in harmony with the word of God. And if the eighty-sixth section of the Book of Doctrine and Covenants is not the word of God, then is our faith vain, and we are yet in our sins; and they also which are fallen asleep in Christ are perished. But thank God such is not the case.

"All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine and excess of hunger."

Here we see that instead of living upon flesh, that grain is the staff of life,

and is ordained of God for man, and that it would be pleasing to God if we would not destroy life to gratify our appetites with flesh, only in times of famine or cold.

"All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground."

After the Lord has given us this counsel, then he informs us minutely which is best for man, and for the different kinds of animals; wheat for man, and corn for the ox, and oats for the horse, &c. There are many of the Saints who think they do observe the word of wisdom, and yet they feed their horses on corn; and as I have heard them say, that corn was much stronger and better than oats for their horses. Who is the best judge, man or God? He has formed them and knows what is good for them. I with others have tried the experiment to our satisfaction. Now, here is the promise:

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

I wish the reader to notice the word, "them." When the Savior sent his servants out to preach, the promise of salvation was to them that walked in obedience to what they preached, and those who did not obey had no promise of salvation. And so it is in this case, those who do not walk in obedience have no promise. The promise to the children of Israel was on condition of obedience; it is evident that the destroying angel would have slain the children of Israel if they had disobeyed the word of the Lord. And so will the Lord fulfill his promise to the Latter Day Saints. Let us now take choice, but remember:

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are, whom ye obey? Whether of sin unto death, or of obedience unto righteousness."  
—Rom. 5: 16.

A belief that the Church in the days of Joseph the Martyr treated lightly the "Word of Wisdom," or that it was viewed as non-essential, is erroneous. God never did give a revelation that the result of obedience or disobedience was the same; for proof of this erroneous belief let us turn to the history of Joseph Smith.

At a Conference at New Portage, June 6th, 1835, Elder Milo Hays was tried for not obeying the "Word of Wisdom" and for "covenant breaking." Both charges were sustained by testimony, and Elder Hays was excluded from the Church.

On the 19th of August, 1835, a charge was preferred before a council of the Presidency, against Almon W. Babbitt, for not keeping the "Word of Wisdom." Elder Babbitt said that he had taken the liberty to break the "Word of Wisdom" from the example of President Joseph Smith, Jun., and others, but acknowledged that it was wrong.

The council reproved Elder Babbitt, and instructed him to observe the "Word of Wisdom" and commandments in all things; also that it is not advisable for any Elder to take his wife with him on a mission to preach.

Before a High Council at Kirtland, Ohio, February 20th, 1834, the following was presented:—At a church meeting held in Pennsylvania, Erie County, and Springfield township, by Orson Pratt and Lyman Johnson, High Priests, some of the members of that church refused to partake of the sacrament, because the Elder administering it did not observe the "Word of Wisdom" to obey it. Elder Johnson argued that they were justified in so doing, because the Elder was in transgression. Elder Pratt argued that the Church was bound to receive the supper under the administration of an Elder, so long as he retained his office or license. Voted that six Councilors should speak upon the subject. The Council then proceeded to try the question, whether disobedience to the "Word of Wisdom" was a transgression sufficient to deprive an official member from holding an office in the

Church, after having it sufficiently taught him. Councilors Samuel H. Smith, Luke Johnson, Jno. S. Carter, Sylvester Smith, John Johnson, and Orson Hyde, were called to speak on the case then before the Council. After the Councilors had spoken, the President proceeded to give a decision:—That no official member is worthy to hold an office, after having the "Word of Wisdom" properly taught him, and he, the official member, neglecting to comply with, or obey it; which decision the Council confirmed by vote.

This shows clearly that the "Word of Wisdom" was not treated lightly in the days of Joseph the Martyr.

That God may help us to prepare ourselves for the day of which we sing, is the prayer of your humble servant.

F. C. WARNKY.

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## The Herald.

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JOSEPH SMITH, EDITOR.

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Plano, Ill., June 1, 1874.

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To write or not to write; that is a question—whether 'tis better to let the current issue of our paper pass, without cudgelling brain, and tiring muscle to write; or to write of just what is passing in thought before us. If there are any who do not always feel that they have the spirit to write or to speak, when circumstances seem to point to it as a duty, and they should read these lines, they will be able to appreciate the conditions under which we write for this issue.

Upon awakening this morning, the first conscious thought was—"What is the duty of a traveling minister? He must be a man of sober mind; and staid deportment."

Whence came this thought? By what suggested? What association of ideas, facts and principles, if any, called these thoughts to the front at the moment of conscious wakefulness? Is there a necessity for any further teaching upon the duty or duties of Elders traveling abroad? Who shall answer these queries?

One of the first things that strikes the at-

tention in connection with this subject is this: the traveling minister is, or ought to be a fit representative of the body in the interests of which he is traveling.

This suggests—In whose interest is this Elder traveling? Firstly, then; he is an ambassador for Christ; as such ambassador he represents Him. Secondly; as an ambassador for Christ he represents the Church, which is the body of Christ; and as such represents the dignity, good will, and peaceable disposition of that body.

The first consideration is the one of most real weight in the premises. To be an ambassador for Christ, is to stand in a holy and near relationship to him. For as in seeing the Father when looking upon Christ, the Son; so may one in looking upon an ambassador see the one sending him, whom he represents. If then a man is sent of Christ, the interests he is authorized to represent are in effect the same as Christ would in person present, always governed of course by the difference of capacity, and really by that only. This involves a duty by no means to be lightly treated, nor to be slightly discharged.

The thought, "I stand as a witness for Jesus," should ever be present in the mind of a traveling minister—a minister for the Savior of men, unto those whom He came to save.

If this thought is with a minister, with what care will he observe men, and the things transpiring round about him; that he may be led by wisdom into great experiences. He will also be very watchful, that his own acts will compare with the character of the ambassador that he is; that others looking at him shall see the wisdom from above.

He is to preach, of course, how else could he tell the people that Jesus was the Christ; how else could he reason with them out of the Scriptures. But in his preaching, he should always remember the Lamb, pleading with his own that they would receive him; not often thinking of him as the lion destined to punish rebellious Israel.

He is to present Christ as the Savior of the world, and is to feel that upon him rests a part of the work of that salvation;

and as they so present him, they must so act as to show that they are assured that they have a personal interest in the matter.

In the matter of the second consideration; wherein a traveling Elder represents the body of Christ, the Church; the duty though secondary, is still of so much importance that no one is justified in giving only a slight and casual thought to it; but the effort of the Elder should be to give character and stability to the Church, so far as personal conduct can conduce to that end; for as he represents Christ as an ambassador, he does this through the favor of and by the voice of the Church, the body of Christ.

There are good reasons then for the answer; "he must be a man of sober mind and staid deportment."

In no respect should an Elder be more guarded than in his deportment toward the female sex. As expressed by a brother in a late letter to us, "An Elder, like Cæsar's wife, should be above suspicion," and so many and so fatal have been the disasters to good men in this regard, it is necessary that there should be an ever vigilant watchcare set by every representative of the body over his every act and deed. It is not safe for a traveling minister to rely upon the supposed sanctity of his calling to protect him from suspicion, if his acts are imprudent; for just in proportion to the dignity of his office will his acts, if imprudent, be construed against him. He must leave all trifling with women to others.

In organizing churches he must seek for and obtain the assistance of the Spirit, without which he should not presume to make choice of officers to leave in charge of the flock.

And so our thoughts run on, making quite a dignified character of a traveling Elder; to close with the following: A traveling Elder should be chaste in thought, word and deed; a man of generous impulses, devoted to what is right; a man of peaceful disposition, and given to ways of pleasantness; a man who is afraid of nothing, except to do wrong; a man of manly bearing, a child only in innocence and simplicity of manner; a man who

thinks well of the Master and his work, but who thinks not highly of himself; a man of quick resolution and yet slow to anger; and who will labor diligently, yet carefully. Who is there like him?

BRO. DANIEL F. LAMBERT is teaching school near Burnside, Hancock Co., Ill., and preaching on Sundays. He has lately baptized some there, of whom the Spirit beareth witness.

Br. Blair baptized two in Mission, La Salle Co., Ill., lately; Br. Gurley, one at Sandwich; Br. Stebbins, six at Pecatonica; Br. J. Smith, two at Plano. Others are baptizing elsewhere, and so the work spreads.

Br. Joseph C. Clapp writes, "We will report our good news in a few days." Peace in the Master's work attend you, brothers Clapp and Hansen.

Br. A. C. Inman, at Walkerton, Indiana, thinks good might result to the cause if some one would come to his assistance and aid. How is it brethren in the Hoosier State; can you go and see?

Some kind Christian soul in the sunny South has sent us a copy of Elder John C. Burress' *Universalist Herald*, published at Notasulga, Ala., in which occurs a flattering notice of the kind treatment extended by the Saints, near Brewton, Escambia Co., with Br. West at their head, to the Editor, while on a preaching tour. He says:—"We were treated with much kindness and courtesy." That is the Spirit in which we shall ultimately conquer: "courtesy and kindnes" are worth cultivation.

Mr. Moses Hull, of the *Crucible*, Boston, the Spiritualist advocate of Free Love doctrine, gives the Saints at Plano quite a puff in his last issue; but seems to convey the idea that the Elders were afraid to have him met in debate by one of their number; if Moses is impressed with the conviction that the Elders were really afraid to meet him, it may be as well to let the impression remain; as he said here that he "came unsupported, having no society at his back; as a reformer standing alone." For Mr. Hull's kindly notice of us as an individual, we thank him.

What with the ecclesiastical rows between

the Baptists and Dr. McCarthy, the Presbyterians and Professor Swing and Dr. McLaughlan, the Free Religious Society, with Mr. Bob Ingersoll as chief speaker, and all the sectarian churches, Chicago is in a terrible way. We reproduce an editorial from the *Tribune* of May 19th, as a straw indicative of how strongly the winds of disruption are blowing amid the hollow structures called churches. Surely the days are near when the true man may in safety sing,

"Babylon is falling, is falling, to rise no more."

In our next issue we shall begin the publication of an article appearing in *Harpers Magazine*, and written by Mr. Eugene Lawrence, entitled "The Persecutors of the Jews," a very interesting and instructive article, and just now quite opportune.

THE following good news from Br. H. A. Stebbins will be pleasing to the readers of the *Herald*; but more especially to those of the Northern Illinois District. He writes from Pecatonica, May 18th:

"I have preached in town eighteen times during the past month, and yesterday baptized six persons in the Pecatonica river; and I believe that the investigations now being made by others, will also lead some of them through the same door into the kingdom of God. Numbers attended the confirmation meeting last night. I also organized a Branch of eight members, Br. James Leland being called as Presiding Priest to have charge of the same. Thus souls are being gathered in where years ago I labored and sorrowed alone and afflicted, even in the place over which I have longed with anxious thought for years, desiring to see the salvation of souls. May the Lord inspire them with zeal and devotion to his cause, and carry on his work through them to his glory and their fullness of joy."

BR. T. W. SMITH, writing from Amanda, Ohio, under date of May 9th, says:

"I write to report progress in the work here. By the favor of God, I have been able to create quite an interest here. I have preached five discourses, thus far. I have enjoyed great liberty, and power of the Holy Spirit. I believe a more honest-hearted people I never met with. There are a large number convinced, but I do not expect that many will obey at present—I think we may rely upon five or six. I often have over a dozen Catholics out to hear, and they express great interest in what I say. They know that we are not one of the apostate daughters of the Church of

Rome, but an independent stranger, and they have more respect for us, consequently."

May 11th.—"The interest here is increasing—house crowded and best of attention—new ones coming every meeting. I enjoy excellent liberty. I expect to baptize on Wednesday afternoon. I have an invitation to preach in a 'Chreslean Church,' (New Light), at Stewardsville, three miles from here; will go on Friday evening. Catholics, Dunkards, Methodists, Baptists, all declare I preach their respective faiths; while the outsiders, who are the majority, declare such doctrine never was taught or heard in this region—they come nearer the mark. If I do not preach with power and in demonstration of the Spirit, it shall not be because I have no confidence in asking for it. I send you an article for the *Hope*, and a few verses."

May 14.—"I take unusual pleasure in informing you that I had the honor of baptizing seven earnest souls last evening, at half-past six. Four women and three men. The men are heads of families. \* \* \* Every thing was orderly; solemn and beautiful. It was a perfect success. \* \* \* O! it's good to be a Saint in Latter Days. \* \* \* We will probably organize next week, I have good reason to believe several more will go forward soon. I have seriously thought of fighting it out on the *Ohio line*, 'if it takes all summer.' Pray for my effort at La-foursville to-morrow night and after. Re-joice with us."

BRO. HUGH LITTLE, of Saint Joseph, Mo., under date of May 9th, writes:

"There is at present an excellent feeling in this city with the Saints; they say, better than at any time hitherto; a good feeling all over the District prevails; we had the largest Conference ever held in the District. I found an old Kirtland Saint, who gave me his name for membership; I promised I would present him to the next Conference."

Sr. Ancie Buchanan, of Spanish Fork, Utah, has our warmest sympathy in her anxiety and care; with a prayer that she may be directed wisely for her good in all things.

BR. G. T. CHUTE, writing from Garland, Alabama, May 11th, says:

"Our Conference of the first Saturday and Sunday in April, as advertised in March 1st *Herald*, was a failure; the only brethren outside the Pleasant Hill Branch in attendance, were Frank and George Vickery, who are zealous brethren. I had not had the opportunity of traveling through the District since I have been its presiding officer;

but I expect to start on a tour through the District in a few days, and to visit all the Branches. There is no one giving their time to the ministry, or laboring in the field; the churches feel themselves too poor to support an Elder. I have calls for preaching in different parts, but have not been able to fill them, and there is no one to send; may the good Master arouse this District to a sense of their duty, is my prayer."

READ what Br. Fuller says, writing from Dayton, Ohio, May 7th:

"I would like to have you advise any Elders who may be passing Southern Ohio, either way, to stop at Dayton, and deliver at least one discourse at the Soldier's Home Church; its doors are open to all denominations. I feel confident that if such a course were adopted good might be done."

## Correspondence.

DEER CREEK, Neb.,  
April 6th, 1874.

*Pres. Joseph Smith; Beloved Brother:*—You are in Conference with many of your brethren and sisters, and mine in the Lord. May God bless you in all your deliberations, and give success to his glorious cause.

The Central Nebraska District, over which I have the honor to preside, is extensive in territory, but small in numbers; there being only three Branches. So far as I know, the Saints in this District are trying to prove themselves worthy of the name, and take an interest in the cause. The laborers are few, as our circumstances confine us at home most of the time. It is here, as in every place, more Elders than preachers; hence the burden is harder upon the few that do labor. Quite an interest seems to be manifest among the outsiders. I am doing all I can to gratify that interest in this part, and I believe my Columbus brethren are doing their best in that part. When I first came here, my Methodist friends seemed afraid of me, and rumors of various kinds were quietly murmured around. I tried to preach, but found the people very shy; and the preachers gave gentle cautions to their people to beware of "Mormonism." I told them my object was simply to do good, and not to interfere with the good they might do; in the language of Abraham to Lot, I told them, "the land is before you," do all the good you can and I will do the same. But, although they acknowledged the truths I taught, they felt to keep a respectful distance, yet all seemed to treat me with respect to my face. Under this state of things I concluded not to bore them, and I told them that when they wanted to hear I was

on hand to instruct; I then tried to live the religion they would not hear me preach. Some months ago, a drunken doctor, with a sober young man, came one night with an invitation for me to preach about eight miles from home; I complied, and found the person who had sent for me was a sister in the Church, (Sister Montgomery.) Quite a congregation were assembled and good attention paid, and the sister was comforted with the gospel sound in the wilderness. About this time, Uncle Thomas Dobson came on a visit to his children. On his way to them, visited old friends; wanted permission to preach; I told him to go ahead. Br. Keith was with him; an appointment was made for the same day that I went to preach at Sr. Montgomery's, and on my return in the evening I called to hear "Uncle Tommy," but to my surprise I was called upon by him and the people to preach to them; I did so, and good attention was paid by quite a congregation; I continued to hold meeting there after Brn. Dobson and Keith were gone, on Sabbath days, until I found I had to take my congregation with me, and as there were other places where the people did want to hear, I concluded to let Uncle Tommy's friends go—until they got hungry. In the meantime, some who lived a distance off from that place seemed anxious to hear; one man, (Mr. Reel), was taken sick, sent for me to visit him; I did so; read the scriptures, and talked, sang and prayed with him and family. He kindly offered to open his house for preaching. I left an appointment, and at the appointed time preached to a numerous company in a well seated house. Many leading Methodists who had heard me in the above named place were present and very attentive. Some are believing, and I do not doubt but that they will obey in spite of the quiet but strenuous efforts made to prevent them. The next Sabbath I had to be at the Columbus Conference, fifty miles from here; and last Sabbath I preached to a goodly company in Mr. Reel's house again. On the coming Sabbath I have an appointment at Sr. Montgomery's.

On my way to Columbus, an incident of interest occurred. I staid at a tavern on the way; several men were staying there; conversation turned upon the Latter Day Saints; I had been silent; after hearing some sneering remarks, I told them I was a Latter Day Saint. They seemed a little puzzled, but thought they were correct in their statements; I took the scriptures and opened them to them a little, by the help of God. They were amazed to think such strange doctrines as ours could be so successfully defended. They acknowledged my position was true; one gentleman inquired if I was not a preacher? I replied, you would hardly mistake me for a preach-

er, would you? All seemed to hesitate. I told them I was a clod-hopper, but I sometimes talked to the people a little. The gentleman replied that he loved to hear me talk, because I explained the scriptures in a common sense manner, and if I would come to his town and preach he would get me the use of the church there; for he would love to hear me preach. I finally informed him that if he would do so, I would go and tell them the little I knew of the truth of God. The man of the house, with his family, seemed interested, and to my surprise I learned that the landlady was the sister of our much esteemed and worthy brother, D. M. Gamet. On my return from Conference I stayed there again, and this time learned that the family were Spiritualists. I examined Spiritualism for them by the light of God's word, and showed them it was no other than the workings of Satan. They saw it, and confessed it, and wanted to hear more of the genuine truth. I felt sad to hear the man sorrowfully exclaim, "Why David did not talk to us in this way." It seemed as though they felt they might have been gathered into the kingdom if they had heard the truths properly presented. But I am inclined to think that hitherto they were not prepared to hear, and that however plainly and kindly the truth had been presented, personal prejudice had prevented them receiving it. They had seen Brighamism and were disgusted, and supposed that all Latter Day Saints were of the same stripe. Their last request, when I left, was to come and preach to them; they would open their house.

Br. Spencer Smith, on Cedar Creek, Antelope County, is doing his best; he is a worthy brother, and his family love the cause. Br. Chauncey Loomis is president of Deer Creek Branch, and has the cause of God at heart. Br. William Lewis has charge of the Shell Creek Branch, and is a worthy brother; but has been absent in the East all winter. It may be that the wilderness may yet blossom as the rose. In God's name, and by his help, we will do our best to make it so. The Elders and Saints in Columbus, you know their record needs no finishing touch of mine. I remain yours in bonds,

CHARLES DERRY.

ROCKWALL, Rockwall Co., Texas,  
May 11th, 1874.

*Br. Joseph Smith.*—Since writing to you from Denton, I have not been able to do any preaching until lately, on account of the poor state of my health; having been confined to the house, and a good deal of the time to my bed, for the greater part of six weeks, but thank the good Lord I am now able for pretty good service again. I arrived at this place on April 28th, and

commenced preaching the next evening. On Sunday evening, May 3d, I commenced a series of discourses, explanatory of our faith. I continued speaking to large and increasing congregations till Tuesday evening, when, upon extending the opportunity for remarks, Elder N. H. O. Polly, of the Disciples, arose and informed the people that if the good Lord was willing, he would show that "Joe Smith and the Mormons never did preach the gospel." The appointed time (next evening) came and the house was well filled with anxious listeners. I frankly award him the praise of dealing fairly and very moderately with us; so you can judge how near he came to proving his proposition. I scarcely need say that it was a weak affair.

The next evening was appointed to review his argument. The house this time was densely crowded. We passed under critical review his "strong points" (?) and apparently to the satisfaction of those present.

At the close of the meeting our brother announced that he would the next evening "sever the connection existing between the Bible and Book of Mormon," and concluded by saying, "Heretofore we handled the gentleman very tenderly, but from this time on we shall *hadle him without gloves.*" As Mr. Polly is a distinguished debater of a boasted experience of more than thirty years, this remark led the people to expect an entire annihilation of what he terms "Mormonism."

His remarks were listened to with interest, but his argument did not seem to satisfy the public. His friends observed that he did not speak with that liberty and force that was his wont on similar occasions. To Latter Day Saints the cause is apparent. The next evening was spent in reviewing his argument, so-called. Upon the whole the matter resulted favorable to the cause of truth, as some have expressed themselves decidedly in sympathy with the position maintained by the Church. Prejudice is fast vanishing away. May the Lord prosper his work.

How long I shall be able to remain in Texas, I am not able to say; but, judging from the present status of affairs, unless the Lord open the way, I shall not be able to remain long. Times at present here are so oppressively hard on "new comers," that it requires all the time I am able to work to support my family, (which is now in very destitute circumstances), which necessarily prevents my labor in the ministry. And as for locating here permanently with my family, the Spirit seems to forbid it. My way, however, I commit to the Lord, and trust that he will not permit my "steps to slide." I am quite satisfied that Texas is as inviting a field, so far as the spirit of enquiry is concerned, as any in which it

has been my privilege to labor; and if I am forced to leave it for a while, it will be with regret.

During my stay at Rockwall, I have been sharing the hospitalities of Br. and Sr. B. F. Boydston, old time Saints, who have ever remained unshaken in the faith of the Lord, and who now desire to formally renew their connection with the Church. The string to their door-latch will always be found hanging on the *outside* to all faithful Elders, and any such will be gladly received and entertained by them. We earnestly hope that should any Elders pass this way, they will not forget to stop at Rockwall.

Always happy to learn of the prosperity of Zion, and praying for the good Lord's blessing to rest upon all who are sacrificing for her weal. As ever, I remain yours in gospel bonds,  
D. H. BAYS.

NYESVILLE, Park Co., Ind.,  
May 3d, 1874.

*Israel L. Rogers; dear brother:*—After reading the Appeal in the *Herald*, from Conference, we have, as a Branch, decided to send you five dollars, hoping it may increase. The times are poor at present here; we have not had any work since the 22d of April, and we don't know how long it will remain so, but we trust our God and Father that he will remember us soon; for we are determined to do what we can for the cause,  
T. R. G. WILLIAMS, Pres.

D. D. WILLIAMS, Clerk.

MYRTLE CREEK, Douglas Co., Oregon,  
March 22d, 1874.

*Br. Joseph:*—I am one year old this afternoon, (in the gospel), and have been trying to live upon the sincere milk of the word, and I hope to be able to receive meat in due season. We have no Branch in this County, and have not the opportunity of communion with Saints, and consequently our growth is slow.

We desire Br. J. C. Clapp to be sent to the work in Oregon, if it is his wish and the voice of the Conference. If this reaches you in time, please consider our claim and send us some one, and we will care for him the best we can.

I received a letter from Br. L. Buell, not long ago; he says that he is trying to preach some, but his lungs are failing in his advanced life. There are only a few names of us in this part of the country; we live so far apart that we do not quarrel about Church matters, only we fight the adversary, but whether we prevail or not God knows.

We read the *Hope* and *Herald*, and are well pleased to hear of the brethren enjoying the blessings of the kingdom; and we have desire to have blessings also, and pray that they may have greater blessings still.

Pray for us that we may hold out faithful and win the prize at the end of the race, and we will give God the glory. We pray that the brethren may receive blessings when the Conference is in session, and hope that the work may have greater spread than ever before in the history of the Church.

Your brother in Christ,

JOHN H. LEE.

RED OAK, Montgomery Co., Iowa,  
May 6th, 1874.

*Br. Joseph:*—I spoke last Sabbath on the coming forth of the Book of Mormon, to an attentive congregation; in which I was greatly blessed of the Lord. The minds and habits of the people are greatly changed from what they used to be; the persecuting, fighting spirit that used to meet me everywhere in my public administrations, seems dead or asleep, and I am treated with marked respect by all with whom I have formed any acquaintance; but in those times some would believe and obey the truth, and now all seem wrapped in a profound slumber, from which it seems impossible to awake them.—I should except some who borrow our books and seem inclined to understand the truth; but whether they hear or not, I am bound to speak to them as long as the Lord gives me strength. Our love to yourself and family and all in the office. As ever, yours in Christ,  
JOHN LANDERS.

DRY LAKE, Cal.,  
May 6th, 1874.

*Br. Joseph:*—I beg an interest in your prayers in my behalf, that my sight may be restored, and I be enabled to go forth in the great harvest field. One eye is blind and the other very weak, so much so, it is quite difficult for me to write or read any at present. I have been administered to by the Elders, without the desired effect. But my trust is in God, and my prayer is for the spread of the gospel, and sustaining grace, with a rich out-pouring of the Holy Spirit on all the household of faith, from Br. Joseph to the least of his subjects which is the writer.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

May 1st, 1874, Conference convened at Br. J. H. Lawn's, San Benito Branch, and continued four days, with the best love and unity the writer ever witnessed. Upwards of a hundred Saints were present, including Elders Green, D. S. Mills, Alexander H. Smith, and J. R. Cook. It was a season long to be remembered, for the Spirit and power of God was present as demonstrated by unknown tongues, visions and healing. Four were baptized; among whom was an old-time Elder who labored in the field in the days of Joseph the Martyr. Brn.

H. Jacobs and J. F. Burton were ordained Elders of the Church of Jesus Christ of Latter Day Saints. Many were convinced of the truth of the work, and some are investigating. God speed the good work until the glorious gospel shall be preached to every nation, kindred, tongue and people. May the God of heaven, even the eternal Father, bless and sanctify every effort for the spread of the gospel of Jesus Christ, which is the power of God unto salvation to every one that believeth, is the prayer of your humble servant in the covenant of Christ,

GEORGE N. DAVISON.

GREAT STAUGHTON, England,  
March 29th, 1874.

*Br. Joseph.*—I have often thought I would write a few lines to you, as I am in the Church and kingdom of God; though I have not the privilege of meeting with the Saints often. I belong to the London Branch, and am sixty miles away from it. I am a youth of seventeen years, am often afflicted in my limbs. I feel if I had my health, I would not idle my time away like some young men do. I would like to do something in the kingdom of God. My father and mother were in Brigham's Church for many years. My father was the President of the Branch for many years up to the time he was convinced of the claims of the Reorganized Church; this was done by my brother in America. He left Brigham's Church and joined the Reorganized Church, and then he wrote to us till he convinced us. We now can rejoice in the truth. My father and mother were baptized at London, by Br. C. D. Norton, June 16th, 1872. I was baptized by my father, July 20th, 1872. We take the *Herald*, and rejoice in the glorious instruction we receive therefrom. I have a great desire to get to the land of Zion. I hope the Lord will spare me that I may obtain that blessing. I have received great blessings upon me by the Elders of Israel many times, and have been restored; I wish to give God all the praise. I have been afflicted on and off with this disease seven years. I beg an interest in your prayers and all the Elders of Israel that I may be enabled to overcome this disease, and live to be an honored instrument in the hand of God.

Yours in the gospel of Christ,

ERASTUS EBEN ALTROP.

SOUTH BETHLEHEM, Pa.,  
May 4th, 1874.

*Br. Joseph.*—Once more I take pen in hand to let you know that we still exist, and that pretty firm in the faith, endeavoring to do all we can for the progress of the work in this place; we have circulated a great many tracts, and the Voice of Warning has been extensively read. Many are on the inquiring list; or as our Savior has said,

some seed has fallen on good ground, where it can take root, and bring forth fruit meet for repentance. We made a good effort here last March, with Br. T. W. Smith at the helm; he preached four times in a public hall to respectable and attentive audiences, and I believe with good effect. Our determination is "Onward," and watchword, "Perseverance." Knowing that we shall render a strict account of our stewardship to him that called us and allotted us our duties in his vineyard. All that vexes me is, that as yet I don't feel that I am well enough versed to stand forth and cope with the wisdom of the world, should they hurl their craftiness against me; but I feel that that day is not far hence, for the Spirit has promised that if I continue faithful, my tongue shall be loosed, and the work shall be prosperous in this part of God's vineyard.

Br. Smith came here, and we wanted to make the most of the time while he was with us, in preaching; thereby our expense was somewhat heavy in all; so that is the reason you have had to wait for money due on *Heralds* and tracts.

I heard from Br. Crumb last week, he is reviving in spirits since he got the *Herald*, his subscription is forthcoming also. God bless the little *Herald*, in this case it has revived this brother, and in all probability will be the means of hiding, or preventing a multitude of sins.

I will now close lest I become too lengthy. Give me an interest in your prayers, is the desire of your brother in gospel bonds,

L. D. MORGAN.

DELOIT, Iowa, May 11, 1874.

*Br. Joseph.*—Perhaps I ought to make a report of my labors, through the *Herald*, as it has been some time since I reported.

I left home on the 20th day of last January, in company with Bro. E. C. Keith, bound for Elk Horn Valley, Nebraska. Arrived at Wisner, the end of the railroad, the same evening; found our way just at nightfall to a Br. Joseph Emlay's; we were kindly entertained. The next day, in company with Br. Emlay, we visited a brother Simmons. These brethren, with their families, had not been privileged to see any of the Saints, or go to any of our meetings for about two years. On the day after, brother Emlay took us in his buggy, together with brother Simmons, fifty miles, to Deer Creek, where there is a small Branch of the Church. Here we had the pleasure of clasping the hand of our warm hearted and genial brother, Charles Derry, and also of sister Derry, and family. In connection with the brethren, we held four meetings, with increasing interest. I look forward to the time when we shall hear of a good work being done there. From there we went to Antelope county, where I

preached about three weeks, most of the time to good sized congregations, and many were led to inquire after the way of life. On my return I stopped at Br. Spencer Smith's, on Cedar Creek; preached at his house, and then went to Br. Derry's; held a few meetings and then started homeward, leaving the brethren and friends in good spirits. Was earnestly pressed by the brethren at Wisner to spend a week with them, but could not. If any brethren should pass that way, give those brethren a call, and preach at least a week in Wisner. Arrived at home after a six weeks absence, and soon after went to our Quarterly Conference at Harlan, where we had a very enjoyable time; thence to Carroll and Calhoun counties; held a few meetings, and found that the truth is being sought after in the neighborhood where Br. J. W. Briggs discussed with the Christian minister, about a year ago; thence home and then to Cherokee. Here I found a wide field of labor, and I can safely say that I never did so much talking and preaching in the same length of time in my life, in fact it was almost a continual preach; in one township (Silver by name) I preached twice, and left an appointment for Sunday morning and evening, but it became evident that the Silver was not without an admixture of baser metal, for on Saturday night, or early on Sunday morning, some person or persons piled a quantity of lumber and shingles against the door of the school house, no doubt with the view of giving us the trouble of removing them, but as it rained quite hard all the forenoon on Sunday, we did not go to our appointment in the morning. In the afternoon the Methodist friends had a meeting, and it fell to their lot to take away some two or three hundred feet of lumber and a few thousand shingles before they could get into the house. I don't know but it happened all right. Rumor says they had a hand in putting it there. We preached in the same house in the evening to an attentive congregation, and the next morning had the privilege of baptizing one precious soul into the kingdom of God's dear Son, a man, and head of a family; will go there again the last of this month, the Lord willing; I think some more will obey the gospel there. God bless the cause, is the prayer of

THOS. DOBSON.

GENEVA, Switzerland,  
March 24th, 1874.

*Br. Joseph Smith.*—May our good Father bless those faithful brethren and sisters, who thought we were in poor circumstances, and come with helping hands to our rescue; we can only thank them all, very much; and may they receive an hundred fold. Our English brethren also sent us

some help. Brn. Patterson and Taylor, from Birmingham, did very well, and we give glory to God that he has by his Spirit impressed them to send their mite to us in this way.

Br. Bear started for Zurich last Sunday; I sent your letter to him immediately. I hope to go and try there, together with him; here the work goes very slow. We think we have dealt a little blow to Brighamism in Switzerland; we hope some will believe us soon. I am very sorry to see so much confusion; they all preach with a contentious spirit. I paid a visit to Father Hyacinthe, the eminent orator, the other day. I was well received by his kind American lady, but he was out and I did not see him. I was invited to return again. He is a Catholic still, but liberal, as they call themselves; don't want Prio Nono any more.

The devil don't want us to preach here; I try to avoid mischief as much as possible; many have said they will come and hear us, but fear to be called "Mormon."

I suppose you received the *Continental* and *Swiss Times*, of the 3d of March. We were well received by some kind American gentlemen at their office, who were glad to help us by the printing press.

I had a good time last Sunday, in visiting a family of old Mormons by the name of Genicou, living a little distance from Geneva; they are dissatisfied with Brighamism, but the President of a very poor, dispirited branch of polygamists came also to see them; then, this household was glad to hear what we had to say together. I did my best to show that he was deceived, because he never was to Utah to see for himself. He became very angry, but as he was not in his own house, he could not do as he had done to us when we had been in their meeting, bid us to leave, because they did not want to preach before us; they preach in secret, not openly to all. Here he found he could not stand and prove any thing in his favor. He showed himself to be a very cross fellow. Genicou's wife said to him, "You are not a man of God; because you speak bad words not good for civilized men to speak; you cannot hold your point in discussing as a man; you show that you are made angry, and are in fault." I suppose they will be cut off.

I also visited an American minister, Gideon Draper, who has a small congregation now, as there are not many Americans here at present; the American Union Church, as it is called. I was well received by the pastor, and gave him the Epitome of our faith and the Voice of Warning, the last you sent to Br. Bear. I shall go and see what he has to say.

I hope the good Father will make known His holy name again in this land. It seems to me I cannot give up the field

without bringing some souls into the kingdom. My good Gardiol sisters in Italy, write often, and always feel that I must not leave them; they are faithful, indeed, and may we all meet in the land of promise.

Br. Bear and I decided to fast two weeks past, and we did so seven days consecutively, praying with all our hearts, and immediately we received from England some help, and afterwards from you; and surely we felt that our prayers were heard and answered. With respect, I send my love to all in Plano. Receive my thanks, and love to yourself and family.

Yours in Christ,  
J. AVONDET.

LA CROSSE, Hancock Co., Ill.,  
May 12th, 1874.

*Bro. Joseph*.—Still they come! Once more have we charged Satan's host, and captured four more of his prisoners; under the leadership of Br. Daniel F. Lambert. We are marshaling our host again, relying on the strength of Israel's God to yet overthrow Satan and his host. There are many in our neighborhood that are seeking for liberty. Pray for us that we may conquer. Br. Daniel F. Lambert is teaching school for us; and preaching every Sunday. Last Sunday he baptized three, and one on Monday evening; making four new additions to our Branch. We are going to Colchester on Saturday, the 23d of this month, to preach, if not prevented by Providence.

All is well with us at present. The power of Satan is giving way before the mighty power of the Lord. By His assistance we are breaking down prejudice and opposition. There is a charm about our preaching and doctrine, that brings out full houses every time, to hear the glorious plan of salvation, which was consummated by Jesus, our Savior, on Calvary. 'Tis a story that will never grow old, or cease to have its charms, for those who love him.

Yours in peace, SOLOMON SALISBURY.

LAWRENCE, Van Buren Co., Mich.,  
May 4th, 1874.

*Br. Joseph*.—Having a few moments of time to write, I thought I would like to drop a few lines from this part of God's vineyard. The name "Mormonite," is frequently used as a stigma upon us as a people, and sometimes it is asked, "Why do some of your people deny being 'Mormonites?'" or "Are you 'Mormonites or not?'" This is often the question asked, and I thought I would answer as I understand it. One reason why I do not wish to be called a "Mormonite" is this: When reading the word given through Jeremiah the Prophet, "Cursed be the man that trusteth in man, and maketh flesh his arm," (Jer. 17: 5), still I believe that Mormon, from whom the name is derived, was an

inspired man, and a prophet, called of God. But he was not Jesus, the Christ, the Saivor of sinful man; therefore I do not wish to be called by his name. When I first heard the gospel the first principle was faith in God and his Son Jesus Christ,—not in Mormon. Secondly—To repent of all my sins that I had committed against God,—and not Mormon. And when your brother David led me down into the clear, cold, sparkling water of the Paw Paw River, and baptized me for the remission of my sins, he did not baptize me in the name of Mormon, but in the name of the Father, Son, and Holy Ghost. And observing the word given by Paul to the Corinthian Saints, for, saith he, It hath been declared unto me that there are contentions among you, every one of you saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ; is Christ divided, was Paul crucified for you? or were ye baptized in the name of Paul? (See 1st Corinthians; please read it.) By this time it can be seen why I do not wish to be called a "Mormonite." One more proof and I will leave the subject, lest I weary your patience. By obeying the principles I took upon me the name of Christ; I was baptized into Christ, and put on Christ, therefore I belong to the Church of Christ. Shall I deny the name, and gain the inheritance? I answer, No. For it is only those who bear the name faithfully and acceptably to the end, that shall receive the inheritance with Christ. It is now plain to be seen that I am not a "Mormonite," nor a "Josephite," nor a "Davidite," nor a "Paulite," nor any other ite.

M. MCHARNES.

GLENWOOD, IOWA,  
May 11th, 1874.

*Br. Joseph Smith*.—There seems to be manifest just now, a most praiseworthy determination on the part of the Saints in this District, to work, and walk, and act well their part in the *plane way* of the gospel; and knowing that you so well enjoy hearing from such, I send you this hurried letter. On the 2d, 3d, and 4th inst., I had the pleasure of seeing and conversing with many of the brethren as they met in Conference at the little village of Manti. There were present the aged, the middle aged, and the youth; all thinking, talking, wondering about the grand work, in which they have much hope; astonished somewhat at the signs of the times, and the quietness of their own actions; and then, as the ancient brethren who journeyed to Emmaus heavily sighed in the contemplation of some things of the present, or burned in spirit when reverting to those to be revealed, these good and anxious brethren convened to perfect as best they could a plan of ministerial and lay labor; to place themselves

in an advantageous and united position in laboring in the Master's cause. The object you see was a worthy one, and as all work now to carry out the settled plans, they will be blessed in their deeds. In some respects this was a remarkable meeting for this far west. The laborers were so few, while the cry from every part of the District came up, "We want some preaching;" "We are doing what we can in our way, but there is so much need of an Elder among us;" and then came the ministerial answer that, "My hands are tied," that "I will do my utmost to labor near home on Sundays, but I cannot promise more now." Hard answer, indeed, but one which must be well thought of and acted upon before it will grate less harshly upon the ears of the spiritually famishing.

The Conference was, however, most thoughtful, peaceable, and encouraging, and all thought to return home and show forth works, in a purer, more active, faithful and upright life for the gospel cause.

Br. Wm. Redfield presided throughout in a most kind and unpretentious manner, and the District continued him in his office with approved confidence. Br. Jas. Caffall attended early and late, and made a faithful record of the talking, teaching, and preaching during the three days, cheering and instructing the Saints. Br. William Leeka, the Bishop's agent, announced himself prepared, in accordance with the law, to receive the "free gifts" of all who would aid in the least the Master's cause, and gave some excellent instruction in regard thereto, to all who had a desire to see the work advance. There was also a number of veterans present, who have been faithful to the work for many years, father Wheeler Baldwin, Brn. Wilcox, Griffith, Jas. Badham, Gordon Deuel, Calkins, Collins, Castor, etc., and all parted with the avowed mind to do more the coming quarter for the work than they had the preceding, and that this should be seen in their respective reports to the next Conference, which convenes in August at College Hill school house. May the kind Father strengthen them for the contemplated labor.

E. L. K.

## Conferences.

### Malad Sub-District.

Malad Sub-District Conference convened at Providence, Cache Co., Utah, March 28 and 29, 1874. Henry Bake, president; Anthony Metcalf, clerk *pro tem*.

*Morning Session.*—Remarks by the president, on duty and order. The meeting was devoted to prayer and testimony.

Moved that Br. R. J. Anthony take an active part in this Conference.

2 p. m.—*Branch Reports*:—Malad: has 25 members. Increase by vote 9. Two children blessed. Branch in good condition.

Providence: has 25 members. Received by vote 4. Branch in good condition.

Elders Metcalf, Bake, Neeser, Hurth, Anthony, Priest Nefnaker, and Teacher Neeser reported.

Resolved that Deacen W. Bradshaw be ordained a Priest.

That the Elders of this Conference faithfully labor in this District as their circumstances permit, and that they report in person or by letter, according to previous resolution, at the next Conference.

That we sustain Joseph Smith as President of the Church, and W. W. Blair and D. H. Smith as his Counsellors; and all the other spiritual authorities in righteousness.

That we sustain Henry Bake as President of the Malad Sub-District.

That when this Conference adjourns, it does so to meet in Malad City, Idaho, on the last Saturday in June, 1874.

That J. Neeser be ordained a Priest, and H. Bear be ordained a Teacher according to recommend from Providence Branch.

*Evening Session, 7 p. m.*—Preaching by R. J. Anthony.

*Morning Session, March 29.*—Preaching by R. J. Anthony—text Ps. 37—followed by H. Bake.

2 p. m.—Sacrament administered by the president, after which many faithful testimonies were borne. A good spirit prevailed.

### Pittsburgh District.

The Quarterly Conference of the above District was held at Pittsburgh, Pa., March 7th and 8th, 1874. Br. James Brown, presiding; W. H. Garrett, secretary.

After the usual opening exercises, and a few opening remarks by the President, the minutes of last Conference (Dec. 13 and 14, 1873) were read and accepted.

*Reports of Branches.*—Pittsburgh, Pa.: 2 baptized, 3 removed by certificate, 3 children blessed. Present strength 62.

Sabbath School Statistics: officers and teachers 8, scholars 28—total 36.

Financial: balance on hand last report—tithing \$14.00; freewill offering \$5.88; Branch fund \$8.27, S. S. fund \$9.40. Received since—freewill offering \$1.20, total \$7.08. Branch fund \$33.33, total \$41.60. S. S. fund \$5.78, total \$15.18. Not accounted for \$1.00. Expenditures—Branch expenses: freewill offering \$2.56, Branch fund \$40.50. S. S. \$4.85. Remitted to Bishop—tithing \$14.00. Balances remaining on hand—freewill offering \$4.52 Branch fund \$1.10. S. S. \$10.33, not accounted for \$1.00. Grand total \$78.86. Alma Price and Richard Savary, Auditors.

Church Hill, Ohio: Total membership 30.

Total increase 18. Total decrease 3. Six children blessed. Br. John Clark was recommended to the District Conference for a Deacon's license. Ordained by Brn. Wm. Lewis and Morgan Williams, Feb. 8, 1874.

Brookfield, Ohio: Reorganized Feb. 8th, 1874. Total membership 12. Three children blessed.

*Elders' Reports.*—Wm. Lawrenson, Presiding Elder: The Pittsburgh Branch seems in better condition. More of Spirit and power manifested; two baptized during the quarter, and three other applications handed in. Branch appears flourishing. Desires to magnify his calling.

James Brown had visited several Branches during the quarter, though he could not reach all. Went from Pittsburgh to New Springfield, Ohio, in company with Bro. J. Parsons. Together they preached ten times, to large and attentive congregations. One was baptized, and he had since received word that, if he would return, more would be baptized. Next visited Church Hill and labored there, assisted some by Br. Joseph McDowell; had good times and baptized eight, and blessed two children. Went from there to Brookfield; found them in rather a disaffected state, but re-organized the Branch, and got them working again.

J. Ellis: Labors confined to the Pittsburgh Branch. Is not as strong physically as formerly, and, in his present state of health, could not go from home and labor. Still does all he can.

Priest Samuel McBirnie had been laboring to the best of his ability, near Church Hill since last report. Distributed tracts and Voice of Warning. Some are investigating, and are almost ready to be baptized, and if an Elder would labor there awhile, is convinced, from expressions of the people, that a large Branch could be raised. There is great unity in the Branch, and much power manifest in the gift of healing. Feels encouraged to go on.

*Sunday Morning Session.*—At the conclusion of opening services, minutes of yesterday's proceedings were read and approved.

Kent (Ohio) Branch, reported by Bro. Joseph McDowell in a disorganized condition. It formerly consisted of six members. One has denied the faith and one moved away; the rest are desirous of doing their duty.

Br. Joseph Parsons had labored some in company with the President, at New Springfield, Ohio. Since his return had endeavored to make an opening in the country, though he was not successful.

Br. Jacob Reese had not been able to visit the Saints at Mansfield, Pa, as appointed, once each month. Roads could not be traveled; got there but once. Found things not very favorable.

Priest Joseph McDowell, since last report,

has labored to the best of his ability.—Preached in Waynesburg, Ohio, six times, four times at Liberty, once at Minerva and neighborhood; also labored some at New Springfield, Church Hill and Kent.

Priest David Jones reported.

Deacon John G. Gillespie assisted all he could and desires to continue.

*Miscellaneous.*—A letter from Elder John McMillan, stating he had lost his license, and desired to have it renewed, was read.

President stated he was worthy, and on motion it was so ordered.

President made some remarks on the resolutions requiring licenses of Elders who do not report to Conference, and reported Elder George Moore, of Brookfield, Ohio. Had informed him that if he did not report to this Conference, there would certainly be action taken in his case.

On motion of Brn. Lawrenson and Ells it was Resolved that the Secretary write and request the license of said Br. Moore, for neglect of duty.

Br. John Clark, recommended by the Church Hill Branch, was, on motion, granted a Deacon's license.

Resolved that when this Conference adjourns, it does so to meet in Church Hill, Ohio, the 6th and 7th of June, 1874.

Br. Parsons inquired what action had been taken in resolution of Conference, establishing Tract Fund in Branches through the District; monies collected to be sent to Book Agent, who was to obtain a supply of tracts for free distribution in each Branch.

Secretary answered that he had notified each Branch, but heard nothing further concerning it.

President requested Br. Ells to take the chair, and presented the following question: Referring to D. & C., 17th section, par. 7, he stated that there was a difference of opinion concerning the meaning of that paragraph, and inquired, Where there is a regularly organized Branch, is it really necessary that a vote be taken when candidates present themselves for baptism?

In order to bring it before the Conference, the following was offered:

Resolved that where candidates present themselves for baptism, a Branch vote action is not necessary.

Discussion ensued, pending which Conference adjourned till two o'clock.

*Afternoon Session.*—Opened in usual manner. Minutes of morning session read and approved. The following substitute was offered for the resolution under debate at the close of the morning session:

WHEREAS, some diversity of opinion seems to exist relative to the intention of the law, D. & C. 17th section, paragraph 7, respecting action or otherwise being necessary by a Branch, in the reception of candidates for baptism, therefore be it Resolved that the

approval of the Branch, as a general rule, seems to be the spirit and intention of the law in the case, as implied in the words, "*Witness before the Church.*"

This also was discussed, but upon being put to vote, it carried.

President expressed his intention of remaining in the field one year, unless prevented by sickness or other cause. District consists of Western Pennsylvania, West Virginia, and North-Eastern Ohio, comprising about 60,000 square miles. Thinks an Elder could be sustained if each member in the District would pay into the Elder's fund ten cents per month. District numbers about one hundred and forty members.

Conference then adjourned for sacrament meeting. Brn. Parsons and Lawrenson appointed to officiate. Three persons baptized in the morning, were confirmed by Brn. Brown, Ells and Parsons. After administering the sacrament, Conference adjourned till 7:30 P.M.

*Evening Session.*—Was occupied in preaching by Br. Joseph Parsons. At close of discourse, Conference adjourned according to resolution.

The following reports were received after close of Conference:

*Report of Belmont, Ohio, Branch.*—The Branch is in a somewhat sattered condition. Number of members thirty-four, and most of them seem desirous of doing their duty. Still holding regular meetings, with prospects of doing good.

Official report of Elder James Craig, March 6, 1874.—Have been preaching regularly since last report, at West Wheeling, Ohio, and elsewhere. Doors have also been opened four miles north of Bridgeport, Ohio, and I have preached there eleven times to large congregations, and the greatest desire to hear manifested which I ever met.

### St. Louis District.

The St. Louis District Conference convened March 8th and 9th, 1874.

Sunday morning, 10 o'clock, President Hazzeldine called the attention of the Conference to divine service, which commenced by singing; and prayer offered by Vice President G. Hicklin. Preaching by Elders Samuel Perks and George Hicklin.

Adjourned till 2 o'clock P.M.

*Afternoon Session.*—There were thirty-six officers present.

After the usual opening exercises, Thos. Williams, Ellen Bows, and Annie Davis were confirmed, by Elders Reese, Anderson and W. Smith.

Sacrament was administered by J. Anderson and R. D. Cottam; and the testimonies, prophesies and singing in tongues were truly refreshing.

Adjourned till 7 o'clock P.M. Hymn 88

was sung, and benediction pronounced by Elder Reese.

*Evening Session.*—Commenced according to adjournment; singing; prayer by Elder Gittings, and an instructive sermon by Mark H. Forscutt, from the 20th chapter of the Gospel according to St. Matthew.

Adourned to meet Monday, at 9:30 A.M.

*Monday Morning Session.*—Minutes of last Conference read.

*Branch Reports.*—St. Louis: Total membership 263; 5 children blessed; 1 baptized; 1 received by letter; 1 by vote; 1 died; 1 expelled.

Belleville: Total numerical strength 41; increase since last report 1.

Alma: Increase since last report 13; 1 died; present numerical strength 43.

Gravois: 2 received by vote; 3 lost members; present numerical strength 67.

Dry Hill: Baptized 3; present numerical strength 28.

Coon Creek: 1 baptized.

A report of Greenwood Branch was received: total number of members 22; 1 child blessed since last report; no place of meeting.

No report from Whearso.

A motion by G. Thorp and James Anderson was adopted, That a meeting of the officers of St. Louis District take place on the first Sunday in May, 1874, in the Saints Hall, corner of Leabaum and Broadway streets, St. Louis, Mo.

On motion by J. Anderson and S. Perks, it was Resolved that the report of this Conference be forwarded to President Joseph Smith, to answer as the report of St. Louis District, to the ensuing General Conference of the Church.

Resolved that this Conference sustain Joseph Smith and his Counsellors as Presidency of the Church of J. C. of L. D. Saints, and all the Spiritual authorities of the Church.

Resolved that this Conference adjourn, and meet again on the second Sunday in June next, in St. Louis.

Closed with singing; and prayer by Elder Mark H. Forscutt.

### Eastern Nebraska District.

Our Quarterly Conferende was held in the Saints' Meeting House at Omaha, on the 28th and 29th of March, 1874, at 2:30 P.M. By vote James Caffall was chosen to preside. H. Nielsen, District Clerk was present.

Prayer being offered by the President, minutes of last Conference were read and accepted.

*Branch Reports.*—Omaha: (English): one baptized. Total present strength 72.

Financial Report.—Branch Fund: Balance on hand last report, \$1.50. Received

since \$17.20; support of ministry \$4.35; Branch expenses \$13.55; on hand \$0.80.

Scandinavian: one baptized. Total 36 members.

Financial Report.—Branch Fund: Received \$0.65; to the poor \$0.65.

Florence: 9 members.

*Report of Missions.*—Jesse Broadbent has had no opportunity to meet with the Scandinavians, but had labored otherwise to the best of his ability; and administered to the sick with good result.

J. McKnight had filled his appointment to the poor-house and at Florence.

H. Nielson had received \$2.25, for which, with \$0.25 in his trust, has bought a blank book, cost \$2.50; had preached some in the Scandinavian Branch, and administered to one sick person who was made well. District Treasury, nothing done.

*Missions Appointed.*—J. McKnight and J. Gilbert to labor at little Papillion and elsewhere. J. Broadbent and George Medlock, at Florence. Adjourned till 7:30 P.M.

*Evening Session.*—Prayer by the President.

Elders reports continued: J. Gilbert had filled his appointment. Geo. Hatt had traveled four hundred miles, preached twenty-nine sermons, baptized and confirmed ten, blessed four children, and administered to the sick thirteen times.

J. Anderson had preached ten sermons, administered to the sick five times, blessed two children, baptized and confirmed one.

J. Christensen and A. Jonasen had filled their appointment.

*Missions.*—George Hats, J. Anderson and H. Neilson; J. Christensen and A. Jonasen were sustained in their missions for the ensuing quarter.

Resolved that in view of the instructions given in 17th section and 18th paragraph of the B. of C., that all confirmations should be attended to before a meeting of the Branch the person or persons are to become members of after they are baptized, unless a special request be made by the person or persons being baptized to be confirmed at the water's edge, and then it should be done by and with the consent of the Presiding Elder of the Branch.

Sister Laurinda Garner was received into fellowship on her original baptism.

Resolved that this Conference sustains the constituted authorities of the Church, spiritual and temporal.

Adjourned till to-morrow at 10 A.M.

*Morning Siseion, March 29.*—Prayer and preaching by the President. A motion was carried to take up a collection for the benefit of this Conference this afternoon.

Adjourned till 2 P.M.

*Afternoon Session.*—Sacrament being administered, Sr. Elisabeth, who was baptized in the forenoon was confirmed; two children were blessed; and one sick administered to.

A collection was taken up, amounting to \$7.10.

Officials present: Twenty.

Adjourned to meet on the first Saturday and Sunday in July, at 2 P.M., 1874.

### Fremont District.

The Fremont Quarterly Conference convened at Manti, Fremont Co., Iowa, May 2nd, 1874. Wm. Redfield, president; J. R. Badham, clerk *pro tem*. Sung hymn 729. Prayer by Br. Jas. Caffall.

Minutes of last Conference read and accepted.

*Branch Reports.*—Nebraska City: 49 members, 2 baptized, 2 received by letter.

Plum Creek: 91 members, 1 baptized, 1 received by vote, 6 removed by letter, 2 children blessed.

Mill Creek: 25 members, 1 received by letter.

Liberty: 14 members, 1 baptized.

Glenwood: 25 members, 1 baptized, 1 received otherwise, 4 removed by certificate, 6 released from the Branch by their special request, 2 marriages solemnized.

Fremont: 70 members, 3 baptized, 2 children blessed.

No report from Nephi, Nemaha, Union and Farm Creek.

On motion brethren from other Districts were requested to participate in the deliberations of the Conference.

*Elders' Reports.*—J. R. Badham reported in person.

R. M. Elvin reported by letter; had preached nearly every Sabbath somewhere in the District; had baptized one.

E. C. Brand reported by letter; had preached but little; baptized two.

R. C. Elvin reported by letter.

Gordon E. Deuel had labored some in Nebraska; had baptized twenty-eight; ordained one Elder and one Teacher.

Elders S. S. Wilcox, George Kemp, Henry Kemp, and E. L. Kelley reported.

Jas. Roberts reported; had labored some in Nebraska; had baptized one.

Priest E. Bryant reported by letter.

Jas. Caffall, of the Twelve, reported in person; had labored in different Branches of the District; baptized five.

President Wm. Redfield reported; had labored in the District and done all he could under the circumstances; visited the Saints at Hamburg, who requested him to have Elders sent there to preach.

*Elders' Reports.*—On motion J. R. Badham and R. M. Elvin were sustained in their former missions.

On motion Jas. Roberts was released from his former mission, and appointed a mission in connection with Elder George Kemp in the vicinity of Wabansy.

On motion Gordon E. Deuel was appointed

to labor at Bennett's Station, Nebraska.

Stephen Wood and A. Mortimer were appointed to labor at Locust Grove.

On motion J. Kaster was associated with J. R. Badham in the ministry during this quarter.

Resolved that all Elders not assigned a mission be requested to labor as their circumstances will permit, and report, either in person or by letter, to the next Conference.

Officials present: Apostle 1, High Priests 2, Elders 13, Priests 2, Teacher 1.

Moved that when we adjourn, we do so to meet at College Hill School House, Plum Hollow, Iowa.

*Sunday, May 3rd.*—Saints met in the capacity of prayer meeting, in which the good Spirit of our Master was manifest to the Saints. Preaching at 11 A.M., by Br. E. L. Kelly, and at 3 P.M., by Br. Jas. Caffall. Prayer meeting at 8 in the evening.

*May 4th, 8 A.M.*—Conference met pursuant to previous arrangement, and was addressed by Br. Jas. Caffall, on the subject of Church government, the duties of Branch and District Officers, and also of the traveling ministry; closing with a kind appeal to the Saints in behalf of foreign missions.

The Bishop's Agent reported: Had \$11.00 in his hands, received as freewill offerings.

On motion the Bishop's Agent was requested to retain the money in his hands for the benefit of the District.

Resolved that the President of the District be requested to select an Elder or Elders to assist him, and visit the Hamburg Saints, hold meetings, and act as directed by the Spirit in the matter.

That we sustain all the spiritual authorities of the Church in righteousness.

That we sustain Br. Wm. Redfield as President of the District.

Adjourned to meet at College Hill School House, Fremont Co., Iowa, Aug. 1st, 1874, at 1 o'clock P.M.

### Western Maine District.

Conference was held at Green's Landing, Maine, May 1st, 2nd, and 3rd, 1874. J. C. Foss, president; T. Ames, clerk.

*Branch Reports.*—Green's Landing: 40 members; 1 cut off; 8 added since last report; 1 child blessed.

Rockland: 14 members; 1 cut off; 1 added by baptism; 1 child blessed.

Brooksville, Little Deer Isle, and Bear Isle Branches verbally reported.

Officers present: 1 of the Seventy, 5 Elders, and 2 Priests.

On motion the hand of fellowship was withdrawn from George Moffit, who was baptized at Grand Manan, N. B., by J. Lakeman.

G. W. Eaton appointed to labor in this

District, and the District to sustain his family.

T. Ames resigned the Presidency of the District.

G. W. Eaton was appointed President of the Western Maine District.

Br. Michael Holland, Jr., was called to the office of Elder, and ordained by J. C. Foss.

A vote of thanks was extended to the Green's Landing Branch for their kind hospitality to visiting members.

Adjourned to meet at Brooksville, August 29th, 1874. Be sure to come, Saints.

## Miscellaneous.

### Pittsburgh District.

The next Quarterly Conference of the Pittsburgh District will be held at Sodom, near Church Hill, Trumbull Co., Ohio, on Saturday and Sunday, the 6th and 7th of June next.

JAMES BROWN, *President of District.*

### MARRIED.

At the residence of Br. Harvey Strang, Truro, Knox Co., Illinois, May 10th, 1874., by Elder H. C. Bronson, Mr. ABNER W. STRANG to Sr. MARTHA WALKER.

At the residence of Br. Harvey Strang, Truro, Knox Co., Illinois, May 10th, 1874., by Elder H. C. Bronson, Mr. STUBBARD W. STEWART to Miss MARY A. STRANG.

At Council Bluffs, Iowa, May 6th, 1874, in the Latter Day Saints Chapel, by Elder C. A. Beebe, Br. LAWRENCE KINEHAN to Sr. MARY JANE PALMER.

### DIED.

At Plum Creek Branch, Fremont County, Iowa, August 22d, 1873, BARBARY STUDY, aged 80 years, 10 months and 22 days.

Sister Study joined the Church in 1833, being baptized by Elder Thomas Tripp. She was a participant in the troubles in Missouri, and a sister to Elias Benner, who was killed by the mob at Hauns' Mill. She remained firm in the faith during the apostasy of the Church, refusing to accept the strange doctrines taught by the different factions. Joined the Reorganized Church September 21st, 1862, being baptized by Elder Charles Derry. She lived and died firm in the faith, with the hope of a glorious resurrection. Funeral services by E. C. Brand. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

At Joplin, Jasper County, Missouri, July 23d, 1872, of hydracele, ELDER HENRY L. BAYS, father of Br. D. H. Bays, in the sixty-second year of his age.

Br. Bays received the gospel under the ministry of Brn. Joel Miles and John Hawley, then members of Elder Lyman Wight's company, in Texas, in 1847. He was baptized into the Reorganized Church, at Council Bluffs, Iowa, by Elder W. W. Blair, in 1861, and died in full belief of the everlasting gospel.

At Denton, Denton County, Texas, April 19th, 1874, of pneumonia, Sr. MARY A. BAYS, wife of Br. H. L. Bays, in the fifty-first year of her age.

Sr. Bays received the truth in 1847, was baptized into the Reorganized Church at Council Bluffs, Iowa, by Elder Charles Derry, May 20th, 1861. She passed through many heavy trials in her researches after the truth, and was a faithful mother in teaching her children the way of life. She died in the glorious triumphs of a living faith. She expressed, a few days before her death, her willingness to depart.

Mother, sleep the peaceful slumber  
That we all must shortly sleep,  
Till the Lord makes up his jewels,  
Till then, dearest mother, sleep,  
Then thy form, with hosts of others  
Sanctified in Christ, shall rise  
To meet fathers, sisters, brothers,  
In the heavenly paradise.

D. H. B.

At Vincennes, Iowa, May 9th, 1874, of pneumonia, WILLIAM EDWARD EVELAND, son of Br. Jasper and Sr. Clarinda Eveland, aged 1 year, 11 months, and 26 days.

"Thou art gone to the grave; but we will not deplore thee,

Since Christ was thy Ransom, thy Guardian, thy Guide;

He gave thee, he took thee, and he will restore thee,  
For death has no sting since the Savior hath died."

#### ADDRESSES.

*Davis H. Bays, Rockwall, Rockwall Co., Texas.  
Thos. Nutt, Box 110, Harlan, Shelby Co., Iowa.*

### Selections.

#### The Progress of Schism.

The Presbyterians have no reason to congratulate themselves that they are the only sect in trouble. Storms seem to be brewing all around the theological horizon. In England the prominent subject of daily talk is the current theological dissensions in the Established Church. The struggle in the Church of England between the Bishops and the Ritualistic clergy has broken out with extreme fierceness in the consistory Courts and in Parliament, where the Archbishop of Canterbury has introduced a bill providing for the more effectual and prompt punishment of the clergy of the Cross-and-Candle persuasion. The latter have arrayed themselves for a bitter contest, and make no secret of their intention to secede rather than submit to an infringement of what they call their liberties. The House of Lords will unquestionably pass the bill, and the prospects are also favorable to a similar disposition of it in the House of Commons, although it will not probably succeed until after a long and stubborn fight. Should it thus eventuate, a schism in the Church of England is inevitable. The struggle is not confined to the Church dignitaries, but rages with equal violence among the lesser lights, who fill the courts with ritualistic squabbles. One of the latest of these was a suit brought by the Rev. William Blake, a Ritualistic Rec-

tor of Wetheral, against his churchwardens for tearing down some emblematic evergreen decorations, and destroying a collection of candles about the altar. While the Church of England is thus threatened with schism, the Church in Ireland is in a similarly precarious condition. At the recent meeting of the General Synod an important discussion arose upon the proposition to enact a bill which would give the laity a preponderance in deciding modifications in the articles, doctrines, and formularies of the Church. The Lord Primate said if this were agreed to, he should have to retire to his diocese, as nothing but schism could result, and the Archbishop of Dublin, (Dr. Trench), also announced that the Synod would decline to take further part in the deliberations if the act were passed. As there is every prospect that the act will pass, the prospects for a schism in Ireland are just as bright as they are in England. When these old established conservative ecclesiastical bodies get by the ears, and wrangle themselves into schism, there is no reason why Prof. Patton should not employ his theological acumen and enterprise to force the Presbyterian Church into a schism. Schism seems to be the order of the day, or in other words Reform, which cannot be accomplished without schism; and, as reform means progress, schism ought to be a very welcome outcome of theological dissension.—*Chicago Tribune.*

#### A New Religious Sect.

John Whatmore, aged fifty-four, who was described as a baker, Islington, London, but who stated he was a follower of "King Shilo, the Sun, and the Sons," and his religious name "J. Watmore Whatmore Pomeroy, Israel New," was charged before Mr. Cooke, recently, at Clerkenwell, London, with unlawfully affixing posting bills on one of the advertising stations of the North London Railway at Islington, contrary to the provisions of the Metropolitan Police Act. Police constable Henderson, said he apprehended the defendant because he failed to appear in answer to the above complaint. When he asked him why he did not attend the court, he said, "I never obey the commands of mortal man, for it is written that 'Thou shalt obey no other command but that of God.' That you will find to be the law when the day of judgment comes, when King Shiloh and his bride, the beautiful, the immortal Johannah, shall sit on the judgment seat. England, now awake and hearken! Here's the church of my first born. Born of wisdom, supreme woman. Hail this great auspicious morn! Come lay hold of these my blessings. Be incorporated here. Now be written with the living. As my blessed children dear. I demand twelve times twelve thousand. As my first redeemed to stand.

With each new name and number. To enjoy the promised land. Then the multitude 'll gather. That all nations shall surprise. I, the Lord, delight in mercy. Hear, my children, be ye wise."

Mr. Alexander, the chief clerk, having read over the charge, asked the defendant if he was guilty or not guilty? The defendant pleaded that he was not guilty, for he was only obeying the commands of his lawful leader King Shilo, in whose service he was. Evidence was then given that the defendant had posted some handbills over one of the company's advertisements, and had thereby destroyed them. Some of them had cost sixteen shillings each. The bills, one of which was handed to Mr. Cooke, was:

"On King Shloh, the Sun, and the Son's Service. Greeting, with his infinite Majesty's title, and a portion of his nation-healing and man's restoring leaves, being extracts of His immortalizing word, seal and living songs of Royal Sion, who is the fountain head, root, and offspring. Tree of life, viz., Songs of Royal Sion, the revelations of Christ, Jesus, the Lord to the twelve tribes of Israel, new, and published according to the revealed will and command of the Almighty Lord God, the Great Jehovah Jah! Christ Jesui in Shiloh! The word of the omnipotent We-man God! The Lord our Righteousness! The holy transfigured Lamb divine! To rule and reign supreme in every land! The Alpha and Omega, the first and last! The only Holy all in all, the wonderful, mighty, great and glorious King of all kings."

Mr. Cooke said the defendant, if he wished to promulgate his doctrines, might publish his placards on his own property. He must surely know that he was doing wrong by defacing and injuring other persons' property. He could read, and close to where he had posted his bills were large placards warning him of the illegality of his act, and cautioning him and others that they would be prosecuted and fined for bill-posting there.

The defendant said he was not doing any wrong. He then handed in one of his posters, which had on it the following:

"From a far country I come. Christ Jah Jehovah is my name. Therefore arise, my children dear, bring all my foes and slay them, with this my sharp two-edged sword, for all shall know I am the Lord, who am returned to rule and reign. Therefore my foes shall be slain. I will the enemy destroy; mankind as friends I will enjoy. By Satan's arts mankind oppose; 'tis Satan's host are Zion's foes. And Satan's host must now retreat; bring all mankind at my feet. As I slew Saul, these are my foes, I'll slay them all. Hear, Britain, hear! At Heaven's command arise and shine, true wisdom gain. God's word the charter of your land, let men

and angels sing the strain. Rule Britania. Jah, Jesus, rule and reigning Christ; woman, God your rights regain."

Mr. Cooke said the defendant had better take warning by this proceeding. He should do unto others as he would be done by. He would not like it if his property was destroyed. He should now only order him to pay a penalty of one shilling and four shillings costs, or in default he should order him to be imprisoned and kept to hard labor in the House of Correction five days. If he came here again on such a charge and the case was made out against him, he would be fined in the full penalty. The defendant was removed in the custody of Robinson, the chief jailer.—*Selected.*

### Persuasion Better than Force.

Deal gently with those who stray. Draw them back by love and persuasion. A kiss is worth a thousand kicks. A kind word is more valuable to the host than a mine of gold. Think of this and be on your guard, ye who would chase to the grave an erring brother. We must consult the gentlest manner and softest seasons of address; our advice must not fall like a violent storm, bearing down and making those to droop whom it is meant to cherish and refresh. It must descend as the dew upon the tender herb, or like melting flakes of snow; the softer it falls the longer it dwells upon and the deeper it sinks into the mind. If there are few who have the humility to receive advice as they ought, it is often because there are few who have the discretion to convey it in a proper way, and who can qualify the harshness and bitterness of reproof, against which human nature is apt to revolt. To probe the wound to the bottom, with all the boldness and resolution of a good spiritual surgeon, and yet with all the delicacy and tenderness of a friend, requires a very dexterous and masterly hand. An affable deportment and complacency of behavior will disarm the most obstinate; whereas if, instead of calmly pointing out their mistakes, we break out into unseemly sallies of passion, we cease to have any influence.

### A Papal Manifesto in the Fourteenth Century.

The recent correspondence between the Pope and the Emperor William has led one of the readers of the *Gazette Generale de l'Allemagne du Nord* to send to that paper a copy of an almost similar correspondence which took place in the year 1302 between Pope Boniface VIII. and Philip IV. of France:—"Boniface, bishop, servant of the followers of God, to Philip, King of the Franks,—Fear God and keep His commandments. Thou shouldst know that thou art subject to us as much in the temporal as in the spirit-

ual; that the bestowing of benefices and prebends does not belong to thee; that, if thou hast the keeping of vacant benefices, it is to reserve their fruits to the successors of the occupants; that if thou hast bestowed them upon any one, we declare thy selection invalid; and if it has been executed we revoke it, declaring heretics all those who think otherwise." His Majesty's reply is as follows:—"Philip, by the grace of God King of the French, to Boniface who styles himself Pope,—Let thy very great conceit know that we are subject to no one in the temporal; that the bestowing of churches and prebends belongs to us by Royal right; that their fruits are ours; that the bestowments made and which shall be made by us are valid in the past and in the future; that we will support their possessors with all our power; and that we hold as fools and idiots those who shall think otherwise."

### Surnames.

Every one knows that a surname is the name of one's family; but it is not agreed what the derivation of the word surname is. Dr. Johnson says it is "the name which one has over and above his Christian name," thus giving his sanction to the idea that the word originated from the French *sur nom*, or over-name. Others say that the surname was formerly written above the Christian name instead of after it. Thus: Smith John instead of John Smith. Still others say it is really the sire-name, or the name of one's father, or sire. The first of these three theories is probably the correct one. There is something to be said, however, for the last rather fanciful notion. Every nation uses the father's name in surnames. The Hebrews did so. "Ben," before a name, meant "son of." Ben-Hadad was "the son of Hadad." The Germans add *sohn*, or son. Mendelssohn, the first of the name, was Mendel's son. The Swedish Neilsson is formed in the same way. This is also the English way. Johnson, Thomson, Williamson, Peterson, Jameson, and a host of other, might be mention as examples. The Polish addition for son is *ski* or *sky*, as Petrowsky, the son of Peter. The Scotch use Fitz and Mac before the name to express the idea of son of, and the Irish use Mac and O. The latter is, simply, Thomas O'Donnel is Thomas of Donnel; and this may be either son of, or of a certain place. In Wales, *ap* is the prefix used for son. Llwellyn ap-Howell is the name of Llewellyn the son of Howell. As Llewellyn wanders in England his name is shortened to Powell. John ap-Richard in the same way becomes John Pritchard. While Welshmen stay at home they keep their names unchanged and sometimes they add to them. Thus Evan's son is named Richard ap-Evan; his son is John ap-Richard-ap-Evan, and so on.

### Good Advice.

Pay your debts as soon as you get the money in your pocket. Go without what you don't need. Speak your mind when necessary. Hold your tongue when prudent. Speak to a friend in a seedy coat. If you can't lend a friend money, tell him why. If you don't want to, do the same. Cut acquaintances who lack principle. Bear with infirmities, but not vice. Respect honesty, despise duplicity. Wear your old clothes till you can pay for new ones. Aim at comfort and propriety, not fashion. Acknowledge your ignorance, and don't pretend to knowledge you haven't got. Entertain your friends, but never beyond your means.

A NATIVE of Eastern Bengal has started a new religious movement among the people, and what is stated to be its remarkable feature is the circumstance that he and his followers read the Scriptures, and endeavor to live after the example of the Apostles and early Christians. They are vegetarians, discard the use of medicine, and seek the cure of sickness by prayer. Perhaps a return to primitive Christianity would, after all, be just the "new religious movement" which modern Christianity needs to be infused with, in part, almost everywhere.—*Christian Union*.

THE city debt of St. Louis runs up to \$16,407,725.80. The *Democrat* estimates that it will be \$20,000,000 by the 1st of November, on which there will be an interest of about \$1,300,000, considerably more than one-third the entire revenue of the city.

THERE is a desire in woman to go neat and fine, and it is a comely thing to be adorned with that which in God's sight is of great price—viz., a meek and quiet spirit.

HE THAT forgets a friend is ungrateful unto him; but he that forgets his Savior, is unmerciful to himself.

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THE TRUTH  
LATTER DAY SAINTS' HERALD.

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

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

Vol. 21.

PLANO, ILL., JUNE 15, 1874.

No. 12.

**"When will Zion be Redeemed?"**

In the sense in which the question is usually put, it may be difficult to give a satisfactory answer; but two more questions are suggested by this.

1st. Upon what principle is it to be done?

2d. Who is to teach that principle?

The principles that shall govern in the establishment and government of Zion, is the ground out of which proceeds the characteristics of Zion—the pure in heart—the only class that can ever "see God," or who have any promise of such a glorious sight. The gospel points to the highest exaltation for man; but reversing all human calculation it lays the foundation thereof in self-abnegation; hence, the very first step is to the Jew, (the proud), a stumbling; and to the Greek, (the learned), foolishness. Pride rebels, self protests, and all the excited passions are arrayed against the first principle of the gospel of Zion; for if each insists upon building up and beautifying and ornamenting self first, and Zion afterward, then is her redemption a long way off; for when will self cease to be self, or say enough?

The domestic advantages in Zion, according to the ideal, are expressed by inspired tongues, and pens, in the following: "Except ye in your heart forgive one another their trespasses, neither will your Heavenly Father forgive you your trespasses." "Be ye one even as we are one" "Except ye have the spirit (disposition) of Christ you are none of his." "They that gathered

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much had nothing over, and they that gathered little had no lack," and "they were of one heart and one soul."

In sec. 91, par. 10, D. & C., we learn that the *fulness* of my scriptures consists of that—

"Which I have given unto you, and which I shall hereafter from time to time give unto you, for the purpose of building up my Church and kingdom in the earth, and to prepare my people for the time when I shall dwell with them, which is nigh at hand."

A parallel to this is found in Revelations 21: 3.

"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

The above characteristics of Zion, which we all recognize in the ideal, must some how become the real—the actual—before this Zion becomes that "tabernacle of God." Judas could not hold out because he was selfish, he wanted the thirty pieces of silver down more than he wanted a throne, if it was to be waited for. When we have become the embodiment of the second commandment, then we can keep the first. Under the first covenant the Decalogue consisted of ten commandments, but under the new, but two. The first Decalogue was written upon stone; the second, upon the heart. The first came in the midst of thunderings and lightnings to a terror stricken and mixed multitude; the second, by the still small voice of the Spirit, to a few chosen out of the world. The first was laid away in a strong box—the ark, for the Sabbath;—the second is for every day use; occupying the seat whence proceed acts,

good or bad. For *every day's use*; ah, that is the point. Sabbath exercises will *never*, no never, redeem nor build up Zion; it must be done on the six days; hence it is labor, skilled labor too, that is required; "workmen that needeth not to be ashamed," that is, workmen who can work after a "pattern."

Herein is manifested the principles upon which Zion is established, or otherwise "I will not receive her to myself, [for my tabernacle.]" Who is to teach these to the children of men?

We are told that "the *gifts and callings* of God are without repentance."

What are these gifts? "And gave gifts unto men." "And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers."—Eph. 4 : 8, 11. What, men gifts of God? No, not men, but certain officers for a certain work; viz: "for the perfecting of the Saints, for the work of the ministry, the edifying of the body of Christ, [the Church.]" Here then are those whose duty it is to teach the principles on which Zion may be redeemed and built up; and if *labor* is required, mark this: that labor represents everything that flows from faith—gold and silver, riches, or goods of every description—or the work of faith. And God will not repent that he hath called us to this work; nor will he repent of or change the hope of this calling; nor will he repent or change the pattern, or the instruments to make known that pattern; nor excuse his people from working by it. And, therefore, when the Saints have so far become perfected "in doctrine, in theory, in principle," and so far become "new creatures" as to be willing to work by that pattern, the redemption of Zion will not be far off. J. W. B.

### That Birth-place.

In the *Herald* of February 1st, 1874, a criticism is made by Br. H. P. Brown on my reply to Spiritualist's objections urged against the Book of Mormon.

Br. Brown properly observes that I wrote my article with the impression that the received opinion concerning the

birth-place of the Savior, is a correct one. Until the appearance of his article, my attention had not been called to it, otherwise than to view it as an established fact.

I notice that standard authors, however, express doubts as to the identical locality where the majority of the towns and villages that existed at one time in the vicinity of Jerusalem, were. That certainty cannot be said of scarcely any of them; much less their exact boundaries and relative distances determined.

While Br. B. may possibly be correct with reference to the exact place of the Savior's birth, (the Fort of the Jebusites), this does not make it appear that my answer to the Spiritualist has any similarity whatever to the "old sprinkler's argument" used to illustrate baptism; or, in the least, invalidate the prophecy of Alma, or reflect anything but credit upon the calling of Joseph Smith.

Alma does not say that Jesus should be born *in* any place; but *at* Jerusalem; which is in the land of our fathers. The definition given by Webster of the word *at*, is near by, by, in. Now if it was written in the New Testament that John was baptizing "*at* Jordan," instead of "*in* Jordan;" or "*at* Enon," instead of "*in* Enon;" or, that Philip and the eunuch went down "*at* the water," instead of "*into* the water," I would certainly favor the idea that they did not go *into* the water in either case; but received baptism on the shore.

The word *at* shows the relation of one thing to another. The first definition given of it is, near by. Viewing, then, the land of Palestine from the continent of America, it certainly could not be considered an overdrawn expression or wild freak of the imagination to say that Bethlehem was *at*, near by, Jerusalem, when the actual distance is not to exceed six miles; and then the starting point of measurement was, perhaps, Mount Moriah; which, if true, would make it nearer by still. Especially when the name Jerusalem may not only signify the City of Jerusalem, but also represent the adjacent country around about. And in the time of her highest glory and

most extended boundary, her border lines, perhaps, almost touched on to that of Bethlehem.

Alma says, "*At Jerusalem, which is in the land of our fathers.*" Viewed in contradistinction to the land of America, where Alma then was.

But should it be objected that Alma was a prophet and was speaking under a divine direction, and would therefore have been very precise and definite; I would answer, that he was certainly allowed the privilege on the occasion referred to of selecting or choosing his own words to express his thoughts. And although he was inspired to express with power and force the truths he was then uttering, yet he evidently had received the revelation concerning the birth-place of the Savior before that time. For the Spirit would not have said, "Which is in the land of *our fathers.*" And in the very beginning of his discourse he says, "Therefore I attempt to address you in my language."

His language was doubtless the same as that of Nephi's; and Nephi says that his father dwelt "*at Jerusalem in all his days.*"—Book of Mormon, page 1, European Edition. He returned to his own house *at Jerusalem.*"—Page 2. Yet his father did not live in the City of Jerusalem, but some ways from it. See page 6.

Nephi said, while he and his brethren were in the city, let us go down to the land of our father's inheritance, for behold *he left gold and silver, and all manner of riches.* \* \* \* And it came to pass that we *went down to the land of our inheritance,* and we did gather our gold, and our silver, and our precious things, and after we had gathered these things together, we went up again to the house of Laban." Then, although Lehi dwelt *at Jerusalem,* he did not dwell *in Jerusalem,* but some distance from it; in the immediate vicinity, near by, perhaps five or six miles away from the main center of the place; and who knows, indeed, but the distance was just the same from Jerusalem to where Lehi dwelt, as it was from Jerusalem to Bethlehem? Alma was right enough, then, when he said "*At Jerusalem, which is*

in the land of our fathers." And although it should be shown that Jesus was born at Bethlehem-Judah, as is so universally believed, it would not prove that the "old sprinkler's argument" is a good illustration of my reply to the Spiritualist; that Alma was a false prophet; that the Book of Mormon is not creditable and reliable; or that Joseph Smith is not a prophet, seer, revelator, and translator. For Alma but expressed what was their manner of speech, as the Book shows. This objection to the Book of Mormon certainly has all the appearance of "caviling. Over doing the matter too found an objection. Br. Brown is certainly deserving of great credit for the original subject matter of his article, and the excellent manner in which it is presented; the proofs seem positive and conclusive, and at once ravish the mind with all the force of certainty. But as it is well sometimes to doubt, and there are two sides to this as well as other questions, by way of caution, I have thought of presenting a few suggestions on the other side.

*Without doubt* the apostles had ample opportunities of learning the exact place of the Savior's birth, being contemporary with him. And if not already familiar with the leading events of his life, as faithful historians, it was their first and bounden duty, ere they commenced to write his biography, to employ every available means to acquaint themselves with the facts and evidences of his life, and not to write at random. Matthew and Luke furnish us short biographies of Jesus. And with such authors, and such subject for history, of whom there is none greater, and such opportunities to gather facts, who could expect anything less than the plain truth.

Matthew commences the third chapter of his book, Inspired Translation, as follows:

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is the child that is born, the Messiah of the Jews? For we have seen his star in the east, and have come to worship him."

Verse 6.—"The word of the Lord came

unto us, saying, And thou Bethlehem which layeth in the land of Judea, in thee shall be born a prince, which art not the least among the princes of Judea; for out of thee shall come the Messiah, who shall rule my people Israel."

Verse 7.—"When Herod, when he had called the wise men privily, \* \* \* he sent them to Bethlehem, and said, Go search diligently for the young child, and when ye have found the child, bring me word."

Verse 9-16.—They departed; and lo, the star which they saw in the east, went before them. \* \* \* And when they were come into the house, they saw the young child. \* \* \* They departed into their own country another way. \* \* \* Then Herod, when he saw he was mocked of the wise men, was exceeding wroth; and sent forth and slew all the children which were in Bethlehem, and all the coast thereof, from two years old and under."

In the above we are told positively that Jesus was born in "*Bethlehem of Judea.*" "The word of the Lord came unto us, saying, And *thou Bethlehem which layeth in the land of Judea*, in thee shall be born a prince." The wise men came from the east to Jerusalem. Herod sent them *to Bethlehem* in search of the young child. The star went before them. They went *from Jerusalem* to some other place. They found the child, and went into their own country another way, without *returning* to inform Herod. Herod became incensed and sent and slew all the children in and around Bethlehem, under a certain age. Then was fulfilled that which was spoken by Jeremiah the prophet, &c.

These, supposed to be, facts, here related, were collated and written down by Matthew. Now, did Herod slay the children of Bethlehem, or Jerusalem? And if the former place, did he make an egregious mistake, and perform his cruelty in the wrong place, and upon the wrong ones? And if he did, how is it that Matthew did not discover the mistake? Was he so careless in the selecting of the material for his history, as not to have discovered that Herod was deceived, if he had been? Can we well believe that Matthew wrote merely the popular rumor about all these things, without making research as to the truth of them? Especially with reference to the main fact in the premises, the *birth-place*.

Matthew must have been intimately acquainted with Mary, the mother of Jesus; and had all desirable opportunity to collect the facts from which he wrote his history. Did he do it? Or did he commence to write a sacred history upon the looseness of rumor, without inquiring concerning the truth of what he heard? If Jesus was not born in Bethlehem, does not Matthew's history reflect infinitely more upon him, as an author, than could possibly be made to appear of Alma, concerning what he said, though Jesus had been born twenty miles from Jerusalem? It appears so. Luke says:

"And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David."—Luke 2:4.

Nothing is said in this text about going *into Jerusalem*, but *into Judea*, unto the city of David which is called Bethlehem." And the reason assigned is, "Because he was of the *house and lineage* of David."

Now the place most likely to find the literal descendants would be somewhere near the old residing place, the home of the ancestors. And it is written that David was the "son of that Ephrathite of Bethlehem-Judah."—1 Sam. 17:12. Here is where David was born, brought up, and anointed king. Here is where his kindred dwelt; and here is where one would naturally suppose, without other evidence counteracting, the descendants would assemble upon "high days" to transact business.

Ephrath, or Ephrata and Bethlehem were but a little ways apart, as appears from the following:

"And Rachel died by me in the land of Canaan, in the way, when yet there was a *little way to come to Ephrath*; the same is Bethlehem."—Gen. 48:7. See Ruth 4:11.

Would it not be reasonable to conclude, from these evidences, that "that Ephrathite" dwelt at Ephrata, which was so near to Bethlehem, that he is said to reside at the latter place also, it being the larger of the two places? Situated as nearly together, perhaps, as Zion, (the Fort of the Jebusites), was to Jebus. And would not this be the

very place where the house and lineage of David would assemble, being the old-time home where David lived, and therefore called the "City of David. And could not David have another city, or even cities, called by his name; i. e., Zion, (the Jebusite Fort) that received his name as a compliment; which afterwards was applied, by some writers, to all Jerusalem? And is not this Bethlehem-Judah, Micah's Bethlehem Ephrata? Ephratah being near by it. Is not this the place referred to by John, which reads, "Hath not the scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, *where David was?*" That is where he was raised and anointed king. And is not this the place referred to by the angels, which said, "This day is born unto you, in the City of David, a Savior which is Christ the Lord."—Luke 2:11. Indeed, is not this the New Testament view of the matter, which was written by those who must have had undoubted information concerning all the facts therein presented?

"I will not give sleep to mine eyes, or slumber to my eyelids, until I find out a *place* for the Lord, an habitation for the mighty God of Jacob. \* \* \* For the Lord hath *chosen Zion*; he hath desired it for a habitation. \* \* \* *There* will I make the horn of David to bud."—Ps. 132.

Does *Zion*, here, mean the Fort of the Jebusites, or the small limits of, even, all the city of Jerusalem? Has not Zion a more enlarged border? Would it not be better to give it as broad a latitude as the promise made to Abraham, any way, when he looked to the north, east, south, and west. This would seem to be small enough dominion for Zion's boundry. Abraham will receive his promise by and by. In his dominion the Lord will dwell. *There is where* there will be a *habitation* of the mighty God of Jacob. Why not extend the border as far as to Bethlehem, to say the least? "Where he will [has] make the horn of David to bud."

Zion is the pure in heart. The land of Zion where the pure in heart dwell. Jackson County, Missouri, is Zion. Of course not the same one. *There is where*

the temple will be built, but is it not *Zion* a few miles out from Independence?  
WM. H. KELLEY.

### The "One Faith;"

OR, THE GOSPEL—WHAT IS IT?

[Continued from page 325.]

It is evident that to believe that God is, we must depend upon some evidence of the fact, either by a revelation of himself by his Spirit to some one whose testimony is reliable, or by the testimony of some one who has seen him; and it is further evident that it is necessary to have this faith, for "he that cometh to God *must* believe that he is."

We will proceed, therefore, to an examination of some of the testimony given by prophets and apostles of ancient times; (for the testimony of living ones would not be received); and of their declarations of his Son, Jesus Christ.

That God *is*; that he exists as a personality; as having body, parts and passions; form, shape, and also a definite location, is proven by the following testimony:

"And God said, let us make man in our own image, after our likeness; \* \* \* so God created man in his own image, in the image of God created he him."—Gen. 1:26, 27.

Compare this with the following:

"God, who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person."—Heb. 1:1-3.

Compare with these words of Christ:

"And now, O Father, glorify thou me with thine own self, with the glory that I had with thee before the world was."—John 17:5.

From this last we learn that Christ was with the Father before the world was; that through him, or by him, he made the world; and that he was the *express image* of his *person*. Therefore, we can understand who was being addressed by the Father when he said, "Let us make man," and that Christ is truly the "express image" of God's person. We further learn that he

"Took on him the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."—Phil. 11 : 7, 8.

Now, therefore, as he is the "express image" of God's "person," and in the "likeness of men," we reason that man was made in the image and in the likeness of God's person, and that of the person of Christ. Paul says that Christ is the "image of the invisible God."—Col. 1 : 15. Invisible to whom? To every being in the universe, or to man in the flesh only? Jesus in speaking of the little ones, said, "That in heaven their angels do always behold the face of my Father which is in heaven."—Matt. 18 : 10. It was in this sense that Jesus said to Philip, "He that hath seen me hath seen the Father;" for he is the image of the invisible God; he represents God; he is the "express image of his person," and the "brightness of his glory."

The Savior said to the Jews, "Ye have neither heard his voice at any time, nor seen his shape."—John 5 : 37. He has a voice, then, even if they did not hear it, and a shape, although they never saw it. The Lord said unto Moses:

"Behold, thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and cover thee with my hand while I pass by; and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."—Ex. 33 : 21-23.

Paul says of Christ:

"Who being in the form of God, thought it not robbery to equal with God."—Phil. 2 : 6.

Stephen, just before his death:

"Being full of the Holy Ghost, and looking steadfastly into heaven, saw the glory of God, and Jesus standing on the right hand of God."—Acts 7 : 55.

The scriptures abundantly represent God as being in possession of passions, such as "love," "pity," "joy," "merciful," "long-suffering," "anger," "hate," "vengeance," "zeal," "jealousy," etc. We suppose that it has been sufficiently proven that God is a "person;" that he has a "form," "shape," "parts," and "passions;" and it now remains for us

to show briefly that he has a definite location.

Jesus says, "For I came down from heaven, not to do mine own will, but the will of him that sent me." "I came forth from the Father, and am come into the world; again I leave the world, and go to the Father." He taught his disciples to pray, "Our Father, who art in heaven." He says "that in heaven their angels do always behold the face of my Father which is in heaven." John saw in a vision the New Jerusalem "coming down from God out of heaven."

Paul says, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Stephen saw the "heavens opened, and the Son of Man standing on the right hand of God." Jesus says, "What and if ye shall see the Son of Man ascend up to where he was before." Paul says he is "set down at the right hand of the throne of God;" and Jesus says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne." "Heaven is my throne," saith the Lord." He that sitteth in the heavens shall laugh at them, the Lord shall have them in derision." He will reign on the earth when it is renewed:

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them. \* \* \* And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life. \* \* \* And there shall be no more curse; but the throne of God and the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads."

GOD A REWARDER.

The next proposition made by the apostle Paul—after stating that they who come to God "must believe that he

is—is, that they must believe "*that he is a rewarder of them that diligently seek him.*"

Now to believe in the simple, unexplained fact, that God will reward them that diligently seek him—without learning how, when, where, and with what he will reward them—would be a very meagre faith, and very ineffectual, for the assurance of things hoped for" is one of the most essential principles in composing the ground-work of true faith. But, if we know not *what* to hope for, we will have but little ground for assurance or confidence. Hope requires *expectation*, as one of its most essential properties; and no one can expect that which is not *promised*. In order to believe that God is a rewarder of them that diligently seek him, we must learn the character of the reward; or what it is that he has promised to them who seek him; and also *how* we are to diligently seek him.

#### THE CHARACTER OF THE REWARD.

We remark that *the kingdom of God* is promised as a reward:

"Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he has promised to them that love him."—Jas. 2: 5.

"Fear not little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12: 32.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3: 21.

*What is the nature of this kingdom, and where located?* We answer:—It is the restored kingdom of Israel. By the kingdom of Israel, we mean that kingdom which was ruled over by David, and by Solomon his son; of which kingdom the twelve tribes of Israel were the subjects; and the land of Palestine, or Syria, otherwise called Canaan, was the territory.

This kingdom was, and will be, the kingdom of God. Nathan the prophet came to David, as it is written, and said:

"And it shall come to pass when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall

build me a house, and I will establish his throne for ever. I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took it from him that was before thee; but I will settle him in mine house, and in my kingdom for ever, and his throne shall be established for evermore."—1 Chron. 17: 11-14.

Here we are taught clearly, that some one who should be a descendant of David, and of his sons, (it does not say one of his sons, but of his sons), should be raised up and should possess the throne and kingdom of God; and that God would be his Father.

That the throne of David was the throne of the Lord, we will now observe.

"Then Solomon sat on the throne of the Lord, as king, instead of David his father, and all Israel obeyed him."—1 Ch. 29: 23.

Now let it be remembered that the promise made to David of the perpetuity of his throne, was not fulfilled in Solomon's reign, nor his successor's, for the Lord threatened to take the kingdom from Solomon's son. This was fulfilled in the rebellion of Jeroboam and the ten tribes of Israel, and their secession from Rehoboam who was left only with two tribes—Judah and Benjamin—and the division of the kingdom exists till this day, and it has never united again from that day to this.

So the fulfillment of this promise to David, of the establishing of his descendants' kingdom, is yet future; for, instead of its restoration to its united condition, as it existed in David's time, it became farther disorganized and disintegrated, as we will see. The ten tribes were soon after carried away captives by Shalmanezzer, king of Assyria. Then came this prophecy of Ezekiel, addressed to Zedekiah, who was reigning over the fragment of David's kingdom, which remained after Nebuchadnezzar had carried the king of Judah (Jehoiacham), captive to Babylon, and made Zedekiah his brother king over Judah and Jerusalem. To him the word of the Lord come by the mouth of Ezekiel:

"And thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end; thus saith the Lord God, Remove the diadem, and take off the crown. I will overturn, overturn, overturn it; and it shall be no more, until he come whose

right it is, and I will give it him."—Ezekiel 21 : 25-27.

The kingdom was at that time overturned by Nebuchadnezzar, it was then to be overturned three times more, then it would be given to him whose right it is, and this person must be a descendant of David. This overturning took place under the reign of the three universal monarchies that succeeded the Babylonish Empire; which were respectively the Medo-Persian, the Grecian, and the Roman dynasties. The land of the Jews passed into the hands of these powers successively; and the Jews maintained something of a national character, or an organized form, till after the coming of Christ, when, under the Roman power the temple was destroyed and the Jews were carried away captives into all nations, as Christ had predicted; and the city of Jerusalem fell into Gentile hands, and was to be, and now is trodden under foot of Gentiles, and will be till their "times" end. It was to be thus overthrown "till he come whose right it is;" (to rule it); and who is that? Hear what Isaiah says:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful; Counsellor; The Mighty God; The Everlasting Father; The Prince of Peace. Of the increase of his government and peace there is no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth, even for ever."—Isa. 9 : 6, 7.

So then, this child born, and Son given, (who all will admit to be Christ), is to sit upon the "throne of David," and in his kingdom to order and establish it with judgment and justice. "The zeal of the Lord of hosts will perform this."

The testimony of the angel Gabriel is now available. Hear him as he addresses Mary:

"And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke 1 : 31-33.

That Jesus himself understood this kingdom to be the restored, reunited kingdom of Israel, is evident from his teachings to his disciples:

"Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father has appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."—Luke 22 : 28-30.

"Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19 : 28.

Not only does Jesus declare the character of his kingdom, but he also plainly intimates its restoration, for the house or kingdom of Judah is still dispersed, and the locality of the ten lost tribes, as they are called, is as yet unknown. The restoration of the throne of David; the deliverance of Jerusalem from Gentile rule; and the gathering back and reunion of the two divisions of the kingdom, are clearly determined or revealed in the divine word.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins; and I will build it as in days of old; \* \* \* and I will bring again the captivity of my people Israel; they shall build the waste cities and inhabit them; they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them; and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."—Amos 9 : 11-15.

"Thus saith the Lord: I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth, the mountain of the Lord of hosts, the holy mountain. Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls, playing in the streets thereof. \* \* \* Thus saith the Lord of hosts: Behold I will save my people from the east country and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness."—Zech. 8 : 3-8.

Read also the balance of the chapter:

"Behold I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. \* \* \* In that day I will make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem."—Zech. 12: 2-6.

Jesus predicted a more complete overthrow of the city than had yet taken place; yet he plainly indicated its release from Gentile power, and its restoration to its rightful owners, when he said:

"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21: 24.

And as the foregoing prophecies have not been fulfilled, nor can they be till Gentile times end—or "till he come whose right it is" to reign in Jerusalem—it is evident that the end of Gentile dominion is in the future, and that then Jerusalem will be delivered from its power.

Paul refers to the same period as being the time when the partial blindness of Israel will be removed; for he says that "blindness in part is happened to Israel, until the fullness of the Gentiles be come in;" and then declares their salvation:

"And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and he shall turn away ungodliness from Jacob; for this is my covenant with them when I take away their sins."—Rom. 11: 20, 21.

Concerning their reunion as one nation, and one kingdom, (which all must admit has never occurred since their division in the days of Rehoboam, son of Solomon), Ezekiel speaks plainly:

"Thus saith the Lord God: Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be given to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. \* \* \* And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and

their children's children forever; and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people."—Ezek. 37: 21-27.

THE KINGDOM WILL BE AN UNIVERSAL ONE.

Daniel the prophet saw in a vision a representation of four successive kingdoms that should exist on the earth, and that the fourth one would be divided into ten parts or kingdoms, and finally another kingdom should arise and subdue three kings; and this power was to become great and to persecute the Saints—or such as will not acknowledge its claims—and it was to overcome them until the time arrives for the Saints "to possess the kingdom." What kingdom? The prophet says:

"And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Daniel 7: 27.

Observe, this kingdom and dominion is "under the whole heaven," not above, in heaven. Jesus says, "Blessed are the meek for they shall inherit the earth."—Matt. 5: 5. John the revelator saw in vision—as the events and scenes of the future passed in panorama before him—the redeemed singing a song of praise to the Lamb, and saying:

"Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."—Rev. 5: 9, 10.

And he heard great voices in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign for ever and ever."—Rev. 11: 15.

T. W. SMITH.

To be Continued.

'TIS EASIER to watch a night or two than to sit up a whole year together; so 'tis easier for one to begin to profess well, than to hold out as he should to the end.

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## The Jews and their Persecutors.

BY EUGENE LAWRENCE.

Born amidst the Egyptian persecutions, stricken by the fires of Sinai, the Israelites begin their wanderings in the dawn of history, and have never known any long repose.\* From age to age and from land to land have they been tossed and driven by their fellow-men from every place of rest. They glide amidst the throng of nations always the victims of a strange hostility. Yet they have outlived all their foes, and might well boast that the vengeance of heaven had fallen upon their persecutors. The Pharaohs who chased them to the sea have been engulfed in the abyss of time. The cities and the shrines the Israelites helped to build sit in desolation by the side of the sacred river. Philistines and giants of Gath are no more. The Persian capital that preyed upon the Holy City, and Babylon that in its commercial prosperity enslaved all its neighbors, are lonely ruins. Rome next persecuted Salem. The bitterest days of the Jews were when the Temple lay a smouldering pile of ashes, and cruel laws banished them forever from the land whose very dust was dearer to them than gold. But the hand of fate smote Rome, and it perished like Dagon. Then came the Northern barbarians, and with a half-savage Christianity, knelt in Jerusalem and cursed its gifted founders. Moslem followed Goth and Hun, worshiped at the shrine of David, and bore a less heavy hand toward his descendants. The Papal Church arose; all Christendom turned toward Jerusalem; and in the midst of feigned or fanatical contrition, began the fiercest persecution the Jews had ever known. From the time of the Crusades their sorrows deepened to the lowest abyss. No people ever knew, no family of man ever bore, such unmerited and such persistent woes. Fierce inquisitors in Spain, saintly kings in France, English monks and German

burghers, fastened their maledictions on the hated race, and Christian people pursued the Jews with a furious rage that even Pharaoh or Nebuchadnezzar, Babylon or Persia, had never felt. No Jew was permitted to live in England, France, or Spain. His only refuge was the doubtful protection of the German emperor, a shelter in cities where the streets had often run red with Jewish blood, or a hovel in the Ghetto at Rome.

But at length that usurping Church which had taught the descendants of Goth and Hun the lesson of cruelty fell, with all its throng of ensanguined inquisitors, prelates, kings and nobles, before the light of growing humanity. The Reformation came, and slowly the natural right of men to live on the same earth, unmolested by each other, was acknowledged. The harsher traits of the first reformers were amended by their disciples. The sixteenth century saw some improvement in the condition of the Jews. The succeeding centuries opened to them a home in all Protestant lands. They began to flourish with fresh vigor. Their cultivated scholars and acute merchants, their learning and their industry, raised them at once to a singular prosperity. Again they saw the hand of fate fall heavily on their persecutors. Spain, the home of the Inquisition, sank into decay. France and England were torn by fierce revolutions that redounded to the future prosperity of the Jew. A fair republic sprang up in the New World, that was the first of all the nations to offer a peaceful and happy home to the persecuted people.\* It was only within a few years that the last trace of its cruel legislation disappeared from the statutes of England. It is not long since that the Mortara was stolen from his weeping family, and was imprisoned in the convents at Rome. It was not till the pope fell before the indignation of Italy that the Jews was released from the Ghetto, and the long persecution that had begun with the rage of Pharaoh ended with the impotent maledictions of Pius IX.

\* Jost, Geschichte der Israeliten. Basnage, Juifs. Millman, Hist. Jews. Deutsch, The Talmud. The *letz talionis*, Deutsch relates, "is unknown to the Talmud," and the Jews have ever suffered without a thought of retaliation.

\* Jost, Geschichte, 8. Theil, p. 26, notices the kind treatment of the Jews in all the American colonies and States. Sie kleiden sich, he says, with some surprise, vollig gleich mit den Einwohnern, etc.

Yet it is rather as intellectual agents moving among the nations that I propose to sketch the later history of the Jews. Like a long line of light reaching back to the dawn of human progress, their higher cultivation shines out through every age of darkness. Every where they held up before Greek and Roman, popes and crusaders, Gothic kings and mad inquisitors, the sacred table that had been given amidst the thunders of Sinai, and on which was engraved, in letters of fire, "Thou shalt not kill," "Thou shalt not steal." The law was the foundation of all Jewish morals, letters, philosophy, and on the front of the clouded mount had been written forever the first principles of human progress. It was to these that the Jews pointed the barbarous races by whom they were surrounded. Of every sect and every tribe, the schools of Gamaliel or of Shammai, rigid Karaites or fanciful Talmudists, all conspired to hold up before mankind one code of morals, and to raise as their standard that sacred law that has enlightened the conscience of all modern civilization.\* Softened by a milder dispensation, it is yet the thunders of Sinai that startled Greek and Roman from their sensual apathy; that subdued the rude natures of the barbarians from the forests of Germany and Scandinavia; that echoed through the cathedrals of savage Europe, and are resounding in every Christian land. We write the law over every altar, and expand it in every code. It is passing over all the world, and is at the front of the highest civilization; and it is a Jewish rather than a Greek or Roman culture that has controlled the conduct of modern families and nations.

In one instance only have the Jews consented to change their habits of life, and in that we discover anew the marks of their perpetual suffering. From active and successful husbandmen and tillers of the soil they have been transformed into merchants and money-lenders.† They seem to have wholly lost

that love for nature and that agricultural skill that made Palestine a land of plenty. In Babylonia and Persia, under a comparatively gentle rule, they were rather farmers than traders. Even late in the Roman period, and probably until near the sixth century, they were chiefly an agricultural people. The Talmud abounds in allusions to the cultivation of fields and gardens, of oil, wine, and wheat, fruit and flowers. Its nice and varied rules of conduct relate chiefly to the people of rural districts rather than of cities. When the great schools of Babylon and Pumbeditha were flourishing, and the vivid intellect of the Israelites was expanding into a literature of commentators and professors, the race was marked by an intense love for the Oriental lands they cultivated. But when the universal persecution fell upon them, when they were hunted from Babylonia and Persia, and began that remarkable series of wanderings from city to city, and from realm to realm, that has lasted for more than a thousand years, the manners of the race changed. They became a nation of traders.\* Industry, thrift, learning, and rare acuteness they never lost, but they were never again to become peaceful tillers of the soil. They were forced to snatch opportunities of gain from the midst of their wanderings. They became the most acute and untiring of traders. Their wares and their profits were such as could be most easily handled and secured. They supplied the barbarous princes of Germany with the most costly drugs and spices of the East. They dealt in jewels that they could easily conceal or swallow, and in Oriental cloths that were of priceless value. They were the most active slave-traders of the Middle Ages, and the Church vainly heaped its maledictions on the Jew who should dare to purchase Christian slaves. Their capital in money

Berlin, 1833, p. 41, explains the change. In Ihren heimathlichen Gegenden, in Palastina, Syrien, Babylonien, Mesopotamien, bildeten die Juden . . . die landbau und burgerliche Gewerbe treiben mussten um sich zu ernahren, p. 41.

\* Jost, Sendschreiben, p. 41. Der grnze Talmud treats of Feldarbeit, Feldgerathe, Wein- und Oeelpressen, Fruchtverkauf, etc. Ich erinnere mich aber keines Gesetzes das darauf hindeuten konnte, den Kauffmannstand als verherrschend.

\* Jost, Funfter Theil, 24. Jeder Jude hingegen war mehr oder minder in der Geschichte seines Volkes unterrichtet; konnte schreiben und lesen, etc. So Deutsch, Talmud.

† Jost, Ofenes Sendschreiben an —, Streckfuss

probably grew from age to age.\* They were the common money-lenders of the early period. The Jews seemed to have concentrated the wealth of the Middle Ages among themselves; they lent their money at an enormous interest and upon ample security; they accumulated immense fortunes, which they were obliged to hide from their persecutors in an aspect of extreme poverty. But their home was never again to be amidst the soft landscapes of Babylonia and Persia; and crowded together in a miserable Ghetto, living apart accursed and forsaken in the walled, fortified, and secure cities of Western Europe, they counted their secret gains, and sometimes displayed in their obscure dwellings a suspicious and Oriental splendor. Their daughters were clad in the rich silks of Persia, and shone with the gold and gems of the East.

It does not appear that the Jews ever ventured to show any resentment against their oppressors. From the beginning of their wanderings they bore patiently every outrage, and submitted with a strange resignation. Once only they were enabled to taste a momentary revenge. When Chosroes, the Persian king, on the decay of the Roman empire, invaded Palestine, the Jews sprang up in arms against their Christian tyrants, and aided in the siege of Jerusalem. The city fell, and the enraged Israelites rushed to the massacre of the Roman Christians. They purchased the captives of the Persian conqueror at a lavish price, and 40,000 Christian slaves, who might have been sold for large sums in the Persian cities, are said to have perished miserably at the hands of their pitiless owners. Avarice had yielded to revenge, and the Jews, who had so often been wasted and decimated by their Christian tyrants, now repaid their wrongs by an unnatural cruelty. For a moment they seemed to rule once more in their holy city. They pillaged the magnificent Christian temples that had been raised by Helena, desecrated and defiled the shrines of

Calvary and the crucifixion, and perhaps leveled the sacred edifices to the ground. But their triumph was only for a moment. The Roman Emperor Heraclius soon after drove the Persians from Palestine, reduced the Jews to submission, and rebuilt or embellished anew the holy shrines with the last wealth of his decaying realm.\*

In all their earlier sufferings the Jews had never neglected their mental culture, and when the schools of Hillel and Shammai were driven from Jerusalem they sprang up again in the farther East. It was the boast of the Jews that all their children were educated, and that each of them had learned some useful trade † While the Roman races were sinking into indolence, when all Europe fell into a barbarous ignorance, the Jewish schools of Babylon, Pumbeditha, and afterward of Egypt and of Spain, ‡ flourished in extraordinary renown. Their scholars of rare fame, their men of science, and their physicians, learned in all the highest cultivation of the Greeks, were perpetuated from age to age. Of all the European races alone the Jews never yielded to the barbarism of the Dark Ages, to the decay that fell upon the European mind, to the common degradation of mankind. Their intellects have remained clear and active, eager for knowledge, laborious in study, fertile in production, from the days when David sang, and Solomon taught a wisdom he had forgotten to practice. They were poets, musicians, scholars, thinkers, when the earth was thinly peopled by copper-colored races around the banks of the Euphrates and the Nile, when Europe was a savage and lonely wilderness, and its inhabitants, if it possessed any, hid in caves like wild beasts, or built like the beaver in the midst of lakes and stagnant pools. And as if to refute the notion that the intellect of any people must of necessity decline with years, that races have their seasons of progress and of decay, the Jew, whose ancestor guided the politics of Egypt and of Babylon, may be found equally

\* Jost defends effectually (p. 43, Sendschreiben) the reputation of the Jews; and Macaulay, Disabilities of the Jews.

\* Milman, Hist. Jews, iii. 82.

† Jost, Geschichte, v. 24.

‡ Lindo, Jews in Spain, gives a long series of eminent scholars.

active and valuable in modern states and nations.

There can be no plainer cause of this singular intellectual fertility than that the Jews founded their whole domestic life upon the general education of the people. In some instances, no doubt, poverty and extreme oppression reduced them to an ignorance not unequal to that of the savage Europeans. In the Ghettos of Rome and Germany, in the wiles of Poland, and on the shores of Hindostan, they produced no Gamaliels nor Hillels, no learned doctors nor acute priests, but wherever a momentary relief from suffering the most abject gave them an opportunity of mental culture, we find them at once founding their schools and colleges.\* For several centuries after the fall of Jerusalem a shadowy and half-mythical kingdom of the Jews existed under the friendly shelter of Parthians or Persians on the plains of Mosopotamia. A prince of the house of David, a descendant, it was believed, of the royal race, ruled over a loyal people. The Jews submitted without a murmur to the various conquerors who overran the country in the neighborhood of the Euphrates; they opposed no invader, and took no share with any faction; they obeyed Parthian or Persian in turn. But the Prince of the Captivity, as was his title, exercised his regal powers over his own race with an authority not inferior to that of David or of Solomon, and the crown and the royal state seem to have been preserved until the last heir of the divine line disappeared, and the race had perished, it was supposed, forever. It was under the Princes of the Captivity, in the rich fields of Mosopotamia, that the most eminent of the Jewish schools arose. From Tiberias, where the learning of Jerusalem had found a refuge after the fall of the city, the teachers of the law were driven to the farther East. In the second and third centuries the schools of Babylon, of Pumbeditha, Sura, and other Eastern towns, attained a fame and

an authority that extended over all the Jewish race. Scholars from all the Jewish colonies came to be educated in the lecture halls of the East; eminent doctors like R. Asche or R. Jehuda held a mental control over their countrymen that has had no parallel in European letters; all the great questions of the law and all the politics of Judaism were discussed and decided in the Eastern schools; their authority seems never to have been questioned; and at length their decisions, their casuistry, their nice conscientiousness, their bitter hatred for Christendom and the name of Christ, were condensed in that immense literary collection known as the Talmud.

Whatever was the natural bitterness of the Oriental school against its persecutors—and it is more than equaled in the acts as well as the words of Christian bishops and barbarous kings—its writings show a liberality that spoke of progress. The Talmud is an effort to accommodate the law of Moses to the varied circumstances of Jewish life,\* and through all their pains and terrors of the Middle Ages the Jewish scholars found in its pages perpetual sources of consolation. To their oppressors the name of the learned volumes seemed terrible and mysterious. It was believed that the Jews were often magicians, and that their sacred books, hidden in a rude and dissonant language, contained secrets that might prove of fatal import to Christian men and women, that they taught how to transmute dross to gold, the arcana of demonology, and the command over evil spirits. Nor were the ignorant Christians altogether mistaken. The Talmud founded schools and perpetuated education. It was a source of intellectual life to the Jewish doctors, who carried their rare learning to the court of the caliphs of Bagdad, and to the Spanish colleges, from whence Gerbert borrowed the elements of science. It is, indeed, quite impossible to limit the amount of the influence of the Talmudical writings upon the early culture of Europe. Their aphorisms and parables, responses and

\* Jost, Geschichte, iv. 272. Diese Akademie bildet zugleich den Obersten Gerichtshof der Babylonier. Jost's history is filled with a long line of Jewish scholars, who seem, however, not to have been free from a national pride.

\* Jost, Geschichte, v. p. 24. Die Mischna, abgesehen von der Eigentümlichkeit ihres Verfassers, ist die Darstellung der Art und Weise, etc.

questions, their interesting legends and startling mysteries, their constant encouragement to intellectual labor and the cultivation of the finer faculties, must have had no small share in keeping alive the mental powers of the West, where Christian barons could not write their names, and Christian priests could scarcely spell out their breviaries. It is not difficult to believe that learned Jews were the first to found medical schools in Italy, colleges in Spain, and Hebrew lecture-rooms at Oxford; and the world has yet to learn how much it owes to the students of the Talmud.\*

A schism, however, followed the general reception of the Babylonian Talmud and the rapid spread of rabbinism. The sect of the Karaites, the strict followers of the law, who admit no comments, and consent to no novelties, began at an early period their struggle against innovation. Often severe in morals, always rigid in forms, the Karaites read in their synagogues only the teachings of Moses and the prophets, and would be bound by none of the popular speculation of the Babylonian school. They separated with stern disapproval from their erring brethren, and the two Jewish sects were divided by an animosity not inferior to that which had severed the Arian and the Catholic. But the schism of the Karaites has had but little prosperity. It has produced some eminent intellects and some profound scholars. But its numbers have decreased, and its influence is in a measure lost. In a half-ruined city of the Crimea, still the chief seat of the Karaites, may be found the lingering remnants of a devoted race, who point to the inscriptions in their crowded and ancient cemetery as the proofs of their former greatness, and who still refuse to hold friendly intercourse with the disciples of the philosophical school.

The fate of the wandering Israelites among the Western nations was varied by a constant succession of adverse or of prosperous epochs. Under the rule of

\* Deutsch, Talmud. The reverence paid to learned doctors was sometimes excessive; yet they were often weavers, tanners, tent-makers, and maintained themselves by some useful trade. "Work," Deutsch tells us, "was honored among the Jews."

their Semitic relatives, the Saracens and Mohammedans, they were often treated with a marked toleration.\* Jewish scholars were welcomed and prized at the court of Haroun-al-Raschid, and were received with equal favor in the Moslem cities of Spain. Even Charlemagne, when planting anew his system of education in the barbarous realms of Germany and France, seems to have suffered them to live unmolested in his dominion, and sent Isaac the Jew as one of his ambassadors to the Caliph of Bagdad. It was this famous mission that was supposed to have obtained for the German emperor a certain sovereignty over the holy places of Jerusalem, and that certainly brought back to him from Bagdad some curious presents—an immense elephant that was long the wonder of Germany, an organ, and a collection of apes—and, what was of more importance, conveyed to the German schools a knowledge of the progress of the East. But it is sufficient for our purpose to know that in the opening of the ninth century the Jews were still a conspicuous people, noted in the three great centres of dawning civilization for their energy and mental vigor, and that no trace of decay had yet subdued the adventurous spirit of the children of Israel. Their close relatives, the dark-complexioned, impulsive, industrious throngs of Assyria and Tyre, of Sidon and Carthage, had perished from the face of the earth. The Semitic race was now represented by the Jews and the Arabs. And it is probable that a large share of the mental progress that was to illustrate the later period of the Arabian conquerors in the East and West was due to the teachings of Jewish rabbins, that the example of the Hebrew colleges and schools may have inspired with a love of knowledge their savage relatives, who had sprung from their native deserts to follow the heroes of the Crescent.

It is, indeed, one of the rare peculiarities of the Jewish race that, unlike all its Semitic allies, it flourishes in every climate, and is as vigorous and as prolific in the frosty North or the American

\* Milin replaces the golden age of the Jews under the rule of the caliphs.

wilderness as it was amidst the soft landscapes of Granada or on the hot plains of Mesopotamia. No Arab ever founded a colony far from the tropics. The Phœnicians and Carthaginians have left no trace of their settlements on the shores of Cornwall, or even of France. The tropical races have seemed incapable of expansion beyond their own torrid region. But the Jews from an early period not only wandered to the extreme North, but settled in lands where the perpetual frosts and chilling mists must have proved repulsive and apparently fatal to the offspring of the gentle South. They are found in Germany under Charlemagne; they multiplied in England under Edward the Confessor and the Norman kings; they made up a large part of the population of Paris when Philip Augustus persecuted them; they have flourished in Poland, and thriven under the shelter of the czars; and it may be a not unnatural inference from their history that a regular and rational system of mental cultivation, joined with industry and moral restraint, is of more influence upon the perpetuation of races than the triumphs of Cæsar and the glories of Cyrus and Alexander; that the cultivated man flourishes in every clime, and the educated race conquers the apparent limitations of nature.

From the friendly shelter of the Moslem caliphates and their native East the Jews, apparently possessed by a strong taste for wandering, or an insatiable love of gain, planted their unsteady colonies in all the Western nations, and sought humbly a hospitality that was never shown. Every where they were received with aversion and disgust. The dark-skinned and alien race, speaking an Oriental language that no European could master, and governed by customs of neatness and propriety that seemed to Goth and Hun an excess of fastidiousness, unwarlike, and highly educated, were met every where by an unvarying cruelty and scorn. In Germany they were reduced to a peculiar form of slavery. A Jew was not a person, but a thing, a chattel, and a waif.\* The emperor took possession of the Oriental

strangers as his own peculiar heritage. They were his bondmen. He protected them when he was able, and plundered them when he wanted money. Yet they soon grew numerous and wealthy in the cities along the Rhine, and aroused the envy of their Christian neighbors by an opulence which they sometimes incautiously displayed.\* They were forced, or probably preferred, to live apart in a quarter of the city by themselves. They founded their synagogues and built their school-houses amidst ceaseless dangers. The ignorant priests followed them with maledictions, and the still more ignorant populace pelted them with stones, and beat and pummeled them at will. Accomplished and gifted rabbins were often looked upon as magicians. The Jews' quarter seemed to the barbarous Germans a centre of mysterious and fearful deeds. It was believed that the Jews were in the habit of stealing the Host from the altar in order to mock once more at the crucifixion with secret rites, or that they enticed away Christian children to stab them with sharp knives and sacrifice them in a frightful ceremony. When a child strayed away in the German or Italian cities, the Christian mother at once fancied that it had been lured into the Jewish quarter to be put to death. The Jews were all supposed to be acquainted with magic, and capable of weaving dark spells that brought disease and decay, misfortune and shame, to Christian households.† Yet they were wonderfully prosperous, and might have outlived their early unpopularity had not a sudden wave of religious fanaticism swept away what little humanity and intelligence had yet sprung up among the European nations. The preaching of the Crusaders turned back the course of human progress for three hundred

\* Basnage, xiv. xv. xvi. p. 657, describes and ridicules the stories of Jews sacrificing children, etc. Millman seems sometimes to doubt. Je suis l'historien des Juifs, etc., says Basnage. Je ne crois pas tout... le meurtre des enfans.

† Fortaliciim Fidei contra Judeos, a monkish production written toward the close of the fifteenth century, enumerates the crimes laid to the charge of the Jews, lib. iii. p. 143. In regno Francia occidunt infantes per Judeos. It tells how the corpse of a murdered girl at Cologne pointed out her Jewish murderers, and how they stabbed themselves. No miracles would convert them. They laughed at the bleeding images and winking pictures, etc.

\* Jost, Sendschreiben.

## The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., June 15, 1874.

BR. DAVID H. SMITH is at Nauvoo, where he will probably remain during the summer and fall. The Saints who wish to write him should address to Nauvoo, box 63. Letters lately received state that he is recuperating. He should have had rest from labor some time before he was compelled to take it. This constant warfare tells on the toilers. It is such an easy thing for the Saints to call on Br. David, or Br. Blair, or Br. Briggs, or Br. Joseph, or Br. somebody else, as if they had neither brain nor muscle to tire like other men.

Once, last fall when traveling out West, we were for two weeks almost without rest or sleep, there was such a constant succession of meetings, preaching, prayer and conversational. At the end of the two weeks we staggered with sheer weariness as we walked, and actually stole away from the company of brethren to the house of a brother, without telling where we were going, in order to get rest and sleep. Now this is not written to find fault, for better hearted men and women than those among whom these two weeks were passed, we have never labored among; but let any one take a range of sixty miles with a dozen or fifteen congregations, and two or three hundred whole souled members all aglow with the friendliness of the gospel of Christ, and let him run the gauntlet of the meetings for preaching that they will appoint for him if possible; the questionings on doctrine, customs, history and usages of the Church; the visiting from house to house; the social evening gatherings, "for you know we must get together and have a social chat, and if we do sit up late it don't matter; we can afford to do so, for we don't often have Br. Joseph with us, we must enjoy his society while we can;" let this be repeated in every place he visits, and if he is not something akin to a cast iron, or a leather man in constitution, he must get weary. The experience of many of the traveling ministry is just like this.

years. The passion for bloodshed and for barbarous cruelty revived under the fanatical eloquence of popes and prelates. The Roman Church taught that it was no crime to kill a heretic or an infidel, and it had never paused to exclude the Jew from its inhuman inculcations. "Thou shalt not kill," "Thou shalt not steal," were erased from the Decalogue, and the wild and cruel throngs, dissolute and infamous, that gathered under the banners of the Cross made their first essays in robbery and bloodshed among the wealthy and cultivated Jewish colonies on the banks of the Moselle and the Rhine. They burst into the Jewish quarters; they sacked the rich houses, and drove their wretched inmates to suicide and death. Fair women stabbed themselves in Mentz and Treves. Husbands first killed their wives, and then themselves. The Rhine floated thick with the corpses of murdered Jews. Rich with spoil and drunken with license, the Crusaders swept on, carrying devastation to all the Jewish settlements through which they passed in Hungary and in Austria, and at last perished themselves in countless numbers, in unutterable torments of thirst and hunger, disease, labor, by the darts of the Saracens, and the hatred of mankind. Nor was the second army, under Baldwin, the chivalry of the age, more merciful. When Jerusalem fell they massacred all the Jews—men, women, and children—whom they found in the city, and with tears of joy knelt before the Holy Sepulchre. Yet they might have heard, in the lull of their fanaticism, the thunders of Sinai, and their own condemnation uttered from the flaming mount.

*To be Continued.*

THE fatter the sow, the more she desires the mire. The fatter the ox is, the more gamesomely he goes to the slaughter, and the more healthy the lustful man is, the more prone is he unto evil.

EVERY shipmaster, when in a storm, will willingly cast overboard that which is of the smallest value in the vessel; but who will throw the best out first? None but he that feareth not God.

ONE leak will sink a ship, and one sin will destroy a sinner.

The kind hearted welcome, and the continued interest the Saints almost everywhere exhibit at the coming of an Elder from abroad, speak volumes in their favor; nor can we conscientiously ask them to abate their fervor or their friendliness. When we go among them we shall make them happy, if we can; get rest and sleep when opportunity is favorable, and when we get into a gospel merry making we will work then and rest afterward; but not all can do this, some are more easily disturbed by mental wear and tear, being more finely organized, more delicately balanced.

FROM letters lately received, it appears that we have unwittingly got Brn. Albert Bishop and Matthias Lampert of Stewartsville, Missouri, into trouble. In the HERALD for April 15th, page 242, we stated as follows: "Late advices from Br. A. Bishop indicate that there is quite a settlement forming, about Stewartsville, Missouri. He and Br. Lampert, late of Wisconsin, are preaching to the Germans near where they are living."

The facts of the case are about these as we understand them. The editorial in which the statement occurs, was written a few days before the HERALD went to press; letters were received by us from several persons, apparently conversant with affairs in North and West Missouri, among whom were Brn. Bishop and Lampert. From the general news of these letters we gathered that many of the brethren were settling around Stewartsville. These brethren also stated that it was agreed, between them, or that it was understood between them, that they were going to preach to the Germans; and we think the date of their intending to go was mentioned; this date would have been after the date of the HERALD, if we remember rightly, and we supposed that they had filled the appointment. Neither Br. Lampert nor Bishop said that they had been preaching, but that was their intention, and we inferred that they had gone according to the understanding. Now, if any one is in fault, Joseph Smith, of Plano, Illinois, is the one; and his crime is this, that he took it for granted that the intention to preach was carried out and was actually being done; whereas, sickness intervened and one of the persons could not go.

Neither Br. Lampert nor Br. Bishop made any report to us, praising themselves, or making any great ado over what they intended to do. Neither of these brethren should of right be held to an account for the statements made by us in the editorial referred to. Br. Bishop's letter named some few of the brethren moving in there; letters from some others confirmed the statement, these seemed to us to warrant the statement made by us about the settlement; which we made without intending to implicate anybody, and from which no one should suffer blame but ourself. For the rest of the statement complained of, we also are alone in fault, having presumed that, the time at which the preaching was to have been begun, being passed, the brethren were at the time of our writing actually filling appointments among the Germans. We are sorry that these brethren have been placed under show of censure, by our error:

As for the rest, it is not the first time we have erred; nor do we expect it will the last, although we hope it may be. We ask pardon of those offended.

THE following is from Br. Orville S. Goodin. We commend the call to some of the brethren of the Wayne County District:

"Any Elder passing through, or near Greenup, Cumberland County, Illinois, is hereby requested to stop and preach for us awhile. This place is on the Terre Haute, Vandalia and St. Louis Railroad. Any one coming here will please enquire for Orville S. Goodin, and they shall be cared for the best we know how. We think that great good can be done here. We do not think that the true sound of the gospel was ever heard here."

THE number for June 15th closes up the yearly volume of the HOPE, and the half yearly volume of the HERALD.

THE HOPE does not increase. It remains about the same in the number of its subscription list as last year; but the following figures will show better than words, how it is with the HERALD since last December, the date of putting the price down to two dollars per year.

There were issued for December 15th 1944 copies; for June 1st, 2640 copies; involving a loss to the office of two hundred

and seventy-six dollars, in subscription, and the cost of the paper and ink used in printing the difference in number, which is 696 copies. Thus while the increase has been 696 copies, the receipts have been less.

We do not yet feel discouraged, but the brethren can easily see that there must be no relaxation of effort if we keep up to the standard. We again urge it upon the attention of the Saints that the HERALD is but *two dollars per year!*

WE are in receipt of letters from Br. Samuel and Sr. Manda Chambers, Detour Point, Michigan. They are anxious that Elders who may be traveling that way will call on them. They are of the Nauvoo, Olive Branch, and will make an Elder welcome. Br. Chambers is Assistant Light Keeper at Detour Light-house.

Read the extract from the Virginia, Nevada, *Evening Chronicle* in this issue, and it will be seen that the world will have prophecy, whether recognizing prophets or not.

A new aspirant for prophetic honors and spiritual leadership has sprung up in Utah. His name is Barnet Moses Giles. His proclamation is headed, "A voice from our Father and God in Heaven!" He was to lecture in Morgan's College, Fourteenth Ward, Salt Lake City, May 7th, 8th and 10th. He has sent President B. Young a message; and has also sent one to Br. D. H. Smith and to us. He affirms that he is called to waken the Ten Virgins, who, in slumber, await the cry, "Behold the Bridegroom cometh."

Br. John S. Patterson has laid us under obligation for the *Staffordshire Sentinel*, in which appears the notice of farewell services in the Saints' Meeting Room, Birch-terrace, Hanley, May 3d and 5th, prior to his departure from England for home. The paper was delayed on the road, thus preventing our getting an earlier notice. We are also in receipt of the *Millennial Star*, for which we thank the sender.

Three of the new series of tracts are ready for sale, "Faith and Repentance," No. 22; "Baptism," No. 23; "Laying on of Hands," No. 25. For prices, see list of books and tracts.

There was no meeting of the Board of

Publication on Tuesday June 2d, owing to the unavoidable absence of some of the members; there will, therefore, be no report from the Board this quarter.

All deeds, releases, titles and bills of sale intended to convey property to the Church should be made to "The Reorganized Church of Jesus Christ of Latter Day Saints." The Bishop and his Counselors and Agents are the proper custodians of the titles to Church property; the Bishop being by law the Trustee of the Church, holding his office during good and faithful performance of his duties, and subject to be removed for cause; as indeed all other officers are.

We were glad to receive a letter from Br. R. S. Young, an old-time Saint, now at Chain Lake Centre, Martin County, Minnesota. He is alone.

The temperance crusade is still going on in places, but the enthusiastic are growing more sedate and the cool ones are more hopeful. In some places the active crusaders have been arrested, and have thus been made martyrs, in some sense, to the cause.

The Saints of the Plano Branch have adopted as a rule the injunction of Paul, in 1 Cor. 16: 2, in compliance with the recommendation of General Conference. It is doubtless an excellent way to systematize the gatherings of the donations and offerings, and tithings too, if any choose so to pay them.

By the courtesy of Br. Henry A. Stebbins, seven volumes have been added to the Church Library;—so says the Librarian.

The Pope is again seriously ill; and grave fears are entertained that the old man full of days will depart—for, after all, he is but a man.

Br. Jason W. Briggs was advertized to lecture in Defense of Christianity, at Peoria, on the 11th, 12th, and 13th inst. Peoria is the familiar stamping ground of Col. Robert Ingersol, who has of late been assaulting dogma, orthodoxy, sectarianism, the Bible and believers in general, and who is by some of his admirers, called "Pope Bob." It was Mr. Ingersol who lately delivered a sweeping blow at Christianity, in Chicago, before the Free Religious Society, and which it is thought by some gave impetus

to the feeling of schism lately rife in that city.

Brn. Edwin W. Crumb and Norman Hazzleton, residing at Detroit, Dickinson County, Kansas, are anxious for an Elder to come and see them. They with their families moved from Illinois, and will gladly welcome some one who will defend the cause there. We will guarantee a warm reception to an Elder, who will preach and prove himself worthy. Will not some of the brethren of Kansas visit them?

PROF. SWING has taken the short cut out of the heretical box trap—Prof. Patton has been trying to spring upon him—by retiring from the Presbyterian, and taking refuge in the motherly bosom of the Congregational Church. What a happy thing it is to have the Church of Christ so arranged that if a man preaches heretical doctrines in one corner of it, all he has to do is to walk over into another, turn his coat or his jacket, and he belongs to the “body” all the same—such seems to be the rule; if a man grows out of the bounds he has himself accepted, together with the mass of his brethren of like faith, and those same brethren attempt to put in force against him those laws he has so long held to be “most wholesome and full of comfort”—lo, with a skip and a bound—he takes himself out of bounds, law, fellowship and church government. There is not much bravery about such a course, any way. If a man is in the Church of Christ and chastizement is good for his sanctification, let him abide under the rod in, not out of the church.

We have seen men just as brave as in this case. The law was good until put in force against them; then law, brethren and church were all wrong.

BR. HENRY A. STEBBINS has been winning the cordial friendship of the people among whom his youth was spent, as the following extracts from the *Pecatonica News*, of May 23d, will show:

“On last Sunday morning Elder H. A. Stebbins baptized five ladies and one gentleman in the river, a short distance west of this place.”

“Elder Henry A. Stebbins will preach in the Universalist Church on Sunday, May 24th, at 10:30 A.M. and 7:30 P.M.”

“EDS. NEWS:—Permit me, through your columns, to express my sincere thanks to the friends and citizens of Pecatonica and vicinity, for the kindness of heart which prompted the thought and executed the deed by which the substantial token of forty-five dollars has been presented to me. It is doubly valued in thus coming from former fellow townsmen. May their liberality be amply rewarded by the Giver of all good. Other valuable mementoes received are not forgotten in this expression of thanks. Respectfully yours,

“HENRY A. STEBBINS.”

This shows well for the feelings of the people of that place, none of the givers belonging to the Church. The following is from the issue of May 30th:

“Elder Henry A. Stebbins, who has been paying our town (his former home) a few weeks' visit, left for Plano, Illinois, on last Wednesday morning, where he intends to remain but for a short time, having in prospect a trip to Kansas and other parts of the great West. His speedy return to our city is anxiously looked for by his many friends.”

Br. Stebbins stayed a few days at Marengo, arriving here June 1st. He is not in good health, and for that reason and the press of other duties he is not able to take the tour through the District which he intended to have commenced soon after the April Conference. He hopes to meet many of the Saints at Marengo, June 27th and 28th. After that he intends to take a short trip to Atchison, Kansas, for needed rest and recreation, nevertheless expecting to do what he can among the Saints.

THE following extract is from the *Nebraska City Daily Press*, of May 23d:

“A PEACEFUL DEATH.”

“An old Hollander named Joannes Rincomberger Hoffman, died yesterday morning over on Greggspport Heights, at the good age of seventy-three years, whose history has some interest. He was a native of Amsterdam, and a silversmith by trade, and worked in that city many years in the same shop. His children grew up and married respectably; his wife died, and the missionaries of Brigham Young came along, preaching the latter day glories of Salt Lake City; so the old man was converted, and sold off everything and left all his old associations for his new faith.

“Arriving at Salt Lake City, after innumerable hardships by the overland route, some ten years ago, he found in his own language that ‘it was all humbug’ and that he was among spirits and practices.

uncongenial; so he worked his way back to Nebraska City, laboring at work chopping or any other employment that offered, till his strength gave way, and he became a county charge. Latterly he has been living at the house of a countryman named Von Neusa, and in too feeble health for walking over to town—a half a mile or so. Yesterday morning, he arose as usual, ate his breakfast and went out doors to enjoy the beautiful weather and scenery around him. He was gone a good while, till the lady of the house became uneasy at his absence. On going out to seek him, she found him sitting on a stool, overlooking the broad Missouri, and the beautiful landscape lying to the east of it. He remained in a contemplative attitude, and a kitten had climbed up and nestled on his shoulder. The lady spoke to him and received no answer. She approached and shook him gently by the shoulder to awaken him from his reverie or sleep; but, he was dead! Without a struggle or a sign, his soul had gone over the mystic river, and mingled with the innumerable host of all ages and creeds.

“He remained a Josephite Mormon and an irreproachable christian to the last, though his children thought him a fool or crazy to leave his home comforts, and he seldom corresponded with them.

“Mr. Hoffman was a man of considerable genius. The model design of Faith, Hope and Charity, done in white paper, and exhibited in the Post-office some three or four years ago, was his work; Dr. Blue has a similar work of his, executed last summer—the last monument of his industry.

“He died far away from kith or kin. His pastor, Elder Elvin, and a few members of the Church of Latter Day Saints performed his funeral rites; and we shall long remember his reverend bearing and dignified deportment.”

BRETHREN in California—how is this? See what the *Alta Californian* says about somebody out there. It was also copied into the *Salt Lake Herald* of May 23d, and in that paper reached us. Make it straight, somebody:

“MORMONISM IN MONTEREY COUNTY.”

“Salinas, May 16.—About two months ago two missionaries of Mormonism from Utah came to Long Valley, in the extreme southern part of this county, and commenced preaching the doctrines of Mormonism. They met with such success in their labors, that with the assistance of two or three co-workers of the same stripe, who have since joined them, they have converted, with a few exceptions, all the families residing in that section to the faith of Joe Smith and Brigham Young.

“Information has reached here that the greatest religious excitement prevails, and that many persons are nearly insane.

“Meetings are held frequently day and night at the school-house and at many of the dwellings.

“Fear of the law has alone prevented them from practicing polygamy, and it is believed that the whole population who have been converted, embracing nearly all the settlers, will soon abandon their homes and depart for Utah.

“Parties lately in the Valley report that the most intense religious zeal and fanaticism has taken hold of the people, and there is no telling what it will lead them to.”

The following which we print from *The Continental Herald and Swiss Times* of March 5th, sent us by Brn. Bear and Avondet, is indicative of what those brethren are striving to do over the water:

“MORMON MISSIONARIES.”

“We have received a visit from several gentlemen who are delegates or missionaries from what they term ‘The True Church of Latter Day Saints’ presided over by Joseph Smith, son of the original Mormon prophet, and now located at Plano, Illinois.

“They come to Europe to counteract, they say, the pernicious teachings of the Salt Lake emissaries, and particularly to denounce the impious and abhorrent system of Polygamy as practiced by Brigham Young and his followers. Switzerland is to be the field of their labors and we speak of the matter only in view of the possible correction of so glaring an outrage upon morality and social order, as this plurality idea. There will always be found believers in any religious doctrine and adherents of a new faith even should it lack the essentials of orthodoxy and even possess inherent qualities of libertinism, and as this new creed will gain converts, it is perhaps well for all journals to speak in favor of or at least not in opposition to that branch of a movement that better conserves morality and chastity.

“Religious opinions in this country are not controlled by legislative enactments, and a perfect liberty exists as to what a person may or may not believe, and as believers in the Mormon faith have already been found here, it is safe to presume that more converts will not be lacking. The best wish we can offer, then is that those who join the new church may be able to separate the good, if there be any in the creed, from the bad which is apparent in the Utah practice.

“The Missionaries issued the following notice:

“Inasmuch as for several years some men who claim to be followers of Joseph Smith, the founder of the Church of Jesus Christ

of Latter Day Saints, and are sent out as Missionaries under Brigham Young, the Mohammed of the Rocky Mountains, Utah Terr., have preached not only in the United States of America, but also in nearly every country of Europe, that Polygamy was instituted by said Smith, and that it was and is a true doctrine of said Church; we find ourselves bound to make known to the public, that Joseph Smith never brought forth such a doctrine, never preached and never practiced it, and that this doctrine of Polygamy is not and was never a doctrine of true Mormonism, and is contrary to the Standard Works of the Church, namely: The Bible, Book of Mormon and Book of Doctrine and Covenants. And we feel it our duty, first: to do all that is in our power to warn the people from such imposters and their abominable teachings, and secondly, to cast off this stain from Joseph Smith and the original Church of Mormonism; and we therefore challenge these men, who preach such doctrine, to prove it in public.

"JOHN AVONDET.

"J. L. BEAR.

"FREDERIC URSENBACH."

## Correspondence.

32, Common Road,  
STAFFORD, England,  
May 9th, 1874.

*Br. Joseph Smith:*—I write to let the readers of the *Herald* know how the work of the Lord is progressing in this part of the vineyard. It is true that many are the oppositions of the powers of darkness, but still I rejoice to say that although the cry is, "Great is Diana of the Ephesians," our Branch is increasing, not only in numbers, but also in love, unity, and order, which ought at all times to characterize true Saints of God. The future prospects are good, and those that already compose the Branch, are men of sound, sterling worth; men that have not had their minds contaminated or blighted by the withering blasts of past years, but are fully alive to the work they are engaged in; and I am satisfied that when the Lord calls them, they will make valiant soldiers for the cross. Our Branch consisted of nine members; but I am sorry to say two have left for Birmingham. They were indeed lively and faithful to the cause, and we feel their loss very keenly.

I must here mention one of the most remarkable cases of healing ever brought under my notice, which took place last winter. Br. Caton entered my house with a hasty step and nearly breathless, and requested my attendance at his house to administer to Sr. Caton, who he thought could not survive long, unless there was some divine interposition in her behalf; conse-

quently I bent my way there quickly, and found her as stated; life seemed to be ebbing fast indeed, she looked more like a corpse than a living being; however nothing daunted, I set to work in the name of the Lord, kneeled and prayed; anointed and prayed, and laid my hands upon her and prayed mightily to the Lord to heal her; and I rejoice to say the Lord healed her. The following Sunday she attended meeting, and bore her testimony that as soon as hands were laid upon her head, she felt the blessing rest upon her. This manifestation of God's love towards her made such an impression upon her mind, (that although a member for three years), she received the gift of tongues for the first time.

JOHN SEVILLE.

KEOKUK, Iowa, April 28th, 1874.

*Br. Joseph Smith:*—On the 21st inst. I went to Farmington, Iowa, and joined in matrimony Sr. Eliza G. Westman and Jacob Cash, of California, and they expect to start in a few days for the golden land. I remained at Farmington the rest of the week, and on Sunday, the 26th, I baptized two, Wm. Short and his daughter. We had two meetings in the Christian Church. I was requested to go to Croton on Monday, and baptize Br. Howard's mother. She was born 1793, and is therefore eighty-one years of age. So on Monday, 27th, I went to Croton and baptized Sr. Howard and Sr. Johnson. We then had confirmation meeting in the School House at Croton. The Spirit of the Lord met with us, to gladden our hearts, and enable us to worship the Lord in truth. At the close of the meeting I took leave of the Saints, and arrived at Keokuk just in time to be present at the close of the funeral services of one of Br. Nathan Spicer's children, Br. Wm. Anderson officiating, and learned B. F. Durfee was quite sick. The rest of the Saints are usually well.

From your brother in Christ,

JOHN H. LAKE.

PITTSBURGH, Pa.,  
April 19th, 1874.

*Br. Joseph:*—It is with joy and thankfulness to our God that we read the good news that each number of the *Herald* brings, how the great and good work of our Master is spreading, and many being added to the Church, and how the Lord is confirming the word with signs following. Even in this place the good Father is not withholding his hand. Since the beginning of March seven have been added to the kingdom of our God, and the kind Father confirms the word with signs following. All the praise, the glory, and the honor be his. More are investigating. Br. Ells is with us, assisting us with his council, and preaching often. The Lord is truly bless-

ing us as a Branch. The Saints are united and working together for the glory of God and the salvation of souls.

The local ministry are striving to magnify their calling, each working in their own place. Br. J. T. Davies was with us on April 19th, and preached an excellent discourse in Saints' Hall, to the edification of all present and the glory of God.

We expect Br. T. W. Smith here on Sunday, May 24th. We hear Br. Smith and the folks are having a good time in Ohio. So the good cause moves on. Yours in gospel bonds,  
W. LAWRENSON.

FARMINGTON, Graves Co., Ky.,  
May 24th, 1874.

*Dear Brother Joseph.*—We are still trying to point this people to the "Lamb of God that taketh away the sins of the world." Yesterday we held meeting out doors, the congregation was very large, preaching by your humble servant; after which we repaired to the water where three noble souls were buried with Christ in baptism, J. H. Hansen officiating; he is a good Apollos. We will hold another meeting on the first Sunday in June at the same place and do some more baptizing. We are to begin a series of meetings in Murry, Calloway County, to-morrow evening. I was over in Tennessee and preached on Sunday, a week ago yesterday, and made a good impression.

We have begun hauling lumber for our meeting-house. We intend to organize in about two weeks. Love to all. Your brother in the covenant,  
J. C. CLAPP.

SANTA CRUZ, Cal.,  
May 13th, 1874.

*Br. Joseph.*—We have just closed a four days' meeting on the San Benito, where we had some three hundred attendants, and a time long to be remembered by all as a bright spot in the journey of life; four were baptized by Br. Alexander H. Smith, among whom was on old-time Elder, H. B. Jacobs; he is now in the field for life I believe, (thank the Lord), also a Scotchman named Stuart, a man eminently qualified to sound the gospel trumpet; he will probably be at the September Council Bluffs Conference, prepared to take a mission to Scotland or wherever you should send him. Ten others expressed their intention of joining soon. Much prejudice is being removed, and the work is fast onward. I have baptized but two adults since our April Conference, one is a very promising young man for the ministry. Many, many are investigating prayerfully, and Zion's converts both new and old are joyfully striving to redeem themselves by righteousness. Next Friday, the 15th, we commence a three days meeting at Watsonville; expect the Spirit of the Lord to do a good work there if we are faithful. June 1st, we are adver-

tised to open a series of meetings in the Court House at Stockton, though out of this District. We go to assist a little, and from thence to Sacramento, to hold meetings one week. We wish to water and harvest some of the seed sown there at our April Conference. The Lord blesses us far above measure.

I presume Br. Alexander and others will write you more fully. I wish to be registered daily in the Lord's book of remembrance, please remember us to our Father. You are earnestly supported there. Love to all. Ever yours in the covenant,  
D. S. MILLS.

SOUTH BETHLEHEM, Pa.,  
May 21st, 1874.

*Br. Joseph.*—I write you this so as to inform you of my whereabouts and what I have been doing and partly what I intend to do, &c. After I left Plano on the sixteenth of April, I called at Pittsburgh and spent a few happy days with the good Saints there. I preached to them on Sunday, the 19th, and took part in a testimony meeting; witnessed two baptisms; had a good chat with Br. Eills, and many of the Saints. The good spirit that prevailed made favorable impressions on my mind of the Pittsburgh Saints. From thence I traveled to Hyde Park and vicinity; I preached there several times with apparent good effect. I visited from house to house pretty much all the time I was there, dividing time between relatives, "old-time Saints," Brighamites, True Latter Day Saints, and them that are no Saints, but sinners. To my satisfaction, I found that the good impression I made on several families, on my former visit, has remained, which I have again strengthened, and the parties confess that they have no reason for not soon uniting with the Church. There is a little Branch of Brighamites here numbering about thirty-three in all. I went to see their president, Mr. Esdras Howells, and asked him if he would permit me to preach to them on Sunday, giving my word that I would preach nothing *but the truth* which he claimed he was fighting for, but he could not trust me; he was sociable and promised to investigate. I met some of them that felt rather "spunky," and seemed to have all confidence in their "living oracles." They looked on me with jealous eye, because I caused them trouble when I was here before, and I don't know but what I am guilty this time too—I hope so.

I arrived at this place on the 15th inst., and found seven Latter Day Saints of my old acquaintances, from Wales; and judging from what they *say* and *do*, they must be glad to see me, and I am happy to meet them.

This is a Moravian settlement, with a population of about ten thousand, and the

Moravian Church claims about two-thirds; the balance Catholics, with a few Protestants sprinkled through, likely to take strong and steady effort here to make a break.

I preached twice here in the Citizens' Hall, last Sunday, to a small congregation. God willing, I intend to be in Philadelphia over Sunday next, and sail from thence for Wales on the 28th instant, on the steamship *Illinois*. Kind love to all. Your brother,  
JOHN T. DAVIES.

SAN FRANCISCO, Cal.,  
April 29th, 1874.

*Br. Joseph*.—Our Annual Conference is over. We had an interesting time, and I trust much good will result from it. Our meeting was protracted eight days; at the close of it, four adults were received by baptism into the Church. Conference was largely attended throughout the session, and many more are enquiring into the Latter Day Work, and will, ere long, I trust, embrace the truth. There has never been so much enquiry for the good work as at present, and it is impossible for the few Elders to fill the various and continued calls for preaching in all directions. Sometimes I think that some of the wheat that is seemingly ripe will fall into the ground for want of reapers; for while a few are active and diligent in the Master's field, many are indolent and neglect to lift a warning voice, but hide their talent in seeking first the things of the world, instead of seeking first the kingdom of God and his righteousness. Well I suppose they will get their reward. Since the October Conference there has been nearly or quite a hundred added to the Church in California, and still the work is onward, and the few that are laboring are doing a good work, and I trust that the next six months will tell well for Zion's cause on the Pacific Slope. I believe there has been five new Branches organized here in the last half year. Br. Thomas R. Davis has just arrived here from Canton, Illinois; he wishes to be remembered to Brn. Joseph, Blair and D. H. Smith in particular, as also all the Saints. He was received here with a welcome by all his friends; his oldest daughter, Jane, has been very sick since they got back, but is fast recovering.

Remember me in love to all the Saints. I remain as ever your brother in the gospel,  
HERVEY GREEN.

KNOX, Stark Co., Indiana,  
May 18th, 1874.

*Br. Joseph*.—I am again on my way East. I left Millbrook where I took the cars last Wednesday morning, after a ride of about three hours, found myself in Chicago. As I had to lay over awhile, I soon began to look for the residence of a sister in the Church by the name of Lewis, that I had

been referred to by her mother. I soon found the part of the city near her residence, and was shown the way to her house by her husband's brother. It is good for the Elders of Israel to find just such a welcome reception as I met with at the residence of Sr. Lewis. Her husband is not a member, but favorable to the doctrine, and in our judgment, if we may be allowed the saying of the Savior to one in his day, "He is not very far from the kingdom." May the Lord increase his light till he may see the way clearly and come in. Sister Lewis and husband, Charles M. Lewis, are both desirous for the Elders to call on them when passing that way. They can be found by enquiring at the feed store on the northeast corner of Twelfth and Halstead Streets. I stopped with them over night, took train next morning at about eleven o'clock, arrived at the house of Br. J. B. Prettyman's, in Stark County, Indiana. They have organized a Branch of the Church here, and are alive to the cause. I attended their meeting on Sabbath last, and endeavored to show the way of the gospel which is the power of God unto salvation.

I am now at the house of Br. and Sr. Sherwood, near Green Center, Noble County, Indiana. The Saints desire a Two Days meeting in this part of the field. I will write Br. E. C. Briggs regarding their wants.

My address for the month of June will be, New Springfield, Mahoning County, Ohio. Yours in the hope of triumph in the gospel of our Lord,

C. G. LANPHEAR.

HENNIFERVILLE, Utah,

May 17th, 1874.

*Br. I. L. Rogers*.—I have long thought of writing a few lines to you; now I come to a conclusion to do so. I got the *Heralds* for the first and fifteenth of May, on yesterday; but no *Hope*. The first that I noticed was an article on Charity, which has caused me to attempt the task. Br. Rogers, the year 1872 cost me eighteen dollars for tobacco. In the fall I said that if I could overcome that evil, I would make better use of the money. I have overcome it, thanks to him that answers the prayer of the weak. By reading the *Herald* on the "Families of the Traveling Ministry," it caused a flood of tears to flow; the key of love and affection opened the heart, that I had to do what I had promised; so I now donate as a free-will offering the savings of my disuse of tobacco, (for your disposal as you shall be directed by the Spirit of God), which is eighteen dollars. My means is short; but my prayer is, that the hearts of those who are at home will think of those dear brothers that are abroad in the world, carrying the message of the Redeemer to a perishing world, and have to suffer more

than we know of. Brothers and sisters, it is useless for us to pray to our Father in heaven to bless those soldiers of the cross and their families, with temporal blessings, unless we give "those things that are needful." We are the instruments in the hand of God to accomplish this end. May the Saints of God be united to do what we can to help roll on this great work. May God add his blessing to these few words and small gift, is the prayer of a feeble brother in Christ,

THOMAS HARRIS.

MARIETTA, Crawford Co., Ind.,  
April 20th, 1874.

*Dear Herald*.—Hoping that a few items from this part, of the work of the Lord would not be uninteresting, I beg leave to submit the following. Pursuant to a resolution of our Quarterly Conference in which I was appointed to labor in Crawford, Perry and Spencer Counties, in connection with Br. I. P. Baggerly, I entered the field immediately. I made my first efforts at a place called Anderson, where Brn. Baggerly and Springer had both preached and baptized some. Here I tried to hold forth the word of life on four different occasions.

March 14th, went with Br. Baggerly to "Kitterman's School House," five miles from Anderson. Our Elders had never preached there before. We held three meetings and returned to Anderson; from thence to Br. Baggerly's, where I arrived on the evening of the 19th, having tried to tell the gospel story in six different meetings.

On Sunday, 22d, preached at Marietta at night to a crowded house. On the 26th I took my leave of the Low Gap Saints, and went to the Pleasant Ridge Branch, in Perry County; here I remained about two weeks; held eight meetings; had large crowds; was hindered from preaching a part of the time by a slight attack of mumps and chills and fever, which kept me close to home for three or four days. Br. Baggerly joined us on Friday, April 3d, and carried on the meetings, and baptized one on Sunday, April 5th, the oldest daughter of Br. Robert Ayers. We found these Saints to be models of humility, patience, kindness and simplicity.

April 11th, we took leave of the Saints of the Pleasant Ridge Branch, who had supplied us with means sufficient to further us on our mission. Went to Canalton, staid all night with a Mr. Parkins who kept us free of charge. Sunday morning, April 12th, went to Rock Port, in Perry County. From Rock Port went into the country ten miles west. Found a Br. John B. McIntire, an old-time Saint, had been baptized in the State of Kentucky, as early as 1839 or '40, by an Elder Snow. I found Br. McIntire a believer in the

truth as held by the Reorganized Church. He seemed to be very much interested, has sustained a good moral character all the while, so his neighbors told me. We held forth the principles of the gospel in that part of the vineyard in eleven discourses, touching slightly on the subject of the "Great Restoration" occasionally. We tried to array the subject of the kingdom in as fine style as possible, doing the chinking every now and then with a passage on the divinity of the Book of Mormon. I formed several acquaintances here; after staying at this place, as we thought, long enough, we took leave of the many friends, and returned to Rock Port on the 29th of April.

April 30th, went up to Leavenworth; May 1st, went to Marietta; May 7th, went again to Anderson; found that Br. Baggerly had been there since I left and baptized three. I held five more meetings, and on Sunday, May 17th, preached twice at the Kitterman's School-house; on the 18th, returned to Br. W. H. Robertson's, where I am at present writing. Yours in hope of eternal life,

C. SCOTT.

WYANDOTTE, Kansas,

May 16th, 1874.

*Br. Joseph*.—I write you a few lines in order to report where I am and also Br. George Hayward. We are living in Wyandotte, Kansas; we came here three weeks ago; have not found any one of our faith; but there may be some here, as there are some four thousand inhabitants here. If there are any of the Saints here, we would like very much to have them come and see us; or if there are any of the traveling ministry that come this way we would like to have them stop with us. I see through the *Herald*, there are brethren at Leavenworth and Atchison, Kansas; we would like to have them visit us, and also at Independence, Missouri, and Lees' Summit. We are not doing much preaching at present, though we will before a great while, "if the Lord will." Any of the brethren wishing to write us, can do so by addressing us at Wyandotte, Kansas, box 187. We remain, as ever, your brothers in Christ,

GEORGE HAYWARD,  
ROBERT L. WARE.

SAN BENITO, Cal.,

May 14th, 1874.

*Br. Joseph*.—I have for a long time felt a desire to write to you. I will first ask you to forgive me for being so bold, but I feel that binding link that none but the Saints of God feel. We have had our Conference; it lasted four days; it was truly a time of rejoicing, never to be forgotten. The Lord was with us; he manifested himself in power, by word, and in healing the sick; in tongues, and interpretations, and

prophecy. I feel that it was good for me to be there. O, I thank God that I am a Latter Day Saint; I am the only one of Father's family that belongs to the Church, neither do they profess christianity; but I pray the Lord to be merciful to the honest in heart. I feel very anxious to see his work go on until it fills the whole earth. Brn. Alexander Smith and Hervey Green, and a good many other Saints, passed here to-day, going to Watsonville to a Two or Three Days' Meeting. There are many calls for laborers; the people seem to be waking out of a deep sleep: they are beginning to think there is something in this Latter Day Work. Thanks to the giver of all good, he is feeling after his people. It is a glorious thing to be in the light. I love to meet with Saints, but it makes me sad to part with them. I hope I may live so that I can meet with the glorified to part no more. My love and well wishes to all Saints. Yours in Christ,

RHODA ANN LAWN,  
Wife of J. H. Lawn.

CHAIN LAKE CENTER, Minn.,  
May 15th, 1874.

*Br. Joseph Smith.*—Though the time is so long between my communications, yet I do not forget there is a remnant according to the election of grace, who are looking forward to the time when Christ shall appear, with all his blessings to bestow on the faithful; such as are not led by man alone, but by the revelation of Jesus Christ, and mean to be saved by his righteousness, notwithstanding they work as though they were going to be saved by their own works. I am yet alone up here.

Have you sent any other person up here to look after a few north of me? I know not exactly where, else I should have written to them often; it would furnish me with something to do, as I am not able to go about and preach.

Favor me this time with an answer, and let me know the case of Br. Eccles, and who, and where the man is that you have sent in his place, if any? Let me know about those who Eccles said were in the Church, or would come in, if you know who they were? You have some of their names.

But how do you get along down there? I wish some brother would correspond with me, then I would learn what I wish better than by your *Herald* which only gives a few outlines. I am waiting to have you accept my MSS.; shall I have to wait? All the denominations print and send about and make many converts to error, why not me, to truth?

I am a thinking man, and when I lived in Nauvoo I thought, the brethren thought, they might do anything but sin against the Holy Ghost, and yet they might come out

well. I think it is still so at Salt Lake, but I hope such an idea is not tolerated by such as intend to go to paradise instead of prison.

That many take too much liberty from the "vision," I verily think, saying all men will be saved in one of the glories because the Bible says, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. I think it safe to read thus:—All manner of sin and blasphemy shall be forgiven, if faithfully asked for, except against the Holy Ghost; for we do not learn any sin shall be forgiven except asked for. Read the Inspired Translation, and the Book of Mormon, and we will find that every sin must be faithfully repented of, else it must be punished with the second death. That other sins are to be punished, as I have here expressed, we may see in Rev. 21:8. I think there is no retrieval from the second death; Christ, then must die and rise the second time. And now another query with regard to death, literal, moral, or spiritual, and in order to learn these, we must understand life. First, the literal; God made a machine and breathed into it the spirit of life, and it became a living soul, a live sentient being. Take this spirit away, and this being is dead, the composition is destroyed, is not what it was. Second, what is moral life? A life conformed to a rule of right, the Bible being the dictionary. And third; what is a spiritual life? A life filled with the Holy Ghost. We can easily see that a departure from the rule of right will corrupt the mind, and next, the actions, which is death to virtue; and, lastly; when the Holy Ghost leaves the mind, it falls into the works of the flesh, and becomes sensual and devilish, and perhaps goes far enough to do despite to the Spirit of grace, when it is once dead, and when the spirit is again bereft of its body, is twice dead, plucked up by the roots. Well, as the first death was literal, so I think will be the last; as the first resurrection (Christ's) was literal, so will be the last; the substance comes before the shadow which reaches to another real. How could Adam die spiritually before being made alive, born of the Spirit? He could depart from a moral rectitude, and sink in mind and bodily actions; and in view of the penalty become miserable and morally dead, cut off and finally driven out of God's presence, and lose the power of life. And had not God picked him up, he would have died a literal death on the day he transgressed. But the promise of the seed that should bruise the head of the serpent, did not remove the penalty, but limited the duration to the time Christ would raise the dead. Now, such as preach that Adam died a spiritual death, and all his posterity were involved in the same, must

necessarily admit that in the resurrection the same all will be made, or come forth, spiritually alive. But the query is; if spiritually dead, how can such escape the second death from which there is no resurrection? They cannot make two spiritual deaths, nor one a spiritual and the other a literal, this will not make their case any better.

In the resurrection every spirit will have its own body; hence I cannot think that the spirits of the spiritually wicked shall enter an incorruptible and glorified body; the body is made spiritual by the spirit of the righteous, with the Spirit—the Holy Ghost in it. I cannot think Paul in 1 Corinthians, fifteenth chapter, discoursed on the resurrection of all mankind, further than to show all were to be raised from the dead; but each company in their own order. That the wicked shall inhabit a glorious immortal body I do not think; and that the wicked can be supposed to gain the victory over the penalty to sin, except by Christ's righteousness being applied, is making the atonement of no effect. If the atonement was for sin, without condition, there would be some room for argument; but this is not the case. Enoch and Elijah gained faith over the first death; but those who die the first death, if in faith, will have victory over the second death. It is no presumption to say, Christ "preached unto the spirits in prison;" that they might receive his testimony and come forth to everlasting life; and none of us knows what sort of mind those died in; but mind, such do not come forth after, or out of, the second death; all who die the second time are bound in death, from which I cannot learn any escape. Now, Br. Joseph, print this, this time, correct it as you see fit. You see what I want to know:—If any of the Elders think the doctrine wrong, let them jump on; then I shall know where they are and what their preaching will lead to.

I desire to remember you, and wish to be remembered of you.

R. S. YOUNG.

ROCKWALL, Rockwall Co., Texas,  
May 22d, 1874.

*Br. Joseph Smith:*—Br. D. H. Bays has left here for the present; gone back to Denton to his family; I hope to hear from him again soon. Please say to all faithful traveling Elders through Texas, that our doors are open for the comfort of those who labor for the kingdom of God.

B. F. BOYDSTUN.

HE THAT lives in sin, and looks for happiness hereafter, is like him that soweth cockles, and thinks to fill his barn with wheat or barley.

WHISPERING and change of thoughts prove that sin is in the world.

## Conferences.

### Massachusetts District.

Conference assembled at Boston May 11th. Organized by choosing E. N. Webster, president and C. N. Brown and J. Smith, clerks.

Minutes of last Conference read and a portion, relating to the election of officers in the Dennisport Branch, was ordered to be erased from the record, after which the minutes were accepted.

Voted, no officer be allowed more than five minutes in reporting his labors.

Elders E. N. Webster, J. W. Nichols, C. N. Brown, C. E. Brown, G. C. Smith, W. Cottam, J. Smith, J. Gilbert, E. Vickers and G. S. Yerrington reported. Elder Wellington Bearse gave a good report by letter, not received in time to read before Conference. Elders H. H. Thompson, S. H. Morse and W. B. Fiske reported by proxy; Elder E. Woodward by letter; Priest L. E. Miller and Deacon Emory Vickers in person.

Elders C. E. Brown, John Gilbert and G. S. Yerrington were chosen to examine Branch reports.

Voted that all resolutions, aside from the regular Conference business, be presented at the clerk's table in writing. Elder C. E. Brown was granted a mission from Yarmouth to Providence.

Resolved that this Conference, in accordance with the custom and established usages of the Church since its first organization, April 6th, 1830, does extend the right of franchise to all its members until the General Church Authorities in Conference shall otherwise determine.

Adjourned till 7 P. M.

*Evening Session.*—Opened with singing and prayer.

Resolved that the North Dartmouth Branch be and hereby is disorganized, and that the members receive certificates of removal from the District officers

That we, as followers of the Lord Jesus Christ, do condemn the visiting of theaters and ball rooms as an evil example, contrary to the purity of the gospel, and injurious to the righteousness of Saints.

Reports of Fall River, Providence, Boston, Douglas, East Brewster and Yarmouth Branches were accepted, and committee discharged.

Voted that we sustain by our faith and prayers Joseph Smith, with his Counsellors, and the several quorums in righteousness.

Elder E. N. Webster presented his resignation as President of the District. Accepted.

Adjourned until Sunday morning, the 12th.

*Morning Session.*—Opened by singing and prayer. Two sick were administered to. Prayer and testimony followed; with the

administration of the sacrament. Much of the presence of the Comforter was manifest in prophecies, tongues, and interpretations, to the joy and edification of the meek.

2:30 P.M.—Services opened usual way. Preaching by Elder John Smith, from John 15: 10, who delivered a very plain and practical discourse on obedience to gospel laws. After a brief intermission, and opening with prayer, Elders A. Nickerson, J. Holt, Wm. Crompton and S. Butler reported in person. Also Wm. Bradbury, Priest; F. M. Seeby, Teacher, and Geo. Reumert, Deacon, reported. Elders A. J. Cowden, R. A. Adams, H. Beaumont, and R. Farnsworth, reported by letter.

Question of District Presidency was taken up, and C. N. Brown elected President of the Massachusetts District.

A vote of thanks was extended to E. N. Webster, the retiring President, for the faithful discharge of the duties of the office which he had filled since November 1869.

Elder W. B. Fiske, being feeble in health, sent in his resignation as Clerk of the District. Resignation received, and a donation from Conference forwarded to him. Elder John Holt was elected Clerk of the District.

A vote of thanks was tendered the Saints in Boston for hospitalities extended to members from abroad. Adjourned.

*Evening Session.*—C. N. Brown spoke from Luke 4: 4. "Man shall not live by bread alone." Elders W. Pond, J. W. Nichols, and E. N. Webster followed with much freedom of spirit.

Conference adjourned to meet in Providence R. I., the last Saturday and Sunday in July, i. e. the 25th and 26th.

### Northern Nebraska District.

The above Conference convened at De Soto, May 9th, 1874. Z. S. Martin, pres.; S. Butler, clerk.

Minutes of last Conference read and approved.

DeSoto Branch reported 3 removed by letter; with this exception, it was the same as last reported.

Bell Creek Branch not reported.

Pres. Z. S. Martin reported his labors at Wisner and Blair.

Elder T. J. Smith also reported his labors in Blair.

Br. James Caffall also reported his labors in the District and gave instructions as to the best method of prosecuting the work here.

Resolved that T. J. Smith spend as much of his time as practicable in the ministry during the next three months.

That S. Butler be appointed to solicit and disburse means for the support of the ministry in this District, and report the same to each Conference.

Br. James Brown was ordained to the

office of Priest, under the hands of Brn. Caffall and Martin, Br. Caffall being spokesman.

Two children were blessed under the hands of the same.

During the Conference the word was preached by Br. James Caffall.

Officers present: Of the Twelve 1, Elders 3, Priest 1.

Resolved that we sustain all the spiritual authorities of the Church by our faith and prayers.

That when we adjourn we do so to meet at Wisner, Neb., on the 25th of June, 1874, in a special Conference.

### North Kansas District.

North Kansas District convened at Fanning, May 2nd, at 11 o'clock A.M. Elder C. F. Stiles was chosen president, and W. Hawkins, clerk.

After remarks by Br. Stiles as to the object of our meeting, several of the brethren made short speeches on the necessity of Branch reports being brought in, in good order, and properly endorsed by the Branch officers.

Meeting adjourned until 2 o'clock.

*Afternoon Session.*—Br. H. Lytle presiding. Minutes of last conference read and accepted.

*Branch Reports.*—Atchison: 42 members; baptized 2, received by letter 2.

White Cloud: 21 members; 9 removed by letter.

Leavenworth: 25 members.

Good Intent: 11 members.

St. Joseph: 47 members; 9 baptized, 2 received by letter, 12 removed by letter.

Benton, Fanning, Netawaka not reported.

Elders H. Lytle, J. W. Brackenbury, D. Williams, C. F. Stiles, W. Hawkins, S. O. Waddel, B. B. Brackenbury, D. Fisher, C. Herzing, D. Muns and J. Clemensen reported their labors, and expressed their willingness to continue to labor as Conference may direct.

Elders' licenses ordered to Henry Howard, Henry Green, George Chapman and Wm. Hawkins.

Br. Gurwell's case was called; complaint made that he had engaged in the whiskey traffic, which was contrary to the law of God, and the best interest of the Church.

Br. Gurwell gave his reasons for selling liquors.

Adjourned till 7 o'clock.

*Evening Session.*—Resolved that a committee of three be appointed to attend to any matters that may require investigation during Conference, or for the next three months.

\* President appointed D. Munns, W. Hawkins and J. C. McIntyre.

Resolved that when this Conference adjourns it does so to meet at Atchison, on the first day of August, at 10 A.M.

That during the sitting of the Conference no Elder shall occupy more than five minutes on any subject, until all have had an opportunity to speak.

WHEREAS we regard intemperance as a curse, and everything tending thereto as an evil to be avoided by the Saints, therefore

Resolved that any person engaged in the traffic of intoxicating liquors shall not be eligible to hold or act in any office in the Priesthood in this District.

Affirmative 16; negative 1.

Report of Book Agent read and accepted.

Resolved that Br. John C. McIntyre be recommended to Bishop Rogers as Agent for this District.

That the President appoint two day's meetings at several places in the District, during the next three months.

That the case of Wm. A. Litz be left over till next Conference.

Adjourned till 8 A.M., Sunday morning.

*Sunday Morning Session.*—Minutes of former session read and accepted.

Br. Thos. Tyler's case called.

On motion ordered that Brn. C. F. Stiles and B. B. Brackenbury act as counsel for Br. Tyler. After considerable discussion, the following resolution was unanimously adopted:

That as Thos. Tyler has disregarded the ruling of the Conference held at St. Joseph, August 2d, and otherwise acted in a manner unbecoming an Elder or member of the Church of Jesus Christ, that he be disfellowshipped.

Resolved that Br. Robert A. Marchant be ordained an Elder and receive a license.

*Afternoon Session.*—Br. Robert Marchant was ordained an Elder, by Elders D. Williams and H. Lytle.

Officers present 18.

Elder Thomas was released from his mission on account of his age, with liberty to preach whenever and wherever the Spirit of God may direct. The same privilege was granted to Elders Shaw and Estes.

On motion, Elder Wilson Sellers was appointed to labor in the vicinity of the Benton Branch, first producing his license, and reporting to Br. Stiles.

Resolved that Elder Hoyer labor with Elder Hawkins.

That Elder Marchant labor in Holt county with Elders Hawkins and Hoyer, as circumstances may permit.

That those Elders whose fields of labor has not been changed continue to labor as per previous appointment.

That we sustain the authorities of the Church in their several positions in righteousness.

That we tender our thanks to the brethren and sisters for their kindness and hospitality.

*Evening Session.*—Preaching by Elders

Lytle and Williams, and Conference adjourned.

"Still joyful to meet, willing to part,  
Convinced we still are one in heart."

### Spring River District.

The Quarterly Conference of the above named District was held at Galesburgh, Mo., May 1st, 2nd and 3rd, 1874. Prayer by Br. Alex. Williams. On motion, Br. A. Williams was also chosen president *pro tem*.

A letter was then read from Br. John T. Davies, resigning his position as President of the District, which was accepted with a vote of thanks for his faithful labors.

Minutes of previous Conference read and accepted.

*Reports of Branches.*—Galesburgh: Total present strength 44.

Mound Valley: 31 members.

Pleasant View: Total membership 62.

Columbus: Total membership 25.

Pleasanton, Jacksonville and Armstrong Cadamy failed to report.

*Reports of Elders.*—Bro. Crawley had preached in Newtonia and Joplin, held one discussion with a minister of the "Church of God," with good result.

Br. Sohrt had preached fifteen discourses, and had good audiences and little opposition in setting forth the kingdom of God; had baptized and confirmed one, and had been blessed in administering to the sick.

Br. Maloney had no report to make.

Br. John A. Davies had labored to the best of his ability, had baptized two and confirmed the same, one of them receiving immediate testimony of the work.

Br. Warny had preached on every opportunity, and had plenty of them; had found some old time Saints.

Br. W. S. Taylor had made one trip into Montgomery Co., Kansas, fell in with some earnest people, preached to them, also administered to the sick with God's power attending. Br. Taylor reported for Br. Dutton, who had baptized two.

Isaac Ross had been confined at home.

Br. Alex. Williams had preached three times outside the Branch, and attended his Branch meetings when possible.

Br. Depue reported doing no preaching.

Br. Kidgel had labored as Priest of the Pleasant View Branch.

Priest Chas. Fulks, Benj. Bird, Thomas Hayton and Samuel Grey reported.

Teachers Richard Bird and J. T. Kinnerman reported, the latter bearing strong testimony to the truth of God.

Resolved that we sustain all the spiritual authorities of the Church in righteousness.

That Br. C. W. Short be our President for the next three months.

That all Elders labor whenever and wherever opportunity presents, and report to the next Conference.

That Br. Richard Bird, Bishop's Agent, report to each Conference all monies received and paid out by him.

That Brn. Short and Isaac Ross go to the Branch at Pleasanton as soon as practicable.

Whereas Br. Stephen Maloney has failed in certain promises and pledges made to Br. Charles Wagner, therefore be it

Resolved that Br Stephen Maloney be suspended as a member of the Church until satisfaction is by him made to Br. Wagner, Br. Maloney having three months in which to make satisfaction.

Br. Warnky preached on Saturday evening; Br. Short on Sunday forenoon. Sunday afternoon occupied in prayer and testimony. A great measure of the Spirit was enjoyed by the Saints, building up and strengthening the despondent.

Sunday evening occupied by Br. Crawley in preaching.

Officials present 18.

Adjourned to meet at Columbus on the first day of next August.

A vote of thanks was tendered to the Saints of the Galesburgh Branch for kindness to visiting members.

#### Pottawattamie District.

Quarterly Conference of this District was held at Crescent City, May 30th and 31st, 1874. Conference organized with C. G. McIntosh, president, and F. Hansen, clerk.

Officers present: Apostles 1, Seventies 2, Elders 15. Total 21.

*Branch Reports.*—Boomer: Total numerical strength 19.

Council Bluffs: Total 97.

Wheeler's Grove: Total 54.

North Star: Total 28.

*Reports of Elders.*—Asa Walden, Henry Palmer, John C. Basset, Sam'l Gross, A. Bybe, P. Olson, D. P. Hartwell, and D. K. Dodson, (per Hartwell). The above Elders reported their fields favorable, prospects good.

James Caffall had preached at Crescent City, and at Council Bluffs; most of his time had been spent outside of the District.

President McIntosh had preached every Sunday, except three, in the Northern part of the District.

*Quarterly Report of Bishop's Agent.*—Feb. 28th, Cash on hand \$69.25; tithes and offerings \$48.00.—Total \$117.25 Paid to poor \$10.60; to ministry \$25.00; sent Bishop I. L. Rogers \$60.00.—Total \$95.60. Balance on hand, May 29th, \$21.65.

ANDREW HALL, *Bishop's Agent.*

*Missions.*—W. C. McIntosh and Samuel Gross appointed to labor in the Northwestern part of the District.

John Gallup's mission discontinued, as we learned that he had gone to Indiana.

H. Hansen appointed to labor in Crescent City, among the Danish people.

Asa Walden and H. Palmer continued in the Clark's School House mission.

D. P. Hartwell and D. K. Dodson continued in Perry's School House mission.

Resolved that all Elders and Priests not employed in Districts or Branches, labor all they can.

That a committee be appointed to select a place to hold our Semi-Annual Conference; and that the Chair appoint said committee.

He then appointed C. A. Beebe, Wm. Strang and Samuel Gross.

Resolved that a special Conference be held at Council Bluffs, on the last Saturday in July (25th) to hear the report of said committee, and also to make other necessary arrangements for the Conference.

*Report of James Stuart, Book Agent of Council Bluffs Branch.*—Dr. to Board of Publication \$35.77. Books on hand to the amount of \$26.55. Balance in favor of James Stuart \$0.78.

WHEREAS we have a Bishop's Agent in the Pottawattamie District, therefore be it

Resolved that the resolution requesting all Presidents of Branches to present a financial report of their Branch to every District Conference, is hereby rescinded.

That we sustain C. G. McIntosh as president during the coming quarter.

That we sustain the constituted authorities of the Church in righteousness.

Preaching by James Coffall, Andrew Hall, and D. P. Hartwell.

Resolved that this Conference adjourns to meet at Council Bluffs on the last Saturday (29th) of August, 1874.

#### THE VOICE OF CHEER.

From Zion there comes a voice of cheer,  
In sunshine and in shade;  
Though oft its tones will not be heard,  
When most we need its aid.  
Did we but listen, we should feel  
Our heavy hearts grow light;  
And gather strength in woe or weal,  
To tread the path of light.

O, may we listen to the voice  
That echoes from that shore;  
That we may meet on Zion's hill,  
Where parting is no more.  
It soothes the Saints of Latter Day  
This joyful news to hear;  
It o'erwhelms their hearts with joy  
And drives away their fear.

A whisper from that holy land  
Oft in our sleep we hear:  
It bids our aching hearts rejoice  
To think we're welcome there.  
O, may we fight a faithful fight  
And strive our souls to save;  
That we may reign triumphantly,  
When risen from the grave.

I. L. BISHOP.

Behold Jesus, as a lantern, he is the light and life to as many as desire and try to be righteous.

None preaches better than the ant, and she says nothing.

## Miscellaneous.

### Pacific Slope Conference Notice!

*To the Saints of the Pacific Slope Mission, Greeting:*—In consequence of the early convening of the Semi-Annual Conference at Council Bluffs, Iowa, (Sept. 19th, 1874), and being desirous of reporting the progress, nature and necessities of the Mission, and not being able to obtain such a report, until after the convening of the Conference of the Mission; and as said Conference would not convene until after the sitting of the General Conference, did we adhere to our original resolution to meet on the 6th of October, 1874, and wishing to report the work in person to the General Conference, after due deliberation and consultation, it has been decided to change the time of our appointment, and convene our Conference a month earlier.

Hence, take notice that the Semi-Annual Conference of the Pacific Slope Mission will convene on Thursday morning, September 3rd, 1874, at 10 A.M., at Washington Corners, Alameda Co., California. A full and complete report is expected. The Presidents of the Sub-Districts are exhorted to be lively, active and energetic in all righteousness, that they may stand approved of God in their ministry, that an excellent report may be carried up to the general Church authorities, of what a glorious work we are engaged in, and how the Lord is blessing his servants, by confirming the word preached with signs following the believers.

Now may God strengthen you all for the labor in hand, even unto salvation in the kingdom of our Lord and Savior Jesus Christ. Amen.

ALEXANDER H. SMITH,  
*Pres. of Pacific Slope Mission.*

### MARRIED.

At the residence of the bride's mother, in East Machias, Washington Co., Maine, May 25th, 1874, by J. C. Talbot, Bro. JOSHUA S. WALKER to Sr. MARY E. CHASE.

In Amanda, Butler Co., Ohio, at the residence of Br. Thomas R. Wren, June 1st, 1874, by Elder Thomas W. Smith, Br. MORTIMER B. WILLIAMS to Sr. BELLE N. ROOT:

### DIED.

At Central Falls, R. I., May 4th, 1874, Elder WALTER B. FISKE, aged 40 years, 11 months and 15 days.

Our beloved Br. Fiske was born in Great Falls, Strafford, N. H., May 19th, 1833. In his early manhood he entered a printing establishment in New Hampshire, as an apprentice. Through energy and native ability, in due time he became a master workman in his profession. \* \* \* Though his physical strength was wasted by pulmonary consumption, he pursued his business as proof reader with great courage and fortitude, until within a few weeks of his death. Prior to

his last engagement in Providence, R. I., he was employed in Mr. E. L. Freeman's steam printing establishment, who remembered him and his in the time of affliction. He leaves a wife and three children to mourn the loss of a faithful, kind and loving husband and father. Upon hearing the fulness of the everlasting gospel, he received it, July 4th, 1869. On the 7th of December, 1873, he was legally ordained to the office of an Elder. He labored with much zeal to save souls. He was well informed; with an humble and child-like faith in God. Whatever might be wanting in strength, was compensated for in love and zeal toward God and humanity. When he was obliged to leave his business from illness, the Saints earnestly entreated the Lord to know their duty concerning him, or why he was not recovered. They were answered by an audible voice, saying, "I have purposed to shut him in with myself." How great the promise, with a message so sad! He was ready to depart; fully resigned, he repeatedly assured us it was "all right." Without a struggle he fell asleep in Jesus, with a smile upon his lips as the spirit took its flight.

Thou art called from our number, no more here we greet thee

Where Saints oft assemble to worship in prayer;  
And our tears no more mingle, for thine are all ended,  
No sorrow can enter those mansions so fair.

Of we think of sweet hours of communion together,  
Our griefs and our prayers, of our victories and praise,  
Of the visions of glory, the word of the Spirit,  
The choice heavenly gifts of thy pilgrimage days.

But with faith and with zeal we will still urge the conflict,

The foes of fair Zion are mighty and strong;  
But the King will appear in the heavens with glory,  
We're looking, dear brother, to greet thee ere long.  
C. N. B.

At Nebraska City, May 22d, 1874, of old age, JOHN HOFFMAN, aged 71 years, 11 months and 9 days.

From the mortal house of clay  
The spirit took its flight away.  
Through the many years he toiled,  
To gain a faith, by sin unsold.

Funeral services by Elder R. C. Elvin.

At Casnovia, Muskegon Co., Michigan, May 1st, 1874, Sr. HARRIET NORTON.

Sr. Norton was born at Parma, Monroe Co., N. Y., Dec. 6th, 1812. She united with the Church at an early day, and endured many persecutions and trials for the cause of truth. Fearing she had not always been faithful to her covenant at her request she was again baptized by Br. E. C. Briggs, Aug. 2d, 1868, since which time she has been a member of the Hopkins Branch.

"Another stroke of grief we feel,  
Another tear we shed;  
Another form is cold and chill,  
And numbered with the dead.

"Another tie adds to our love  
For that bright realm of peace;  
Another cord draws us above,  
Toward our blest release."

At Nortonville, Contra Costa Co., Cal., May 12th, 1874, of bilious fever and inflammation of the liver, Br. EDWARD F. WILLIAMS, aged 52 years, 7 months, and 28 days.

Br. Williams obeyed the gospel in California. He was baptized in 1865, by Br. G. P. Dykes. He died strong in faith. "Blessed are the dead that die in the Lord." Funeral services by Br. T. R. Davies.

At Wataga, Knox Co., Ill., April 4th, 1874, of lung fever, MARY SAMANTHA, daughter of Alverton and Sophia DELONG, aged 1 year, 6 months and 2 days.

### OBITUARY.

Elder JAMES THOMAS, of Devenport, England. He was born 18th February, 1796:

Baptized into the Reorganization, June 11, 1866; died the 2nd day of December, 1873, aged 77 years and 9 months. He died rejoicing in Christ, and his testimony was that he saw and knew the truthfulness of the work of the latter days, and the nearer he approached the dissolution of his body, his testimony was firmer and stronger still. He said with Paul, "I have fought the good fight, finished my course, kept the faith," &c. He was truly a "father in Israel," and did all the good he could, as far as circumstances would permit him. Being the only Saint in the Stoke Damarel Work-house, he tried all he could to bring some soul to Christ, and suffered much petty persecution from those who were there. May his rest be glorious in the paradise of God.

M. T. JAMES.

[The foregoing notice was mislaid and overlooked, till now. We ask pardon of Bro. James for the error.]—ED.

## Selections.

### A Prediction.

Thirty years ago, Gamaliel Taylor, a venerable pioneer preacher of Western Methodism, made the enthusiastic prediction that in less than half a century from that time the entire surface of the United States would be "completely covered with Methodists and dog-fennel." For many years Gamaliel has rested from his labors under the sods of the valley; three-fifths of the predicted period have silently passed away, and yet there are many square leagues of American soil entirely barren of either Methodists or dog-fennel.

Thirty years ago, the great apostle of Mormonism proclaimed the startling revelation that the time had come when every people, tribe and tongue on this terrestrial ball, must speedily renounce adherence and faith in and to all former religious creeds and systems and bow in joyful submission to the benign authority of the Latter-Day Saints. Jo. Smith did not survive to witness the fulfillment of this beatific revelation, and there are yet many stubborn and wicked people in the world who have never gazed upon the blessed sage hills of the promised land.

We are not a prophet nor the son of a prophet, but, guided by the light of experience and by the significant signs of the times, we hazard the prediction that in less than thirty years from this date Mormonism will be more generally popular throughout Christendom than any modern sect or creed which has ever existed except the Mohammedan religion and Roman Catholicism. Our reasons for entertaining this opinion can be readily stated. In the first place,

every human tribe on the globe has an in-born tendency to believe in supernatural myths. This innate faith in super-mundane existencies are specially noticeable among the ignorant tribes, and as a vast majority of the race are profoundly ignorant, mythology of some sort is almost universal. Since man has had an existence he has been perpetually puzzled and awe-stricken by the mysterious manifestations which are now called spirit phenomena. To these unexplained phenomena the world is indebted for all of its gods, demons, witches, prophets and seers. During the past half century the occult mysteries which have perplexed credulous people in all ages have again manifested themselves to the bewilderment and amazement of mankind. To-day there are many millions of enlightened, as well as unenlightened people, who firmly believe that the strange phenomena of spiritualism are the direct workings of supermundane agencies. Mohammed was a spiritualist and a spiritual medium, and there are good reasons for believing that the great prophet was sincere in asserting that he was divinely inspired. In Europe and America at the present time men are constantly under the influence of occult forces and give outward evidence of just such inspiration as was manifested by Mohammed. Swedenburgh was also a spiritual medium, and his wonderful books were written under just such inspiration as that which inspires Andrew Jackson Davis, Miss Hardinge and many other Spiritualists. Jo. Smith was a spirit medium of the Mohammed type, and the Mormon religion of to-day is merely spiritualism systemized. Although the believers in modern spirit manifestations can be numbered by millions, yet, as a rule, they have no settled articles of faith and are without any system of faith or government. The Mormons, however, have a complete organization for religious and political government, and for this very reason will continue to thrive and augment in numbers and strength precisely as Mohammedanism grew and prospered long ago. Mormonism is sensual in its tendencies, is in favor of polygamy, and therefore attracts the lecherous and ignorant rabble. Free love seems to be a cardinal tenet of spiritualism, and upon the subject of marriage is even more loose-handed than Mormonism. There is really no difference between Mormon revelation and spiritualism, and it is merely a question of time when Mormonism will absorb the entire spiritualistic fraternity, and before the expiration of the period which we have named, the Church of the Latter Day Saints may be the most powerful religious organization in the world.—*Virginia (Nevada) Evening Chronicle.*

### ADDRESSES.

John T. Davies, care J. R. Gibbs, Duke street, Morriston, Wales.

David H. Smith, box 63, Nauvoo, Ill.

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# THE TRUE LATTER DAY SAINTS' HERALD.

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

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

Vol. 21.

PLANO, ILL., JULY 1, 1874.

No. 13.

## Ephraim and Manasseh.

I very much dislike any thing like fault-finding, and especially clashing with the teaching of my brethren; but I have so often marveled at the repeated assertions of some of the brethren, "that the aborigines of this continent are descended from Ephraim," and having discovered over thirty years ago that the assertion is without proof, and that the Book of Mormon proves it untrue, I begin to feel that my silence is reprehensible.

Alma informs us, chap. 8:1, that:

"Lehi, *who* came out of the land of Jerusalem, was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren."

Now if Lehi was a descendant of Manasseh, it follows that his descendants were. His sons marrying the daughters of Ishmael, nor his descendants mixing with the people of Zarahemla, even if Ishmael and all the Zarahemlaites had been of Ephraim, of which we have no intimation, could not have changed the stock, or made that which was Manasseh, Ephraim. The words of Alma prove that all the Nephites and Lamanites, and consequently the Indians, descended from Manasseh.

But the time must come when both will fill the most important positions in the government of God on this planet. Their grandfather, Jacob, filled with the Spirit, and in the visions of the future said:

"In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh."—*Gen. 43:20.*

"*In thee,*" that is in the house of Jacob.  
*Whole No. 301.*

cob; for he said, "Let my name be named upon them," (*Gen. 45:16*), or let them be called Jacob. And when they become the house of Jacob, or the *home* in which all the other tribes will constitute the household; then the people of Israel in blessing their offspring will say, "God make thee as Ephraim and as Manasseh," though he set Ephraim before Manasseh, intimating that Ephraim was to have, or hold the right of the *firstborn*; or the controlling priesthood. Still Manasseh will be in advance of the other tribes, or "in thee shall Israel bless, and in Ephraim and Manasseh." The time for this is yet in the future, but it will come, for:

"Thus saith the Lord who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob." *Isa. 39:22, 23.*

Notice this prediction is concerning the house of Jacob. When Jacob shall "*see his children in the midst of him;*" or inside of his household regulations. From that time the old patriarch's face will never more turn pale in consequence of Ephraim's sins, or Manasseh's sufferings.

But, in looking over the history of the past, unless we indulge in the hypothesis that the dead are removed so far from earth they have no knowledge of what is done here, we can hardly help beholding in imagination the pity, grief, disappointment, and even shame that have been depicted in that paternal face, in beholding his posterity, through a long

succession of ages, extending through three thousand and five hundred years, such a deplorable opposite to what he had predicted over the boys' heads.

For Israel to have said heretofore, in blessing, "God make thee as Ephraim and as Manasseh," would have been equivalent to saying "God give thee a deceived heart to turn thee aside; put in thy hands the false balance; make thee as a cake unturned; give thee up to idols; send thee to the Assyrian; destroy thy identity by giving thee a barren womb and a dry breast; curse thy skin with blackness; fill thy heart with hatred, malice, and blood-thirstiness; fill their land with disquiet, tumult, wars, and outrage; thy flesh with fevers, pestilence, blotches and noisome sores; give thee no rest, nor resting place; turn thy hand against all men, and every man's hand against thee; spoil thee, debase thee, and hunt thee as the most dreaded, but the most contemptible foe, till thou art few in number, thy land held by strangers, and thou their prisoner."

But "Jacob shall not *now* be ashamed." After this he will no more blush. For he will see *now* his children just as he had long wished to see them. He will see them really in the enjoyment of all, and more than the vision foretold when he predicted the event.

And though he will see distinctly that the multiplied evils out of which they will then have emerged, were the very means by which they had to learn the lessons to qualify them for the positions they will have to fill in the millenium, after the millenium, the day of judgment, and in eternity; he will not make God the author of sin. Neither will his posterity; for, "*They* shall sanctify my name, and sanctify the Holy One of Jacob, and fear the God of Israel."

All will understand then that Manasseh's desolation has terminated in the writing to *Ephraim* the great things of God's law, and that the experience of Ephraim, had proved the preparation to the proper use of the stick of Joseph when it should be in Ephraim's hand.

For then, as all the tribes of Israel will be subject to, and regard Ephraim

and Manasseh the head, or governing power; having been the avenues through which they have obtained from heaven all, as a people, they have been from the beginning, expecting, or looking for, as the fulfillment of the promises of God to them. So they will ascribe all to God's infinite wisdom and goodness. Realizing that the nature and purpose of God was to eventually bring all to see the beauty of holiness, that righteousness that is to cover the earth, as the waters do the sea, may be the result of the real choice of all the people.

And when Israel is the head of the world; and the good of all nations are become one with them; when the great Shepherd of Israel shall have led Joseph like a flock, and before Ephraim, Benjamin and Manasseh, have stirred up his strength to save Israel, it shall be manifest that though Ephraim will be God's acknowledged firstborn. He will be greater than Manasseh; yet *he* will be *great*; though not as great as his younger brother. Because all the nations that will be born of God, will be accounted the seed of Ephraim; having been initiated by the laws of adoption, through the gospel brought forth by Ephraim. So his seed will be a multitude of nations.

Then, like the returned prodigal, Ephraim will be arrayed in the best robe, joy and feasting will be in the house of Jacob. The earth will be full of the glory of God, and all the ends of the earth will see his salvation.

The language of many connected with the Latter Day Work, reminds me of the words of the Lord in Jer. 31: 18, 19, 20, a presumptive evidence that they are of that tribe. They often complain of their awkwardness in bearing the yoke. They confess they deserve chastisement, and they get it! They still cry to the Lord to turn them, "and I shall be turned." From a sense of their own weakness is this prayer offered. And then they confidently assert that they know they have turned to the Lord, and *smote upon the thigh*, or entered into a sworn engagement to be the Lord's.

But, because they sometimes realize

that they are not yet perfect, and Satan magnifies their defects, and persuades them that his temptations are the fumes of their innate corruptions, they all but conclude they are no better than before they obeyed the gospel. Thus they are made, as it were, to to bear the shame of their youth. But what saith the Lord?

"Is Ephraim, my dear son? is he a pleasant child? for since I spoke against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord."

HENRICUS.

### The "One Faith;"

OR, THE GOSPEL—WHAT IS IT?

[Continued from page 316.]

Jesus said, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom;" but, *when shall the reward of the kingdom be given?*

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them, one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25: 31-34.

That he is to receive the kingdom himself when he comes in the clouds of heaven, is apparent from what Daniel says:

"I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Daniel 7: 13, 14.

"And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Pet. 5: 4.

"Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing."—2 Tim. 4: 8.

"When Christ who is our life shall appear,

ye shall also appear with him in glory."—Col. 3: 4.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3: 21.

*Query.*—When will he sit on his throne?

"When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory."—Matt. 25: 31.

*Query.*—Where will he reign?

"And the Lord shall be king over all the earth. In that day there shall be one Lord, and his name one."—Zech. 14: 9.

As further proof that the reward will be given at the coming of the Lord Jesus, we cite:

"For the Son of Man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works."—Matt. 16: 27.

"And behold I come quickly; and my reward is with me to give to every man according as his works shall be."—Rev. 22: 12.

THE PERSONAL RETURN OF THE LORD JESUS FROM HEAVEN IS GOSPEL DOCTRINE.

The testimony of Jesus himself:

"For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of Man be. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."—Matt. 24: 27-30.

"Behold he cometh with clouds, and every eye shall see him, and they also that pierced him; and all kindreds of the earth shall wail because of him."—Rev. 1: 7.

The testimony of angels:

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 11.

The testimony of prophets:

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."—Job 19: 25.

"Then shall the Lord go forth and fight against those nations as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east."—Zech. 14: 3, 4.

### The testimony of apostles :

"And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began."—Peter—Acts 3 : 20, 21.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, \* \* \* when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."—2 Thess. 1 : 7-10.

"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 arise first."—1 Thess. 4 : 16.

### THE RESURRECTION OF THE BODY AT THE COMING OF CHRIST, OR THE FIRST RESURRECTION, IS A PROMISED REWARD.

#### Such was the faith of Job :

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my veins be consumed within me."—Job. 19 : 25-27.

"But, when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."—Luke 14 : 13, 14.

"But they which shall be accounted worthy to obtain that world, and the 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 the resurrection."—Luke 20 : 35, 36.

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."—John 6 : 40.

"If by any means I might attain unto the resurrection of the dead. For our conversation is in heaven, from whence we look for the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body."—Phil. 3 : 11, 20, 21.

"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, then afterward they that are Christ's at his coming. Behold I show you a mys-

tery; 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 mortality must put on immortality."—1 Cor. 15 : 22, 23, 51, 53.

"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 who 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 be ever with the Lord."—1 Thess. 4 : 14-17.

"Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20 : 6.

We here present to the consideration of the reader, the fact that the resurrection of the righteous at the coming of Christ, will be effected by the power of the Holy Spirit, which is itself a promised reward, as we will consider hereafter.

Jesus himself was raised from the dead by this power; as Paul says of him, "Being put to death in the flesh, but quickened by the Spirit."—1 Peter 3 : 18.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. 8 : 11.

"That which is born of the Spirit is spirit. Bodies that are quickened by the Spirit will be spiritual bodies, yet corporeal bodies like that of Christ after his resurrection, which he said was "flesh and bones."—Luke 24 : 39.

"For our conversation is in heaven; from whence we look for the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."—Phil. 3 : 21.

#### Paul says of the body :

"It is sown a natural body, it is raised a spiritual body. The first man is of the earth, earthy; the second man is the Lord

from heaven. As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. \* \* \* For this corruption must put on incorruption, and this mortal must put on immortality."—1 Cor. 15: 44, 47-49, 53.

Such being the effect of the presence of the Spirit, it becomes an interesting matter for our consideration, even the fact, and the manner of the bestowment of the Holy Spirit. Therefore we urge that:

THE HOLY SPIRIT IS A PROMISED  
REWARD.

Jesus said to his disciples:

"Nevertheless I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you."—John 16: 7.

Peter said:

"Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 38, 39.

*The Manner of its Bestowment.*—This is a subject of importance and worthy of our earnest consideration. We will look at the examples set before us in the scriptures:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghost; (for as yet he had fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power that on whomsoever I lay hands, he may receive the Holy Ghost."—Acts 8: 14-19.

"And Ananias went his way and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."—Acts 9: 17.

"And it came to pass, that while Apollos was at Corinth, Paul having passed through

the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying to the people, that they should believe on him which should come after him; that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied."—Acts 19: 1-6.

Thus we see that in that day the Holy Spirit was bestowed through the laying on of hands, both of apostles and others, for there is no evidence that Ananias was an Apostle. He probably was an Elder, as he exercised the gift of healing in the laying on of hands, which seemed to be the Elders' work, (James 5: 14), and he had authority to baptize.—Acts 9: 18.

The "laying on of hands" is called one of the "principles of the doctrine of Christ" in Hebrews 6: 1, 2.

THE EFFECTS OF THE SPIRIT, AS CONSTITUTING A PORTION OF THE REWARD.

It gives knowledge of God and of Christ, and of their purposes.

"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. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of man, save the Spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."—1 Cor. 2: 9-12.

"No man can say that Jesus is the Lord but by the Holy Ghost."—1 Cor. 12: 3.

It will reveal the future, or "show things to come;" "guide into all truth," and "teach all things."—John 16: 13; 14: 26. 1 John 2: 27.

It gives to the Church various "gifts:"

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another

faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self same Spirit, dividing to every man severally as he will."—1 Cor. 12: 8-11.

The Apostolic, Prophetic, Evangelic, and Pastoral offices, and also that of a Teacher, are gifts to the Church through the Spirit.

"But unto every one of you is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. 4: 8-12.

"Neglect not the gift that is in thee, which was given by prophecy, with the laying on of hands of the presbytery, [or Eldership.]"—1 Tim. 4: 14.

These officers and gifts are essential to the organization and existence of the Church, or body of Christ, as much as the various members are to the human body, and without which it cannot be a body. "Now ye are the body of Christ and members in particular."—1 Cor. 12: 27. Ye, who? Those to whom this epistle was and is addressed.

"Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."—1 Cor. 1: 2.

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

"Now there were in the church that was at Antioch certain prophets and teachers." Acts 13: 1.

These officers, with others mentioned, such as Elders, Deacons, and the various gifts enjoyed by the various members, constituted the "body of Christ," or the "Church;" and it can no more be his "body," or "Church," without them than a human body can be an organized form or body without the various members designed and created for and placed in the body, as it has pleased the Lord.

Into this body are people baptized by the Spirit, "For by one Spirit are we all baptized into one body;" (1 Cor. 12: 18); not by different spirits into one body, nor by one spirit into different bodies. And all who are thus baptized by the "one Spirit," will, of course, "mind the same things;" "speak the same things;" and have the same judgment; and hence there can be no divisions, no discord, nor confusion, any more than there is in a healthy, well-informed, living human body. No one member in the human body ever thinks that it can dispense with another, or, as Paul says, "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."—1 Cor. 12: 21.

But if the members of the body of Christ spoken of, are the various "churches" or "denominations," as some say, then the members are not governed by one spirit in their faith, order, practice, or experience. They do not mind or speak the same thing, nor have the same judgment; and each of them severally, as members, feel and say of other so-called members, "I have no need of thee;" and there exists among them no harmony of action, no benefiting the whole by the action of each individual part, as in a human body. There tremely selfish state; each seeking its exists a discordant, jarring, and an ex-own, and only its own, good, and advancement, and advantage, and glory, which course of conduct, if pursued by the embers of a human body, would produce disorganization and death. And this must be the result of the so-called "Church of many denominations," or "kingdom," for, being "divided against itself," as Jesus says, "It cannot stand."

T. W. SMITH.

*To be Continued.*

### Pilgrim's Progress.

Bro. "Good Intent," in the *Herald* of April 1st, 1874, commenced the "Pilgrim's Progress in the Nineteenth Century;" and after he had placed his guide book to the celestial country in the hands of the Pilgrim, he left him at the forked

roads to choose his path for himself. Let us imagine poor pilgrim standing there, staring with wonder at the six hundred and over different roads, with guide boards pointing down their respective ways, reading thus :

"This is the way, walk ye in it to the Celestial Land; shortest route; through tickets procured at Reverend A., B., C., D. & Co's Office. See City of Denominations, just over the hill to the left."

Some of these signs were indeed beautiful, with large golden letters; some newly put on; some quite rusty with age, while others were almost altogether neglected and were nearly tumbling down; while the roads themselves were neglected, and growing up full of bushes and in good passing order. One, very curiously engraved on a solid rock, was distinctly to be seen; perhaps it was put there before they got a notion of boosting up guide boards so high.

"Well," says Pilgrim, "I am astonished to see so many ways to that land. I thought, of course, if there was a better country, there would not be more than one way to get there; but here, branching off from this one road, are over six hundred. What am I to do? I want to get on the one that will lead me safely, and I want to get there as soon as I can. Heigh ho! Of course my book will tell me; I will seat myself on this stone, facing all these guide-boards, and try to find out from that."

He opens his book at Acts 8 : 30, 31. He reads awhile and stops to think.

"Why, here was a man in nearly the same fix as myself. A man came to him and asked him, 'Understandest thou what thou readest?' And the answer was, 'How can I except some man guide me.' Now that man was better learned than I, and if he could not find out by just merely reading, I am sure I cannot; but there is a man coming now, close by, perhaps he will guide me and give me all the instruction I need. 'Good morning, friend.'"

*Stranger.*—"Good morning, sir. You seem to be very much interested in your studies. You did not notice me until I came near you. What are you reading that interests you so much?"

*Pilgrim.*—"Sir, I will tell you. I am searching for a better country, and have occasionally heard of one, and have come to the conclusion, if there is one, to find it; and having purchased this Guide Book, I have arrived here and, find, instead of one strait and narrow path, six hundred, and over, different roads; and I am studying to find out which way to take. The book says there are certain signs to follow, or mark the road; but what puzzles me, is to get into the road at first; for, if this book is true, the way is so plain a wayfaring man, though a fool, may walk therein and not err. Now, sir, if you can give me any information concerning this road, I will be much obliged."

*S.*—"Well, sir, I see you don't understand that book. You must go to the City of Denominations, to be shown through. Come here to the top of this hill, and you can see the city."

*P.*—"Why, the city is composed chiefly of churches; and some are very handsome too."

*S.*—"There is a church to every road; and whichever road you want to take, go to that church, and the minister will show you through all right."

*P.*—"Do you belong to any of those churches, or ever travel on either of those roads?"

*S.*—"Yes, sir. I have been on the road this forty years. I belong to that church with the beautiful, tall spire. We have the best society, and it is the most popular among all the churches; and the road is the best and easiest to travel; only it costs a great deal of money to keep the road in order. I advise you, if you want to be thought any thing of, go to the church I belong to."

*P.*—"Well, sir, as I want to be on my way as soon as I can, I will take your advice."

They go together to the city, and the stranger introduces Pilgrim to Rev. Mr. A.

*Mr. A.*—"What can I do for you? sir."

*P.*—"Can you tell me what I must do to be saved in the Celestial Land?"

*Rev. A.*—"Yes; come thou, and ge

with us, and we will do thee good; but first you must go on trial six months, to see if you can stand it; meanwhile I will instruct you in all the ways of truth."

*P.*—"Are there any signs marking your road, as laid down in the Guide Book?"

*Rev. A.*—"Signs! What do you mean? There are no signs. We have made the road so plain, signs are no longer needed, and are done away."

*P.*—"I believe this book is true; and it says there shall be signs."

*Rev. A.*—"You are a fanatic; and have been listening to false teachers and false prophets."

*P.*—"I will try another way."

Pilgrim then tries the road B, with the same result; and then tries C. and D.; and finally all; and at last comes back to the forked roads; sits down and reads; and, looking up, sees something curious on the rock with the engraving.

"I wonder what particular writing is this. I will examine it closely."

While reading the inscription on the rock, a man comes traveling slowly along. This man happens to be a Latter Day Saint Elder, who asks Pilgrim:

"Understandest thou what thou readest?"

Pilgrim replies, "How can I except some man guide me?"

*Elder.*—"Dost thou want to get to the Celestial City, and live forever?"

*Pilgrim.*—"Yes, sir. What must I do to inherit eternal life?"

*Elder.*—"Arise and be baptized, and wash away thy sins, and enter in at the strait gate into the city."

Pilgrim arises and obeys the command, submits to the ordinance of God's house; the signs follow, and he knows that he is on the right road; no more to be "tossed to and fro by every wind of doctrine." M. HOLLAND, JR.

### Waiting and Not Waiting.

Do we need to wait on God? Yes, and no. Sinners do not need to wait on God, until he becomes willing to save them. He is that now. He never can become more willing to save than he is at the present moment. It is not his

will that any sinner remain in a state of condemnation, bondage and fear. His will is, that every sinner, in the way he himself has appointed, should pass out of a state of condemnation into a state of justification; should escape from the bondage of sin, to the liberty of the gospel; should be delivered from slavish fear, and filled instead with joyous hope. It grieves his loving heart to see so many, by their rejection of his proffered mercy; by their retaining an evil heart of unbelief in darkness and doubt; in misery and death; God longs to bless; he waits to save. He waits on the sinner; the sinner does not need to wait on him to serve with his sins and weary him with his iniquities. As the father of his prodigal child, he waits with compassionate tenderness for the prodigal's return. So soon as he sees him in the distance, he runs to meet him and folds him, miserable and wretched though he be, in his loving embrace.

"But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

That exquisite picture permits us to see at a glance that it is the Father who waits on the son, not the son who waits on the Father. Sinner, your God is waiting for you. He has waited long it may be, and borne much, but he still waits and bears. The Lord Jesus Christ has come to the door of your heart, and he stands knocking and waiting till you open the door, and let him in. Why keep him waiting without? O! sinner, I entreat you to open your heart and let the Savior in and take possession, and obey his command. Perhaps you will say, "What is his command?" I will quote one, and if you obey any of them, or value them worth anything, I hope you will not disregard the last command of the Savior. When he appeared unto the eleven, and upbraided them for their unbelief, he told them to:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name they shall 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."

What blessed promises are given unto the people who are obedient unto the command of the Savior!

Whoever may read this, pause and consider if you value your soul anything; if you have not been obedient to the command of the Savior.

[From Harper's Magazine.]

### The Jews and their Persecutors.

BY EUGENE LAWRENCE.

[Continued from page 368.]

From this period (1100) history is laden with the cries of the Oriental wanderers for mercy from the persecutors of the West. England was the first of the Western nations to drive them wholly from its borders. They had reached the shores of the misty island during the rule of the Saxon kings, had thriven amidst the constant warfare of its barbarous races, had been tolerated by the humane Alfred, and favored by the Norman William. Henry II. had granted them his royal protection, and profited by their industry.\* They seem to have lived in fine houses in the older parts of London. At York they were numerous and wealthy; at Oxford they had even established three Hebrew halls or lecture-rooms. A bishop complained of the splendor of their synagogues, and their wealth and prosperity attracted the envy of the less prudent Christians.† Their debtors were found in every city; their pawns and pledges had increased year by year; they had often paid enormous assessments, and had borne patiently burdens that must have brought bankruptcy to the whole Christian community. The immense wealth of this industrious race is proved by a long series of exactions that were met with ease, and of various disabilities that did not interrupt their course of accumula-

tion. In Old Jewry, London, some traces of Jewish opulence have been discovered—some inscriptions on stone that point to a crowded and well-built quarter. It is probable that the chief financial affairs of England were transacted by the dark-hued strangers, who had their stone mansions and secret warehouses around old Jewry, and their cemetery at Cripplegate, and whose keen capacity for trade must have had no small share in founding the commercial greatness of London. Thus might the Jews have enjoyed an interval of beneficial rest under the rude protection of the Norman chiefs, had not a sudden outbreak of popular fanaticism, envy and rage, destroyed in a moment all their felicity.

Westminster Hall and all its ancient environs were thronged with the chivalry and the populace of England when Richard the lion-hearted was about to take the coronation oath in the presence of his turbulent and barbarous subjects.\* All the people were summoned to witness the spectacle; but the Jews alone, by a special exception, were forbidden to enter the sacred precinct. It was feared that by spells and sorcery they might bring mischief to the cruel Richard. Some of them, however, strangers perhaps, who were unacquainted with the usages of the time, ventured to mingle with the throng. They hoped to remain undiscovered. They may have thought it their duty to assist at the coronation of the valiant king. But one of them was recognized by a Christian neighbor. The Christian, enraged, ordered him to leave the place, and when he refused, struck him a heavy blow. The populace joined in the assault in the very presence of the king, and the unhappy Jew fell dying beneath their inhuman rage. They next chased the Jews whom they found in the Abbey or its neighborhood, with fierce imprecations, along the devious roads that led from Westminster to the Hebrew quarter. The Jews took refuge in their houses. The people, now stimulated by

\* Jost, Geschichte. The Jews seem to have come over in large numbers with William the Conqueror. Jost thinks they were first tempted to England by the slave-trade. See Anglia Judaica.

† The *Liber Albus* tells us that no house in London could be let to a Jew except it was in their own quarter.

\* Jost, 1189. All the monkish chronicles relate the frequent persecutions of the Jews in Engl. nd.

the hope of plunder, broke into the fair mansions around Jewin Street or Gresham, sacked the rich quarter laden with the gold and jewels, the fine robes and rich wares, of the successful traders, inflicted terrible outrages, spared neither sex nor age, and at length set the Jewish houses on fire. All night the flames blazed over mediæval London, threatening the destruction of the city. Richard in vain sent his chancellor (Glanville) and a troop of horsemen to suppress the tumult. The savage populace pursued their work of robbery and death unmolested. In their rage they even burned or sacked the houses of their fellow Christians. When there was nothing left to plunder or destroy, they ceased from their dreadful labors. Some of the Jews had found a shelter in the Tower or in the houses of Christian neighbors less savage than the rest of their countrymen. Some were saved by Glanville. But even the lion-hearted Richard did not dare to punish their persecutors. The news of the massacre and robbery at London spread through England. It incited every where the wild people to similar outrages. At Oxford, at York, and wherever the Jews had amassed wealth and attracted notice, they were maltreated, robbed and massacred with hideous malice.\* Yet they were apparently soon restored to something of their former prosperity, and Richard having laid on them a heavy tax to pay the expenses of his crusade, set out to rescue Jerusalem from the avenging arms of Saladin.

Wherever the Jews settled, it is the boast of their historian, they strove to perform their duty as subjects, to obey the laws, to become attached to the country, and to remain no alien race. They were Englishmen in England, Frenchmen in France. They formed a natural fondness for the land in which they lived, and clung with a strong affection to their homes amidst the cruel English, or in the dangerous precincts of the German cities. It might well be supposed that the massacre at London

and the fearful scenes at York would have frightened them from the land that seemed the abode alone of robbers and malefactors. But they still lingered amidst their foes. King John, when he ascended the throne, treated them with a suspicious gentleness;\* he even called them his dear friends and brethren; he lulled them into a fancied security. But he soon imposed upon them such severe exaction as must have wasted all their gains, and when an opulent Jew refused to pay his demands, ordered his teeth to be drawn out one by one until he yielded. The Jew lost seven teeth before he paid the contribution. Torture and torment, robbery and scorn, were the common traits of Jewish life under John. His successors, Henry and Edward I., were no more lenient, or were unable to restrain the hatred of their people. At last, in 1290, the chivalric Edward, without warning, and for no known offense, ordered every Jew to leave England forever. The hated race were no longer to be suffered to live in a land whose prosperity they had enlarged, and where they had first planted commerce and refinement. Their fine houses in London and York were seized by their persecutors; their synagogues were given to the Church; part of their rare collection of Oriental literature enlarged the library at Oxford.† The king seems to have been willing to suffer them at least to depart in peace; but the people followed them with incessant persecutions. A large number of Jews had gathered on the banks of the Thames, below London, before setting sail in a ship in which they had engaged their passage. The tide was rising around them; the master of the vessel, who had persuaded them to land on the shore, with scoffs and cruel mockeries now refused to take them in. The water rose, and the unhappy Israelites sank forever in the turbid Thames.‡ It is said that the master was afterward punished for his crime; yet the cries of the perishing

\* Milman, iii.

† Jost, vii. p. 171. Many of the books were sold, and probably still more destroyed. Yet the English Jews, says Jost, produced few eminent scholars.

‡ Jews' Advocate, 1753, p. 27. The story is told by Coke.

\* Jost, Geschichte, 1189. In the Oxford schools not only Jews, but any student, might acquire Hebrew. Nicht allein Juden sondern auch Studierende, etc.

Jews seem still to sound over the dark waters of the pitiless river.

Nearly four centuries passed away, and still no Jew had dared to enter the forbidden land. At last, when Cromwell became ruler of England, a remarkable assembly gathered at Whitehall by order of the Protector, to discuss the question whether the Jews should once more be allowed to settle and trade unmolested in England.\* The Rabbi Manasses, followed by a number of Jewish merchants, had come to London with a petition that the unnatural restriction should be taken from his race. The Jews asked for the same toleration which they already enjoyed in Holland and Poland, and offered, it is said, £200,000, an immense sum at that period, for the privilege of trade. Cromwell, surrounded by Puritan preachers, eminent lawyers, the Lord Mayor of London, and his chief counselors, proposed the question to the assembly at Whitehall. He was anxious, it is said, to accept the offer of the Jews, but his counsel did not adopt his opinion. The Jewish merchants went away disappointed, and it was not perhaps until after the Restoration that the Jews began timidly to return to the land from which they had been driven four centuries before. They still labored under many disabilities.† The Church and the people looked upon them with dislike. The magic pen of Shakspeare had drawn from the realm of fiction the portrait of a Jew that must remain as immortal as it is untrue.‡ Yet the Oriental strangers slowly won their way to a respect that was at length freely awarded them. Their legal disabilities were gradually removed. They became eminent in every commercial enterprise. They aided once more in building up the financial supremacy of England. The example of the American republic, where the Jews had always been welcomed with a perfect

equality of rights, and where they had always ranked with the most patriotic and useful of our citizens, was not without its influence upon English thought. The last disability was removed from the Jew in England within a few years. After a violent opposition from Churchmen and Tories, after a brilliant defense of the Jewish race from its latest persecutors by Macaulay,\* by the united strength of the whole Liberal party, the Jews were admitted to all public offices and to Parliament. They share in the government of the land from which they were banished for four centuries, and have triumphed over all their opponents. Nor is it the least remarkable trait of their varied history that one of their race now rules England as the head of that Conservative faction which was the last to persecute them, with an intellectual acuteness and versatility that recall the keen dialectics of the Talmud, with a sharp and glittering logic, with a delicate yet remorseless sarcasm, that might have been hailed with boundless applause in the casuistical discussions of the Babylonian schools.†

The story of the Jews in France represents a far higher degree of mental and material prosperity than they had attained in England, and a still more lamentable fall. They were welcomed apparently by bishops and statesmen in the sixth century to the French cities. They must have exercised a valuable influence on the civilization of the Frankish invaders. Through varied scenes of persecution and of progress, they rose gradually to form a numerous and important part of the French population.‡ In the south of France they attained an ease and an opulence that were equaled in no other land. The dark-skinned, gifted, and active Orientals found no prejudice of race or of faith to disturb their tranquility in the fair cities that had been touched by the refinements of

\* Harleian Miscellany, vii. p. 576-578. Many Jewish merchants, the narrative relates, had come from beyond the seas to London. They went away grieved.

† In 1753 they obtained citizenship through much opposition. See "A Candid and Impartial Examination," etc., 1753, p. 10, 11, 19.

‡ The story of Shylock, it seems, had long been familiar to the Jews before Shakspeare's time, except that in *their* narrative Shylock was a Christian.

\* Macaulay's Essays, The Disabilities of the Jews. Even in 1830 Macaulay was obliged to rebuke severely the uncharitableness of Christians.

† The magnanimity or the inconsistency of Mr. Disraeli must be admired, since he is now the chief upholder of that Church and the party which were long the foes of Israel.

‡ Millman, iii. 185. They had fine schools at Toulouse, etc.

Greece, and that gave birth to the songs of the Troubadours. It is indeed a somewhat striking trait in their history that their chief persecutor in all their wanderings was the Papal Church, and that by all other Christian sects they were treated with comparative favor, and looked upon with no ordinary interest as the descendants of the chief authors of the modern faith. The Arian kings, and apparently the Arian priests, in Italy, Spain and Egypt, had extended to them a liberal protection. Charlemagne, who was never orthodox, had favored them. Among the Albigensian cities of the south of France it was no discredit to belong to the race that had produced the Psalms of David and the canticles of Solomon. In Marseilles, Montpellier, Nimes, and Beziers, the Jews flourished as merchants, manufacturers, philosophers, and poets. Wealth came in upon them, as it did in every other region, as the natural product of careful industry; and knowledge, which they often prized more than wealth, they attained in equal measure. Schools and libraries, cultivated rabbins and learned physicians, rival sects of science and philosophy, diligent students of the Talmud and the law, illustrate the brief period of repose which the Oriental strangers found amidst the fair landscapes of Provence, before the papal decree rained down war, famine, ruin, on the sunny clime.

They were scarcely less fortunate in the north of France. The Paris of the Middle Ages, we are told, was almost a Jewish city. The dawn of its magnificence was due to Jewish capitalists. Their wealth adorned its narrow streets with fine mansions, and cultivated its environs into groves and gardens.\* Amidst wars and insurrections, violence and disorder, the Jew alone industriously cultivated the arts of peace, exposed to the rude and savage race around them the height of Oriental culture, and were the benefactors of an age that was scarcely able to perceive it. Painful is it indeed to look back over the long waste of history to this learned, imaginative, and ingenious people, building their fair pal-

aces in mediæval Paris, amassing their immense riches by all the resources of trade, holding, it is said, nearly half the city as security for their loans, as the foundation of their unsubstantial prosperity, founding their schools, producing an illustrious line of scholars rather than warriors, engaging in brilliant controversy and intellectual disputes that held all the nation enchained, careless of danger in their fabulous luxury, while above them hung the sword of Damocles, and a dreadful ruin threatened them every moment. Nowhere did the disputes of the Jewish schools rage more fiercely than in the French cities.\* The wars of the rabbins were confined, however, to the limits of the Talmud. They seem to have avoided all controversy with their Catholic neighbors. Yet an intellectual pride, of all others, perhaps, the least rational, was not unfrequently the common error of the Jews. Knowledge did not always teach them moderation. Nor could they avoid a sneer, a smile, or a jest at the cruel and sensual monks, who boasted of their miracles and confessed their own ignorance, or the brutal and deluded kings and nobles who came to borrow money on their rich possessions, and waste it in the service of a thankless Church. Among the bigoted Catholics of the north of France the Jews had never received more than an ungracious toleration. Paris had never welcomed them with the freedom from prejudice of Montpellier and Marseilles. They were always hated, envied, and condemned. The monks told fearful tales of Jewish cruelty to Christian children. The nobles lamented over the rich lands they had pledged to Jewish usurers, and the kings preyed upon the helpless strangers, who had no shelter but in the royal authority. Yet the Jews, trusting, perhaps, to their own acuteness, their wealth, their knowledge, their mental, and moral superiority over the barbarous Franks, still in a singular infatuation went on increasing their large landed possessions, extending their loans, aiding with their capital the progress of

\* Jost, 8. Theil, 261; 6. Theil, 243.

\* Rost, vi. 243; viii. 242.

trade, tempting the avarice and enraging the superstitions of their masters by the display of a prosperity that seemed to overshadow that of the Bourbons or the Montmorencys.

Their fall was near. It was not long before all their opulence was to be torn from them, their schools closed, their libraries dispersed, and every Jew chased by monks and princes from the realm of France.\* The spirit of the age had changed. A darker fanaticism had fallen upon men's minds. Every knight or warrior who came back from the holy war had been educated to deeds of bloodshed and a bitter hatred against the offending Jews. Nor could priests and princes any more consent to spare the alien people who had made France wealthy and Paris great. Philip Augustus, the Pharaoh of their last great disaster, first robbed them of their property and then drove them from his kingdom. In the midst of their wide system of productive loans and liberal credit, when their mortgages embraced half Paris, and their houses were filled with pledges and pawns, a royal edict confiscated all their debts, and freed every Christian from his liability to a Jew. Astonished at this royal robbery, the unlucky traders were soon to feel a more fatal blow. An edict had been secretly prepared for their complete expulsion and the seizure of all their property. On a fatal Sabbath, when all the Jews were gathered in their synagogues at Paris, the officers of the king surrounded the sacred buildings and imprisoned all the worshipers. No one was allowed to go out. Meantime a general sack of all the Jewish houses had begun, and the wealth they had accumulated through centuries of toil was stolen by priests and kings. They were then driven out of France. An immense emigration took place. Like the Huguenots, they bore with them the honesty and the industry of the nation; and in their fanciful and Oriental manner they were accustomed to lament that in this fourth and chief of their great disasters twice as many people had fled from France as had

escaped from the arm of Pharaoh and witnessed his destruction.\* But no pillar of cloud and fire now sheltered the children of Israel from the rage of their persecutors, and no rushing waves avenged the sorrows of the chosen people.

Some retribution, however, must have soon followed, for it was found that the trade and commerce of France had suffered greatly by their absence, and a new prince invited them back. They paid a vast sum for the dangerous privilege, and once more filled some of the fairest streets in Paris. They once more lived in the Rue des Lombards, or des Jardins, and opened their synagogues under the shadow of St. Genevieve. But in 1226 St. Louis ascended the throne, of all his corrupt race the most bigoted, the most cruel, the most faithless, and the most infamous, the last of the Crusaders, and the last to sum up on Christian barbarians to the warfare of the Cross. The Jews soon felt the rage of the tyrant. In 1238 they were robbed and massacred in Paris. St. Louis plundered them to pay the cost of his crusades. To destroy their dangerous intelligence he ordered the destruction of all their libraries, and twenty-four cart loads of valuable manuscripts were committed to the flames. They were again driven out of France. They came back once more with a strange infatuation, and again paid an immense sum to soften the rage and satisfy the avarice of monks and nobles. Paris and France flourished anew under their intelligent industry. Again they were banished in 1395, never to return with perfect freedom until nobles, priests, and king had perished amidst the convulsions of that final revolution by which France itself avenged their persecutions, and opened the way to that stormy era which must end at last in the regeneration of a nation that has suffered perhaps not in vain.

Yet it was in Spain that the Jews were to reach the culmination of their

\* Basnage, *Hist. Juifs*, xiii. xiv. xv. p. 582. Car ils soutiennent que le nombre de ceux qui quitterent alors la France, excédoit le double de ceux qui suivirent Moïse, etc., which Basnage doubts.

\* *Id.*, viii. 28, 287.

intellectual and material splendor, and to astonish mankind by the magnitude of their misfortunes.\* To Spain they may have first wandered when Solomon sent out his fleet to Tarshish, and when silver was so plentiful at Jerusalem as almost to lose its value.† They were probably in Spain when the Romans covered it with costly cities, roads and bridges. They were tolerated by its Gothic sovereigns of the Arian faith, persecuted by the Catholics. But when the Mohammedans spread over the peninsula in the reigns of the cultivated caliphs, the Jews rose into a great nation, and were numbered by millions. Their wealth eclipsed that of all other nations. Their capitalists at Granada and Seville were famous for an opulence that outshone all that the world had ever seen. Factories and mines, broad lands, and streets of houses were held by their commercial nobility. They built synagogues of priceless cost. They founded libraries, and endowed colleges that filled Europe with intelligence. Their physicians were sent for to heal the maladies of European kings. Their treatises on science, medicine, mathematics, and philosophy founded the schools of modern thought. For four centuries the Jews of Spain held an unquestioned mental ascendancy over the barbarous Europeans, and kept alive the regular progress of refinement.‡ Education was the shining trait of Moorish civilization, and the Jewish scholars of the Peninsula probably guided their Semitic relatives to the love of knowledge. But in the fierce wars between Moors and Spaniards, when city after city fell, wasted and ruined, into the power of Catholic kings, the splendors of Jewish cultivation were shorn away by barbarous lords, and at last all Spain fell, bleeding and ruined, under the rule of the relentless priests. The Inquisition was founded. To rob and to torture were the chief aims of this priestly institution. The goods of the infidel,

the heretic, or the Jew were first confiscated to the Church, and his life was next ravished away in unspeakable tortments. Instead of schools and colleges were found palaces of human woe, where fierce Dominicans lived in boundless luxury, and where the wisest and purest of their species often suffered torture and death at the hands of the most infamous and the most degraded. Knowledge and virtue perished at their approach, and Spain sank into an almost irrevocable decay.

*To be Continued.*

### Pride.

Every where is this monster; in all the avenues and spheres of life it is manifest, more or less. It has been the means of turning and overturning institutions time honored, and of abrogating well established governments; and the results in many instances have been anarchy, confusion, rapine and bloodshed. Not only has it affected national, political and social institutions, but even the Church of our blessed Redeemer; for in it, in times past, havoc has been wrought, and holy ordinances and principles subverted and cast aside.

Pride is self-exaltation, and inordinate self-esteem. By the history of the past, it is shown to be the key-note of destruction. It is not pride that gives energy and force of character, that impels to promptitude and the punctual discharge of every duty; but it is a noble and divine sense of right.

A person may and can exercise taste in dress, and yet not be proud. Because clothing *fits* the wearer, that is no reason to believe that the wearer is proud. It is natural for some to be neat, and display good taste in dress as well as in other things. On the other hand, some are naturally tasteless, and display but little order, if any at all. Such persons, for the sake of society if not for themselves, should by all means attend upon their *wants* and *deficiencies* by self-culture.

Now for an individual to dress extremely fastidious, and by so doing to imagine himself better than those who

\* Lindo, Jews in Spain, p. 2. The Jewish fleet sailed from Joppa.

† Lindo, 3.

‡ Lindo and Jost celebrate the Jewish rabbins of Spain.

do not, and (perhaps) who cannot, we think it savors decidedly of aristocracy, and hence pride; and in our opinion, it is pride in a woful form. There are degrees in this as well as in other evils. On the day of birth we do not become men or women; but after passing from one stage of development to another, we are finally matured. And so it is with pride, in its development. It steals in very gently, and insinuates itself by degrees into the heart. It may not be apparent at first; but after an unrestrained development has obtained, it discloses the cloven foot with all hauteur, and seats itself with all insolence and arrogance, leading its captives to destruction. The heart should be guarded faithfully, that this ignoble monster gain not entrance. And if the Church were free therefrom, there would be much less dispute, and the work of God would prosper and thrive as a "green bay tree," instead of being retarded as it now is. Some appear to have an indomitable desire to occupy the chief seats. If we understand the word correctly, *the officials in Christ are the servants of all.*

Every thing should be done by common consent, and if every thing is done by common consent, there will not be much room in officials to display pride. We have noticed that where pride reigns, there is a sad tendency toward oppression and tyranny. But if officials are in reality the "servants of all," we think that the presence of pride is but that of *incapacity*. A proud official may desire to have every thing to suit himself, irrespective of the will of the brotherhood in Christ; and in case he meets opposition, may go to extremes to accomplish his ends. We have heard of officials who would not put a motion to the house, simply because they were opposed thereto. Are such the "servants of all?"

It seems to me that they most strikingly resemble the taskmasters of old, possessing such an *arbitrary* spirit; but it is all the result of pride. We would not detract one iota from the power of office, and we think that we should honor the "powers that be;" but we do not

believe that the office is dishonored when its occupant manifests a would be dictator's authority.

It is pride that causes people to desire the "chief seat." If then the cause is evil, the effect must be also. Then can any great good accrue by filling offices with office-seekers?

Wisdom would dictate that the office should seek the man, and not the man the office; and were this only carried out, there would be greater power of the Spirit "in all the Churches of the Saints."

When pride inspires to strive for power and authority, and when in the effort defeat ensues, how often do we see the disappointed party absenting himself from his proper place; perhaps filling some appointment, but really accomplishing no good; when his presence would be desirable and beneficial at home in the Branch, if but clothed with a mantle of love and charity, in possession of the Spirit of Christ. But such is the weakness of humanity!

It was pride that caused Lucifer to fall as a star from on high. In short, it was this that wrought so much evil from time to time. And what shall we say of this dispensation, the dispensation of the fullness of times? Space would not permit me to mention the numerous leading men, who have turned aside, stimulated as they were by pride and vain glory.

But it was pride that caused the Saints from time to time to be driven, and scattered, shattered, and broken. It was this that overthrew the purity and honor of B. Young; for he was uplifted with the vain imaginations of his heart, and having passed through the degrees, he has attained unto his present unenvied celebrity.

May God keep us humble, that we may be enabled to subdue the creature, that God in us may be glorified; which, if accomplished, will give us a name and praise in all the earth." T. E. L.

Repentance begins in humiliation of the heart, and ends in reformation of the life. Knowledge may increase sin, if the heart is not educated as well as the head.

# The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., July 1, 1874.

AS CAN be seen from Conference minutes, and letters published in the present issue of the HERALD, the progress of the work, about home and abroad, is onward. Unflinching soldiers, in various portions of the field are nobly bearing the Banner of Truth aloft, and are steadily extending the conquests of the Kingdom of God, not, however, in their own strength, but through the assistance of the Holy Spirit working in them, ever and anon shedding forth its precious gifts upon them, to cheer and urge them forward in the great fight, for the supremacy of truth; and also upon those who receive and obey the gospel in the love of it, is the Spirit shed forth in confirmation of the word and promise of the great Captain of our Salvation.

Bro. Jason W. Briggs, in a recent course of lectures, has been bearding Infidelity in its stronghold in and about Peoria, in this State; was about to be attacked by a Jewish Rabbi; we hope he will; had extended his labors as far as Canton.

Bro. W. W. Blair left Plano about the middle of June for Southern Indiana, via Nauvoo, and St. Louis, Mo., where he was laboring when last heard from.

Bro. T. W. Smith, after a few weeks of active labor, effected an ingathering at or near Middleton, Butler County, Ohio; was about to move further east when last heard from.

Bro. Z. H. Gurley, reports well from Decatur Co., Iowa; he wets his feet occasionally; others are not idle there, and in various other portions of the State.

Bro. James Caffall is in Kansas, doubtless preparing for an effective campaign.

Bro. A. H. Smith has labored successfully in California; was in Nevada when last heard from.

Bro. Wm. H. Kelley was in Minnesota when last heard from.

Brethren Clapp and Hansen are striving to build up the Kingdom in Kentucky.

Brethren D. S. Mills, Hervey Green, J. R.

Cook, E. H. Webb, and others, report well from California.

Bro. D. H. Bays has been laboring in Texas.

Brethren Crawley and Warnky are warning the people in Southwestern Missouri, and Southeastern Kansas.

The Brethren in England and Wales are manfully contending for the faith once delivered to the Saints.

Brethren Wandell and Rodger are at work in Australia,—so is the enemy—but truth is aught. See Bro. Wandell's letter in this issue.

The Brethren about Plano are doing what they can to warn the people in the surrounding country, and in the mean time attend to their duties in the HERALD office.

There are plenty of new and important fields to be opened even in Northern Illinois.

From every quarter there seems to be an increased desire to hear the word preached. Truly "the harvest is *great* and the laborers *few*."

Brethren, Sisters, one and all, pray the Lord of the harvest that He send more laborers into the field—*laborers*, not idlers, *standing in the way of others*.

Bro. H. A. Stebbins is feeling better in health, is never idle, is here and there, wherever he is needed to do good.

An old-time Saint in one of the suburbs of Chicago, Sr. Mary Barnett, being sick, sent here last week for some one to visit her, and Br. Stebbins, being available, went out and good resulted. He also preached twice on the 21st, and thinks that the initiative is taken towards the prosecution of the work in Chicago. Sr. Barnet has not met with the Saints for thirty years, but has held firmly to the faith, and has so taught her children that some of them and their companions are likely to embrace the work, and to be the means of the farther spread of the gospel truth in the metropolis of the Northwest. It has for some time been contemplated by the brethren that the field there be opened up, and efforts made to get a hearing in that city, and, as Br. Stebbins says that the friends there think it is a matter not hard to accomplish, if the attempt is once made, it is greatly to

be hoped that so populous a field will yet yield some precious sheaves to the Kingdom. Sr. Barnett will gladly welcome any of the Saints at Forest Hill, southwest of the city, on the Cincinnati and St. Louis Railroad.

Intelligence from every quarter, show that other brethren, too numerous to mention here, are sounding the gospel trumpet.

Letters from Sisters, *alive* in the work, are being received, urging on to conquest and final victory.

Brethren, Sisters, send us the good news, and *do not* forget the HERALD.

BRO. JAMES KEMP, writing from Stewartsville, Mo., says:

"This is a good country, and there are plenty of good chances to buy farms. If there are any of the good Saints that want to get homes in the land of Zion, now is a good time; they can get a farm on reasonable terms."

#### QUESTIONS AND ANSWERS.

Ques.—Suppose an individual who resides within the limits of a Branch of the Church should become a believer, and should go forward in baptism, and be confirmed a member of the Church, is such person a legal member of that Branch without a vote of the members comprising it?

Ans.—It has always been our understanding that such a person would be properly and legally a member of the Branch in which he was baptized; more especially, as it is provided for that no one is to be baptized within the limits of a Branch, without such baptism shall be performed by, or with the consent and knowledge of the authorities of said Branch. Such is our opinion now.

### Correspondence.

PLEASANTON, Decatur Co., Iowa,  
June 9th, 1874.

Br. Joseph Smith:—I have just returned from Lamoni, where I attended our District Conference, and I am pleased to say that it was one of the best Conferences I ever attended, and the attendance was the largest I have witnessed in this District. On Sunday, after preaching, I had the pleasure of baptizing six persons, and from the water the congregation adjourned to the school-

house, where, after confirmation, the Lord's supper was properly administered, and a time of rejoicing ensued, during which time I was convinced that others present should go forward and obey the command, "Repent and be baptized," &c. At our adjournment for night meeting, one came to me and declared his willingness to obey, whereupon a part of the multitude adjourned to the water with us, and after baptizing him, another gentleman and wife came forward, making nine in all. The next morning Br. Samuel baptized another. Of those baptized, four are heads of families, and all of mature years excepting three.

It is worthy of notice, especially to those brethren owning land in that section, that the necessity of building a church is obvious, as one or two wagon loads of people went home, there being no room inside the house and none outside in the shade of the house, as all was fully occupied. I trust sincerely that the Directors of the Order of Enoch will take this matter into advisement in conjunction with the Lamoni Branch.

Peace prevails and the work is onward. Love to the brethren in the office, and Brn. Blair and Briggs. Hoping to hear from you soon, I am your brother in Christ,

Z. H. GURLEY.

FOREST LODGE, GLEBE, SYDNEY,  
New South Wales, Australia,  
May 9th, 1874.

Dear Br. Joseph:—The American mail arrived here on the 5th instant, but brought no letters or papers from you—we fully expected both. All is well with the Mission. As I wrote you last month, the arrival here of a Brighamite missionary seemed for a moment to check the progress of the work; but the reaction set in at once and we are increasing again. Br. Rodger is in the country. I enclose his last to me, from which you will see how he is getting along. He left Sydney two weeks ago. I wrote to you on the 14th of March, enclosing a one-dollar greenback for postal expenses, and also on the 11th of April enclosing you a five dollar national bank-note also to be credited to this Mission—please acknowledge, if received. We have commenced a series of meetings somewhat on Bible-class principles; at which we take up in regular order our controversial tracts for examination, comparing quotations with the original, etc., etc. We have for reference volumes 4, 5, and 6 of the *Times and Seasons* complete, including those exciting times at Nauvoo, from November 15th, 1842, to the breaking up, February 15th, 1846; the *T. L. D. S. Herald* complete from June 1st, 1863, to December 15th, 1872; the first three volumes of Brigham Young's *Discourses*, and of course the New Translation, Book

of Mormon and Doctrine and Covenants. These meetings are proving to be very interesting and instructive.

Direct to the care of R. Ellis, draper. We hope you had a good time at the April Conference. Remember us in your prayers. We all send love. Remember that the postage on letters is twelve cents per half ounce, and papers two cents each, and they will not be forwarded without prepayment. Yours in gospel bonds,

C. W. WANDELL.

THE BRYN, Nr. Poutllaufrath, Wales,  
June 1st, 1874.

*Br. Joseph Smith.*—Since I wrote to you last, I feel that God has greatly blessed the labors of his servants in this country in preaching the gospel. There is more inquiring after the work now than I have seen before; and many are investigating the truth as recorded in the Scriptures. I am constantly employed every Sabbath in proclaiming the tidings of salvation, and I know the Spirit of God works with us; we have large and attentive audiences every Sabbath to hear the gospel. We were holding an open air service at Poutllaufrath, on Sunday, May 24th, when a gentleman of the Church of England came and listened attentively while I preached the word, and after I had finished my sermon, he spoke in opposition to our faith, and after he spake I invited the Reverend gentleman to take the stand with me, and discuss the question; but he walked off with the excuse that he had not time then.

Br. Joseph, I must now close, or else perhaps I shall weary you with a lengthy letter. I rejoice that Br. John T. Davies is to return to us again. I am sure we shall all hail him with delight; although we have been quite pleased with Br. Robert Evans, and I believe him to be a good man in the ministry; but he is not so good in the English language as Br. John. Remember us in your prayers that we may increase in every good work. And may the blessing of the God of Israel rest on each one of his servants and people, is the prayer of your brother in Christ,

JOHN HALL.

LEAVENWORTH, Kansas,  
June 3d, 1874.

*Br. Joseph.*—Being fully persuaded that prayer will avail nothing in assisting our brethren on missions, while we withhold from them the absolutely necessary means to clothe and feed and distributing the printed word; therefore I shall hereby enclose five dollars, and I think that others will also send some before long.

Since the increase of this Branch was last noticed, five have been added by baptism. I think that a few more are not afar

off. It seems, those that come to our meetings are well pleased with our doctrine. Some of long experience with other denominations say that we do better preaching on the Scriptures than any they have heard before. I wish I was at liberty to go around through the country; but under the present condition of the Branch, I am confined in the city at present, owing to the scarcity of preachers. I think an active laborer for the cause locating here, or near to this place, would do much good. We are not interrupted at all at present with the "Doctor" and "Rev.," since we gave him an offer of another chance for discussion in a public hall, or through the press. The Lord is truly blessing the faithful here with the abundance of his Spirit. The gifts are enjoyed to the comfort and edifying of the Saints. Your brother and well-wisher in Christ,

HENRY GREEN.

EXCELLO MILLS, MIDDLETOWN,  
Butler Co., Ohio,

June 1st, 1874.

*Br. Joseph.*—On yesterday I baptized two, and blessed nine children. I believe that a few may join before I go away. I do not feel any impressions that I should stay longer than Friday of this week. I expect to preach for the last time, for the present, on Wednesday night. The little flock is doing well, all take part in meeting all sing, all pray, and all speak. I do hope that Br. Blair will come along here on the way to Floyd County, Indiana. He will not be out of pocket pecuniarily if he he does. Yours fraternally,

T. W. SMITH.

PEORIA, Illinois,  
June 12th, 1874.

*Br. Joseph.*—It may be that you will be expecting somewhat from us, though not so soon. I stopped at Princeville the night after leaving Plano, and found Br. Bronson at the station, so next day at ten, in company with Br. Bronson, Jones from Kewanee, and several other Princeville Saints, we left for Peoria, and found Br. and Sr. Robinson expecting us, and also that good would grow out of the lectures announced. Last night we had a fair attendance, so says the *Transcript*; though several meetings, festivals, etc., came off in the city at the same hour. We treated upon the facts of Christianity, referring to the principle prophecies pointing to them, as the introduction to the facts, and had good liberty. The audience mixed, but attentive, for an hour and a half; (an half hour over-time to commence with, you see); at the close a gentleman came and offered me his hand, introducing himself as the Priest of the Jewish congregation of Peoria, saying he would discuss those matters with me pub-

licly, and requesting me to call upon him. The *Transcript* has it that we are to arrange to-day for a discussion. This is too fast; he was a little excited, and made a promiscuous challenge, which was of course accepted in the same indefinite manner. They call him a Rabbi, and as I had referred to some of his ancestors in connection with the crucifixion and resurrection of Jesus, in terms not very flattering, his challenge may have been an impulse, that upon second thought he may not adhere to; but I shall give him ample opportunity to go forward or backward. Numerous Free Thinkers I learn were there; but no "Col. Ingersol;" and the prospect now is that if we meet snags in Peoria, it will be the circumcision—an element I have never come in contact with before. But if the Priest is in earnest, I will compare Judaism with Christianity in a public debate, it will certainly create an additional interest.

Peoria, Illinois, June 15.—I wrote you a few lines on the 12th, giving you account of first lecture and a challenge from the Jewish Priest. He proves to be a genuine Rabbi, with the following name, preface and appendix, "Rev. Dr. Edward B. M. Browne, A. M., M. D., LL. D.," and "Editor of the Jewish *Independent*." I called upon him on the 12th, to ascertain what he would affirm or deny, touching christianity. Br. Bronson was with me. We found him very talkative and profuse in learning, and extremely loose in interpreting Moses; but said that he would "deny christianity as a system, and also that Jesus was pointed to in any of the Old Testament Scriptures, and that Christians did not understand the Scriptures, and could not without the Mishna Talmud, which contains the "adages, anecdotes, aphorisms, fables, legends, myths, parables, proverbs and maxims of the ancient Hebrew." He said "the Jews did not crucify Jesus;" and he would discuss the whole question of Christianity, or any of its essential features; but we could not get him to settle on any definite proposition; but he wished me to call the next day. I did so, and found that he had gone to Burlington, called there by a dispatch to attend a funeral, so his lady (or servant) informed me. So that matter remains in *statu quo*. But I shall certainly look after Rabbi Browne, for a new and valid reason, to me at least, which is this: I have seen the faith of the Saints assailed by all the varieties of Sectarianism, the mysteries of Spiritism, the philosophy and poison of Atheism; but Judaism, as improved by the experience of eighteen centuries, I have never come in contact with. This is a beast (a power) that Daniel did not see, and I want to see how hard it can push. This "Rabbi of the temple," I see by documents

he showed me, is in intimate union with Rabbi Wise, and admits the learning of Leddenen, but questions his sincerity and honesty.

The lectures closed on Saturday night. The subject being, "Objections," etc. I took occasion to review some of the positions taken in the oration on the Gods, &c. At that point there was more sensation in the audience than at any other time.

I preached at the Court House yesterday; real interest by some was manifested. We had a prayer-meeting in the morning at Br. Robinson's. This morning the Princeville Saints returned home. I am remaining to visit some parties who are inquiring, and to look after the "Rabbi." It is contemplated holding some more meetings after a few days. In regard to the lectures, all I will say at present is, I felt well throughout, and the Saints express satisfaction, and some others also. Trusting the Lord will overrule all things to the good of the pure in heart, promote truth and good will, I remain a co-worker in the field.

J. W. BRIGGS.

CANTON, Fulton Co., Ill.,

June 3d, 1874.

Br. Joseph.—We are still striving to do good. Br. Jeremiah baptized four during the month of May. Many are coming to hear the word preached. Br. Jeremiah is laboring faithfully, and so is Br. John R. Evans of Bryant. Br. John Watkins and myself are going three and a half miles west next Sunday to fill an appointment at Shields' Chapel. The people of that neighborhood are unacquainted with our doctrine. One of the Directors told me that we are charged with many evils, but as to whether the charges preferred against us are true or not, he was not prepared to say. Our little Branch is in a prosperous condition, and the Saints enjoy the spiritual gifts. There are several in this place that do believe the gospel, but have not obeyed its requirements. Br. Thomas F. Stafford is to preach here on next Sunday evening. I remain your brother in Christ,

EVAN B. MORGAN.

FARMINGTON, Graves Co., Ky.,

June 11th, 1874.

Br. Joseph Smith.—We are still trying to build up the kingdom in Kentucky. On last Sunday we organized a Branch of the Church at this place, and called it Farmington Branch; it consists of eighteen members. We thought it expedient to make J. H. Hansen president, which we did. We ordained Burton Ritchee a Teacher, and selected Hezekiah Smith, clerk. We also blessed five children, and we think we had a good meeting.

Brother Reuben Capps, of Johnsonville,

Tennessee, in a letter dated June 5th, informs us that he is preaching the word at that place, under some disadvantages. Br. Shell, of Brewton, Alabama, writes that times are unusually hard in that part of the South. The majority of the people are entirely dependent on the timber for their support; but now the timber business has gone down, he looks for great suffering among the people.

There will be but little corn raised in this part, unless we get rain soon; the early wheat was tolerable good, but late wheat and corn have suffered severely from the drouth. Love to all. Yours in the bonds of the new covenant,  
J. C. CLAPP.

WAHSATCH Utah,

May 21st, 1874.

*Br. Joseph.*—The *Herald* and *Hope* contain the only news about the work of God that we get, so we are very glad as often as we get them to read. I have a great desire to go East, to be near where there is a good school, but I have not the means; and also heard that times are very bad there. It may be I could not find work there readily, so I will be content to stay here until there is a change for the better. I have work again, so I will send five dollars to be used for the German Mission. We would like much, if an Elder who is appointed for the Utah Mission could call and see us, if he can delay his journey for a day or two. With the best wishes for the welfare of Zion, I remain yours in the love of Christ,  
HENRY SCHMIDT.

CORTLAND, DeKalb Co., Ill.,

June 1st, 1874.

*Br. Joseph.*—One week ago yesterday I was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, by Br. Z. H. Gurley; also confirmed a member of said Church, yesterday. I feel that none are so blind as those that will not see. They have been warned to avoid the "Mormons," thus obeying Scripture, of course, "Shun the very appearance of evil." Since the work of our Elders at this place, one of the Baptist preachers told his congregation that "they—Brn. Briggs, Gurley, and Rogers—were baiting the people of this vicinity," the exact words as told to me by one of his members. But thank God some honest souls are striving to find the true light; others already believe the light they have received from God, through Brn. Briggs and Gurley, but fear the scorn and contumely of the world. Could they but feel as I did, and believe Paul's words, "For the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," they would joyfully embrace the truth, and I think some will. May the choicest of heaven's

blessings attend all good Saints, and the efforts of all be crowned with success, is the prayerful wish of your sister in Christ,  
MARY L. EWINGS.

DAVENPORT, Scott Co., Iowa,

June 10th, 1874.

*Br. Joseph Smith.*—I thought you would like to hear of the progress of the Church in this part of the country. In Davenport it is an up-hill affair. The people are too much after the light things of this life, including popularity, to listen to the gospel of Christ. The members of this Branch are poor, and a good part of them are in a scattered condition, not able to attend the Branch meeting. I was invited out to preach at a place called Briar Bluff, in Henry County, Illinois, and I have baptized three, which I hope will be good and faithful Saints. I have also, within the last month, baptized two in Davenport. I desire to do all I can to bring souls into the kingdom of God; but I am one of the weakest of the weak, and I desire very much that you would pray for me, that God would manifest his power to make me an instrument to bring many souls unto him, which I desire above all things. Yours in the gospel of peace,

RICHARD ROWLEY.

WEST JOPLIN, Mo.,

June 6th, 1874.

*Br. Joseph.*—I am still in the ranks of Jesus, with my face towards the foe. Most of my labors, since you were here, has been in Southern Missouri. I have had good congregations and calls on every side to come and preach, yet my preaching has been, apparently, with but little success. Many acknowledge the truth of the doctrine, but the cares of the world prevent investigation. I was at Galesburg last month, at our Quarterly Conference; met with many of our good brothers and sisters. The Galesburg Branch is in a flourishing condition, under the Presidency of Br. Alexander Williams. He is over seventy years old, and a more zealous and faithful man I seldom see. The Elders' reports, with few exceptions, were good. The Conference passed off quietly. Br. Short was appointed President of District; he has made a trip to Kansas, reports a good time; is a zealous advocate of the truth. I preached a few times in Galesburg and vicinity after Conference, then came here; found the M. E. Church holding a series of fifty-six meetings. As soon as they got through I began my meetings, preached every other night and twice on Sunday, with apparent good success; many are believing. Br. Crawley baptized one in this place last week, (not the fruit, though, of my labors). The Saints here are trying to do well, their

kindness I shall long remember. Nothing but love and union can be found with them. Next week I desire to deliver a few discourses in East Joplin. There are but few of our Elders actively engaged in the ministry, on account of temporal circumstances. We are anxiously looking for Br. Caffall down here. I think his labors will be pearls of great price to us. I expect to remain here and in the vicinity until the first of July, then go home to Kansas.

This week there has been some political trouble in this city. On last Wednesday, about two hundred men were armed, principally with revolvers, and done about as they pleased; quite a number got hurt, but no one killed. I remain your fellow laborer in the good cause, F. C. WARNEY.

Near DENISON, Grayson Co., Texas,  
June 4th, 1874.

*Br. Joseph:*—Your favor of recent date was received on my return to Denton from Rockwall. I have been holding forth in Van Alstyne, Grayson Co., where I met some opposition from a Campbellite preacher. A two night's debate ensued on the organization of the Church, which, without doubt, resulted in good to the cause of truth. I am sorry that circumstances rather forbid my remaining here longer at present. I am now on my way back to Kansas. The reasons for my return were given in my last correspondence. To do justice to the work in this State, a man should devote his entire time, and have some means to defray traveling expenses, which would enable him to attend to all the calls that might come from various quarters. This, as you are aware, I cannot do. My object now is to return to the "borders" and locate my family permanently, quit this destructive running about, (which keeps us distressingly poor), and devote all the time I can to the work of the ministry. When at leisure please drop me a few lines to Cherokee Station, Kansas. Hoping to hear from you in due time, I have the pleasure to remain yours very respectfully,  
D. H. BAYS.

PRINCEVILLE, Ill.,  
June —, 1874.

*Dear Herald:*—Fearing that the brethren might omit conveying to your columns, something worthy of note that has passed our notice of late, when struggling in our weak way for the final reign of peace and righteousness among our fellow men, I thought I would send the following: Our District Conference was held at Buffalo Prairie, on the 6th and 7th instant. During our first day's exercise, a good feeling seemed to prevail, no desire to master each other in presenting what we considered to be the best for practical working in the

District; but a desire to treat as we like to be treated, under the circumstances. O how pleasing it is to see brethren labor together in harmony; no barrier erected in the way to hinder the free intercourse of the divine Spirit, which, if continued to be adhered to, will eventually bring about that oneness, prayed for by the Savior, and long wished, and hoped for by all the holy ones of God's people gone before us, and who labored in their day to bring about this godly attribute in the hearts of poor humanity. On the second day, which was Sunday, it was indeed astonishing to see the host of people convened to hear the word preached by Br. H. C. Bronson and others; vehicles of all descriptions nearly filled the road for (I should guess) one quarter of a mile. The people having provided themselves with food, which they spread for each other beneath the green shady trees. Suffice it to say that a good interest was manifested by all, which indeed confirms my mind that the practices of the Saints in the past in that locality of country is telling for the Master's cause. In our social meeting, God the Father did indeed bless us with the rich effusions of his Holy Spirit. Let praises, ever unceasing, ascend to his most adorable name for such loving kindness so richly manifested towards such unworthy creatures as we are. On our way home we called at Viola, with Brn. Cadman and Reynolds, and filled an appointment for preaching, (Monday evening), in a room prepared for the occasion by Br. Cadman. Good was also done there; and if we could have tarried there a few days, I am persuaded that some would have gone down into the waters of regeneration. O what a pity it is that the laborers are so few to meet such a righteous demand as what there is, and it is still growing in the minds of the thinking portion of the community too. Leaving that portion of the District, and after a day or so at home, we bent our way to Peoria, as it had been announced that Elder J. W. Briggs would deliver a course of lectures in the Court House in that place, on Thursday, Friday, and Saturday evenings, of the 11th, 12th, and 13th instant. Hand-bills had been circulated freely, which brought together a fair audience, which continued to increase until Sunday afternoon; when he preached a gospel sermon on the Savior's divine mission. I intend saying but little about our unexpected success, as I think Br. Seward, of Peoria, will give you more fully the details of the movement made; but suffice it to say, Br. Jason, in defence of true christianity, pointing out the genuine from the counterfeit, which he called anti-Christ, and that of Atheism, which seem to have engulfed the minds of many of the Peorians, through the speech of Mr. Ingersol

and others, showed in a logical and able manner, the fettering net of his Satanic majesty, through the spirit and practices of anti-Christ, which had resulted in the manufacturing of extreme infidelity in the minds of many of the thinking people of this community. After which he presented the pure and undefiled principles of original christianity, as taught by the Redeemer of the world, and his inspired followers, calling upon all to return to the old beaten track, which would entitle them to the Spirit of Peace, and in the end to find rest to their souls with him who desired not the death of a sinner, but rather that all would turn and live.

Let me say to all the Saints that assembled in the before mentioned Conference, and also others that agreed to the passing of that resolution, and living up to it, that we would remember Br. Jason before the throne of grace, has been heard in heaven and answered. Praise the Lord all ye Saints. Br. Jason has consented to stay at Br. Robinson's and vicinity a few days, to visit several investigating families, and answer objections standing in the way; and after a few days, if thought advisable, commence lecturing and preaching again; it being the wish of several outsiders, who were heard to remark that the clear views advanced were too precious to allow Br. Jason to go away now, without giving them a little more.

I will now conclude, hoping all will overlook my weak way in trying to tell the *Herald* what I and others consider matter worthy of note. Yours in the true Church of Christ,

JOHN D. JONES.

NORTHFIELD, Minn.,

June 3d, 1874.

*Br. Joseph Smith:*—A Latter Day Saint Elder will find a place to preach and some one to look after him, by calling at Windsor, Broome County, New York. Go to Great Bend Depot, enquire for Wilmouthville village, call on John Chamberlain.

WM. H. KELLEY.

Box 109, WEST JOPLIN, Mo.,  
May 25th, 1874.

*Br. M. B. Oliver:*—I received your kind letter to-day, and was glad to hear from you and the Church at large. When Conference was over, the Spirit prompted me for several days to write to you, or Br. Joseph; but I quenched the Spirit, claiming I had nothing to write; but now I feel sorry for it. Before Conference I moved my family to Galesburg, Missouri, and rented the hotel, or a part of it; my family is there yet. I am now at Lone Elm. In regard to my temporal things, all is well. O, Brother Oliver, I feel so thankful to my heavenly Father that he has opened the way for me, so that I can be more useful in the Church.

I have prayed for this, and have labored for it, and now I have succeeded. I will soon be foot-loose to invite volunteers to rally round the standard of King Emanuel; my whole heart's desire is to serve God. I also desire to be self-sustaining, so as to be no burden to the Church. Since I saw you I have labored in Minersville, assisted by Br. Short, with no apparent good result. At Smithfield I have preached ten or twelve times, with good liberty; quite a number are almost persuaded to join in with us, that old brother that I wrote to you about I think is entitled to membership on his old baptism; his name is Barnes.

I preached at Galesburg four times, made one trip with Br. Alexander Williams to Duvall, and preached with good success. The Galesburg Branch is getting along well, nearly every member is full alive to their duty; we had a goodly attendance at Conference, Br. A. Williams in the chair. On Friday evening and Saturday, nearly all business was done. Sunday morning preaching by Br. Short. At one P.M. Br. Ross baptized four, three of them are of Br. Crawley's labors near this place. In the afternoon confirmation and testimony meeting; at night, preaching by Br. Crawley. Adjourned to meet at Columbus, August 21st, at 7 P.M. Br. Short, President of District.

On yesterday I preached in Joplin. The Saints in this place are doing well. I will begin my meeting here (in Lone Elm), in the school-house to-morrow evening. I expect to stay here till June 15th, and preach here and in the vicinity as the Spirit directs. Br. Short's son is a promising member, and I think will be useful in the Church. I have calls for preaching in every direction. Accept my love and well wishes. Remember me in love to Brother Joseph. I remain your affectionate brother in the bonds of love and truth,

F. C. WARNKY.

COUNCIL BLUFFS, Iowa,

June 9th, 1874.

*Br. Joseph:*—Thinking a few lines from this part of the country might be interesting to you and the readers of the *Herald*, I will state that at our last Quarterly Conference, held at Council Bluffs, March 1st, 1874, I was appointed to labor with Br. Dexter Hartwell, about ten miles from Council Bluffs, at what is called the Perry School House; but owing to circumstances we had no control over, we were prevented from preaching there as soon as we intended; but as soon as circumstances would permit, we gave out an appointment for the following Sunday, May 17th, at eleven o'clock. At the appointed time I was there, to speak in defence of the gospel of Christ. Br. Hartwell not coming, I had to

deal out the bread of life alone—no, not alone, for my heavenly Father was there with his Spirit's influence to bless the feeble effort. At the close of the meeting I felt I had done my duty. There is a great deal of prejudice here; they say it is too strong doctrine, that we ought to preach to please the people. I tell them if we preach not according to the scriptures, to come and show the people where we are wrong. If we speak not according to the law and testimony, there is no light in us. Br. Joseph, I feel to rejoice in the gospel of Christ, for I know it is the power of God unto salvation to all them that believe and hold out faithful to the end. O how my heart burns with love for those of my brethren that have left every thing that is dear on earth, and gone to foreign lands to carry the bread of life to perishing souls; it does seem to me that the brethren in America should make a greater effort than ever before to send relief to those of our brethren in foreign lands. I do believe if all those brethren that use tobacco, would save the money they use that way, and send it to the foreign mission, they would be paying some of their surplus to the Lord. "Forasmuch as you do it unto one of the least of my disciples, ye do it unto me." Think of it, brethren; their cry comes across the sea for help; shall we then that have the opportunity to feed and to clothe God's children, withhold our hand. If we do, I fear in that day when the Lord comes to gather his sheep, that we will be found on the left hand; but I hope, I pray, that God will enable the Saints to do their duty to their God and their brethren. This is the prayer of your brother who weeps many times for Zion and those who love the cause of God.

DANIEL K. DODSON.

SEDALIA, Mo.,

June 5th, 1874.

*Editor Herald:*—I noticed an article in the *Herald* of May 15th, written by my sister, Lucy Flanders, requesting some good Elder to call on me. I live two miles north, not east, of Sedalia, on the road leading to Georgetown. I continue the request, and invite any Elder to call on me; I will accommodate him the best I can. I remain your friend,

JOSIAH CURTIS.

## Conferences.

### Nodaway District.

Conference was held at Allenville, Mo., May 16th, 1874. Elder Wm. Powell presiding. Brn. James Thomas and Joseph Hammer were appointed clerks.

On motion, Branch reports were read.

Allenville Branch: 31 members.

Platt: 34 members.

Guilford: not reported.

Elders present: Powell, Anderson, Thomas, Bearigo, Himes, Gregg, and Madison.

Resolved that all Elders, Priests, Teachers, and Deacons that appear at this Conference shall be considered reported.

Moved that Elders and Priests labor in the District as far as circumstances will permit, and that Teachers and Deacons labor in the Branches according to their calling.

Resolved that we sustain all the spiritual authorities in righteousness.

That the Presidents of Branches see to the call made on us for means to sustain the ministry.

Moved that there be a series of discourses preached at Allenville, Worth Co., Mo., to commence July 18th, 1874.

That Br. Thomas and Br. Gregg take charge, also to invite other Elders.

Moved that Elders from other Districts be invited to take part in our Conference.

Brn. S. Gurley and Young were with us from Decatur District.

Moved that Brn. Gregg and Thomas hold a series of discourses at Sweet Home, to commence June 20th, 1874.

*Sunday Morning Session.*—Discourse by Samuel Gurley, to a large and attentive congregation; also in the afternoon and at night. One was added by baptism in the afternoon.

Adjourned to meet at Fox School House, Nodaway Co., Mo., August 8th, 1874.

### Kewanee District.

Conference was held in Bualffo Prairie Branch, Mercer Co., Ill. [No date given]. H. C. Bronson, president; E. Stifford, clerk.

*Branch Reports.*—Kewanee: 104 members; 1 removed by certificate, loss otherwise 1, 1 child blessed.

Princeville: 26 members; 1 baptized, 1 received otherwise, 1 removed by certificate.

Millersburg: 24 members; 1 baptized, 2 removed by certificate, 1 child blessed. Presented a financial report.

Wilton, Iowa: 10 members.

Buffalo Prairie: 77 members; 1 baptized, 2 removed by certificate, 1 excommunicated, 1 died. Presented a financial report.

Davenport: report not received.

R. Rowley had been preaching; had baptized three.

Canton report came too late for Conference; four had been baptized there.

*Reports of Missions.*—Br. J. F. Adams had labored in his appointed mission; had baptized three, and blessed one child.

D. S. Holmes had labored with Br. J. F. Adams, in the place of I. B. Larew, who had been afflicted with sore eyes.

H. C. Bronson had not been able to travel and preach a great deal within the last three months. Had not been idle during that time, but had preached on Sundays, as occasion offered; hopes to be able to visit the Branches more.

*Reports of Elders.*—D. S. Holmes, L. P. Russell, J. M. Terry, J. S. Adams, C. C. Reynolds, J. D. Jones, — Maudsley, E. Stafford and S. Fuller reported in person; and J. Boswell, J. Whitehouse, and E. Garland reported by letter.

Resolved that the President appoint a committee of three, to fix the time for a series of two-days' meetings in the several Branches comprising this District.

J. F. Adams, J. D. Jones and L. P. Russell were appointed said committee.

Resolved that the same committee also appoint Elders from the several Branches to declare the word at the two-days' meetings.

That the several Branches of the Church in Iowa, belonging to this District, be, and are hereby set apart as a Sub-District to the Kevanee District.

That we, the officers and members in Conference assembled, agree to remember Br. J. W. Briggs in prayer before the throne of grace, that God will give him the influence and power of his Holy Spirit when in the defence of the truth in Peoria the ensuing week.

That J. F. Adams be appointed to preside over the Sub-District of Iowa.

That J. F. Adams be released from his former mission.

That we sustain all the authorities of the Church in righteousness.

That when this Conference adjourns it does so to meet in the capacity of a District General Conference, on the first Friday, Saturday and Sunday in September.

A series of two-days' meetings were appointed in the several Branches east of the Mississippi, together with the Elders to officiate in preaching, by the committee appointed for said purpose.

On Saturday evening had a refreshing season together in prayer and testimony, tongues and interpretation.

Sunday morning, had another season of prayer and testimony, affording great consolation to the people of God assembled. At the appointed time, Br. Bronson preached from the parable of the "wheat and the tares."

In the afternoon Brn. J. D. Jones and E. Stafford officiated in declaring the word; and in the evening Br. H. C. Bronson preached from Eph. 6 : 8. The house was densely crowded, both forenoon and afternoon and, apparently, there were as many on the outside as inside.

Altogether we had a peaceable, interesting and edifying time through Conference.

There were present 1 of the Seventy, 12 Elders, 2 Priests, 1 Teacher, 1 Deacon.

One person baptized and four children blessed.

**Little Sioux District.**

Conference convened May 30th, 1874. J. C. Crabbe was chosen president, and D. Maule, clerk.

Minutes of last Conference read and corrected (where it reads: "S. Maloney," it should read "S. Mahoney) and accepted.

The committee appointed to visit the Saints in Monona county reported. J. Thomas and Geo. R. Outhouse continued to visit said members in an official capacity.

The standing committee reported; had visited Br. Isaac Hethrington, and wished to give him more time. The case of Y. Hethrington was continued; also the committee.

Moved that the several Branches of this District make out a full statistical report of all members belonging to their Branch, and report at the next Quarterly Conference, with the amendment that, if they do not report, they subject themselves to the censure of Conference, and also that they report all members living in the vicinity of their several Branches.

Adjourned till 2:30 P.M.

Harris Grove Branch was disorganized.

*Branch Reports.*—Magnolia: 41 members; 2 baptized, 2 admitted on certificate; increase 4.

Little Sioux: 88 members; 2 cut off; 2 scattered.

BISHOP D. M. GAMET'S REPORT, from April 21st, 1870, to May 25th, 1874:—

DR.		
Received of D. M. Gamet .....		\$ 2 25
" " Edward Johnson .....		30 00
" " Asa Walden .....		1 00
" " Lucinda A. Hartwell .....		5 00
" " Asa Walden .....		1 00
" " Levi Gamet .....		5 00
" " in Goods from Alfred Bybee .....		50 00
" " Henry Garner .....		55 00
" " D. M. Gamet .....		20 00
" " Sr. Johnson .....		1 50
" " Sr. Vredenbaugh .....		25
	\$171 00	

CR.		
Paid Henry Shaw, Sen. ....		\$ 9 25
Sep. 4, 1870, Paid H. Shaw, Sen. ....		4 67
Dec. 30, " " H. Shaw, " .....		8 35
" " " for Glass for Church .....		4 80
Paid Br. Walden for taking Dan'l Savage home ..		3 00
" Joseph Smith .....		5 00
" John Haynes in sickness .....		9 55
May 28, 1873, paid Bishop Rogers .....		10 00
Paid to D. M. Gamet .....		10 75
July 9, 1873, paid Alex. H. Smith .....		4 65
Paid Bishop Rogers for the Missionary cause .....		70 00
	\$140 02	

D. M. GAMET, Bishop.

Moved that the report of the Bishop be received.

Moved that a committee of three be appointed by the President to examine the Bishop's account and report to-morrow.

Brn. P. Cadwell, D. Maule and George R. Outhouse, were appointed said committee.

P. Cadwell reported the Magnolia Branch in a prosperous condition. D. M. Gamet reported Little Sioux Branch in a fair condition. J. M. Putney reported the Spring Valley Branch in the faith, but needed stirring up. Geo. R. Outhouse reported no change in Soldier Valley Branch since last reported. P. L. Stevenson and J. Lytle had preached in Clay township and vicinity. C. Downs and J. Thomas reported. P. L. Stevenson had visited as Branch officer in the Little Sioux Branch.

*Evening Session.*—Prayer and testimony meeting; P. Cadwell in charge. Had a season of rejoicing.

*Sunday Morning Session.*—Administered the sacrament. Preaching by Geo. Montague.

*Afternoon Session.*—Preaching by J. M. Harvey, on the Kingdom of God.

Auditing committee reported, "We have examined the Bishop's account, and find it correct." Report received, and committee continued, to examine the Bishop's books previous to April 21st, 1870, and to report at the next Conference.

Two-days' meetings appointed at the following places:

Spring Valley—third Saturday and Sunday in July, 1874.

Magnolia—the fourth Saturday and Sunday in July, 1874.

Adjourned to meet at Magnolia, Harrison Co., Iowa, on the first Saturday in September, 1874, at 10 o'clock, A.M.

### Nauvoo and String Prairie District.

Conference was held in String Prairie Branch, Lee Co., Iowa, June 6th and 7th, 1874. Convened at 10 o'clock A.M. Chose John H. Lake president, and D. F. Lambert, secretary. Address by the President.

*Branch Reports.*—Farmington, Vincennes, Keokuk, Montrose, Pilot Grove, Burlington English, and Burlington German, Elvaston, and String Prairie Branch reports were read and accepted.

*Reports of Elders.*—D. F. Lambert, O. P. Dunham, James McKiernan, B. F. Durfee, J. H. Lambert, Isaac Shupe, John Matthews, John H. Lake, H. Stephens and J. W. Brooks reported in person, and W. D. Morton and D. D. Babcock by letter.

Resolved that Solomon Salisbury, Don C. Salisbury, Adolph Richter, and P. Hinderk, receive licenses from this Conference, to act in the various offices to which they have been ordained.

2 p.m.—John Matthews and J. W. Newberry, Bishop's Agent, reported.

Resolved that this Conference appoint, and that this District sustain and support two Elders to preach in and through this District, for the next three months.

That this Conference request the members of the several Branches of this District to send means to the Bishop's Agent thereof, to support the two traveling Elders.

That J. H. Lake and D. F. Lambert be the two traveling Elders.

That we have preaching at early candle-lighting, at the Allen School House, by D. F. Lambert; and to-morrow, at 11 o'clock, A.M., in Meeker's Grove, by J. H. Lake; and at 2:30, at the same place, by D. F. Lambert.

That we have prayer meeting, to-morrow evening, at the Allen School House, at early candle-lighting.

That all the Elders of this District be requested to labor, during the next three months, as their circumstances will permit.

That a two-days' meeting be held in Montrose, on the second Saturday and Sunday in July; and that one be held at Farmington, on the first Saturday and Sunday in August.

That when this Conference adjourns, it does so to meet at Pilot Grove, Hancock Co., Illinois, on the first Saturday in Sept., 1874, at 10 o'clock A.M.

That the Bishop's Agent of this District be authorized to supply the wants of the two Elders appointed to travel and preach.

Officers present: 2 Apostles, 2 High Priests, one of the Seventy, 8 Elders, 1 Priest, 1 Teacher, 1 Deacon.

Appointments for preaching and prayer meeting were filled according to resolution.

### Des Moines District.

Conference convened on Saturday, May 30th, 1874, at Br. Wm. R. Vice's, Pleasant Grove Branch, Polk Co., Iowa. John X. Davis, president, *pro tem.*; John Sayer, clerk.

*Branch Reports.*—Independence: 40 members; 2 removed by letter, 1 cut off.

Pleasant Grove: 37 members; 5 baptized, 1 removed, 1 died.

South River: 8 members.

Newton: 39 members; 1 baptized, 2 received by letter, 1 removed.

*Elders' Reports.*—Wm. C. Nirk: Has chiefly labored in the Branch; he wishes to do all he can to spread the cause.

Geo. Walker thinks much good may be done in the region of country where T. E. Loyd and himself have labored.

John X. Davis reports preaching eight times, has baptized one, confirmed one, and blessed one child.

Elder Houton reports preaching five times.

B. Myers says he has labored most of his time, the last three months, in connection with I. N. White. "We have opened several new places for preaching, some of which look very promising at present. We hope to follow up the work, with the help

of the Lord, and prayers of the Saints; also baptized one and administered to one sick."

I. N. White reports laboring hard, in connection with Br. Bartley Myers, about one half the time since last Conference; confirmed one; have opened five new places for preaching; have met considerable opposition; many are investigating. "I have commenced to circulate many tracts, printing at the head of each tract the words, 'When read, return to I. N. White.' By this, I find that a few dollars worth of tracts will give reading matter to twice the number, and save an Elder the painful feeling of finding them in the door-yards, or given to the children to play with. I expect to hold my appointments the next quarter, if the Lord will."

N. Stam says, since last Conference he has preached in Jasper county, and in Newton, and in Warren county, has baptized three and confirmed them. Has administered to some sick with good effect; thinks much good will be done round where he has been preaching, although there is some opposition; has a desire to do as much as he can to roll on the work.

Priests Bullard and Blakeslee also reported.

Moved that Elders Nirk and John X. Davis preach this evening.

*Sunday Morning Session.*—The minutes of yesterday were read and accepted.

Elder Eli Atkinson reports that he has preached three or four times; has borne his testimony all he could, and desires to do all he can in the cause.

Teacher Shellhart has visited the Saints in his Branch, and finds that they have a desire to press onward.

Resolved that the President of the District visit Priest Myers, and that his case stand over till next Conference.

Elder Thos. E. Lloyd reported by letter, stating that, during the quarter ending, he has preached ten or eleven times; held three meetings south of Newton, and had good attention given, but was prevented from continuing, by the School Directors closing the house against us; but I have understood that it can be reopened. My time has been spent otherwise than with those three appointments, at home in the Branch. During the ensuing quarter I shall endeavor, as in times past, to do my duty as a soldier of the cross, and trust that I may have the confidence, faith, and prayers of the Saints. Since writing the above, I have joined two in the holy bonds of matrimony.

Resolved that we sustain Br. Joseph Smith as President, and all the spiritual authorities of the Church in righteousness.

That we sustain Elder Alfred White as President for the next three months.

That we sustain Elder John Sayer as District Clerk, and all the Presidents of Branches in the Des Moines District.

That when we adjourn, we do so to meet at Newton, Jasper Co., on the 29th day of August, 1874, at 2 o'clock.

Preaching on Sunday morning by Elder N. Stam. In the afternoon the Saints met in sacrament meeting, and enjoyed a good portion of the Spirit of God. The meeting was conducted by Wm. C. Nirk and I. N. White; after which two children were blessed, and two sisters administered to.

Elders John Sayer and G. Walker preached in the evening to a large congregation.

### Santa Cruz District.

Conference convened at San Benito, near Tres Pinos, (Three Rivers), San Benito Co., California, May 1st, 1874. Organized by choosing D. S. Mills president, and J. R. Cook secretary.

The President stated the object of the meeting, making appropriate remarks, and offering timely suggestions.

He then reported. After April Conference, remained at Sacramento a few days to assist Br. A. H. Smith. Have been actively engaged in the field. At Long Valley assisted Elder Cook to organize a Branch of thirty-three members; have preached and talked to the people on every occasion; feel that God has blessed me and my labors more abundantly than I had expected or deserved; I rejoice in the progress of the work; God is at the helm; thanks the Saints for their kindness.

J. R. Cook reported. "Since April Conference have labored at Salinas and Long Valley; have been much blessed; baptized three; there is much to be done; expect more help soon; shall do what I can.

Daniel Brown: "Watsonville Branch is in good condition—better than I ever saw it; the Saints are alive in the cause, and the Spirit is with them. Their Sabbath School is doing finely; prospects good; plenty to do.

Lyman Hutchins: Feel well; never better. Have helped as circumstances would allow; expect soon to be at liberty to go in to the field and remain in it.

J. Carmichael, of the Jefferson Branch, reported: Branch in good condition; the Saints feel well; I never felt better.

An old time Elder, H. B. Jacobs, said he had at last found the old fire. It is here as I felt it twenty-five years ago. I am with you in spirit, and shall yet preach this gospel again before I die. I desire to do the Master's will.

R. R. Dana, of Alameda District, said he felt to rejoice in the condition of the work here; should enter the field as soon as possible.

Z. H. Lawn, of San Benito Branch, reported it in good order; nearly all are trying to do their duty. He labors as circumstances permit; feels to rejoice and go on.

Priest Joseph F. Burton, I. A. Tuck and Geo. N. Davidson, rejoice in the work, desire to bring souls to God, and report themselves ready to do all they can.

James Henderson reported ready for the field; has labored here and in San Joaquin District; feels to rejoice in the present state of the work.

3 p.m.—Priest Jasper Twitchell reports preaching once or twice a week. Expects to see a Branch raised up in San Juan.

Teachers Gabriel Dana, Benj. Hallowell, and Perry Davis reported all alive and rejoicing. The work is moving; the Spirit is with the Saints.

Deacon Wm. Baker reported the same.

Pres. Hervey Green then reported his general labors as President of the California District. Never saw prospects so good. The Lord is truly blessing his servants and handmaids everywhere; doors are opened everywhere; I am in the field for life.

A. H. Smith spoke sometime by the Spirit, in a manner not easily described, but deeply felt by all. Gave a report of his labor; thanked the Saints for their kindness, which would never be forgotten by him. Said duty called him to Nevada. Hungry, anxious, souls were there. He invoked the blessing of heaven upon all.

Miscellaneous business was next disposed of.

*Evening Session.*—Preaching by Elders J. Carmichael and H. Green to an attentive congregation.

*Morning Session.*—Preaching by Elder Hutchins, followed by J. F. Burton.

*Afternoon Session.*—Preaching by D. S. Mills to a large congregation.

*Evening Session.*—Resolved into a prayer and testimony meeting; the Spirit bore testimony in tongues, interpretations, and prophesying until a late hour; in fact it was a time never to be forgotten.

*Sunday Morning, May 3rd.*—Preaching by Pres. A. H. Smith, from John 14: 2.

At 2 p. m., met for baptism. Elder A. H. Smith baptized four. After confirmation, sacrament was administered. The Saints then improved the time well and joyfully. The gifts of the gospel were abundantly manifest.

*May 4th.*—Preaching by D. S. Mills.

3 p.m.—Joseph F. Burton was ordained an Elder by A. H. Smith, after which Elder H. B. Jacobs, (ordained an Elder at his confirmation), addressed the Saints as in days of yore. Others followed.

7:30 p.m.—Preaching by A. H. Smith.

Forty dollars was contributed for the family of Pres. A. H. Smith.

Resolved that we sustain by our faith, prayers, and means, all the constituted authorities of the Church in righteousness.

Adjourned *sine die*.

Benediction by A. H. Smith.

### Northwest Missouri District.

Conference met at De Kalb, De Kalb Co., Missouri, May 29th, 1874. J. D. Cravin, president, Elisha Johnson, secretary.

Minutes of last Conference read. The resolution of last Conference, which reads as follows, "Resolved that a member has the right to withdraw from the Church at any time, if not in transgression," was rescinded, and minutes accepted.

*Branch Reports.*—Waconda: 26 members; 2 removed by certificate, 1 marriage solemnized, 1 child blessed.

Turkey Creek: 17 members; 1 died.

Starfield: 24 members; 4 residence not known.

Hazel Dell: 15 members; 5 baptized.

Knoxville: 11 members.

Bevier: 16 members.

Far West: 40 members; 4 baptized, 2 received by certificate, 4 received otherwise; removed by certificate 2; loss otherwise 1; confirmed 4.

Delano: 24 members; baptized 1; admitted by vote on membership of old organization 1; 1 marriage; removed by certificate 4.

De Kalb: 44 members; received by certificate 11; by vote 1.

*Elders' Reports.*—Jas. W. Johnson reported for six months. Had baptized three, confirmed two, blessed one child; had preached from two to three times a week.

J. P. Dillon had preached several times in connection with other brethren.

Jas. Wood had done about all he could; had preached some in the Branch, and some out of it.

J. D. Powell had preached some.

Wm. Summerfield had labored some in the Branch of which he is a member.

L. W. Babbitt had labored in the Branch; hoped to do more in future.

Emsley Curtis had preshed three times, baptized five, confirmed four, and blessed four children.

W. T. Bozarth had preached three or four times, solemnized two marriages, and labored in the Branch.

W. K. Booker had preached once.

F. M. Bevins had preached twice and baptized one.

L. L. Babbitt had preached in the Branch.

A. J. Blodgett, Sen., had labored some in the Branch, and ordained one Priest.

A. Bishop had been sick six weeks; had not preached any publicly.

Jas. Kemp had preached three or four times; gave a good account of the work.

Elisha Johnson had labored in the Branch, also with Br. Traugbher.

J. D. Cravin had labored most of the time in his Branch; held two meetings in connection with Br. Kinyon; confirmed two.

W. C. Kinyon had baptized six.

Priests A. J. Seely and G. W. Carter reported.

Teachers J. D. Flanders and Thos. Worrell reported doing all they could.

Deacon David Powell reported.

Resolved that Elders and Priests labor as circumstances will permit during the next quarter.

Elder J. D. Cravin was sustained as President and Elisha Johnson as Secretary.

The spiritual authorities of the Church were sustained in righteousness.

Officials present: 1 High Priest, 16 Elders, 5 Priests, 3 Teachers, 3 Deacons.

Conference adjourned to meet at Turkey Creek Branch, Carroll Co., Missouri, Aug. 15th, 1874, at 10 o'clock A.M.

### San Joaquin Sub-District.

Conference convened at Stockton, California, June 7th, 1874. Elder H. Green, president, and H. J. Robbins, secretary.

Remarks by the President upon the work in this District.

Preaching by D. S. Mills.

2 p.m.—Held sacrament, prayer and testimony meeting. The Spirit was present in power, as demonstrated in tongues, interpretations, prophecyings, &c.

Adjourned to meet at the Court House at half-past seven o'clock.

Evening.—Preaching by D. S. Mills.

June 8th, 10 a.m.—Elders Green and Mills reported their labors, and the onward progress of the work in their field. Twenty-one had been baptized since April Conference.

Elder Samuel Robinson, president of the Alameda Creek Branch, reported, and testified to the truth of Brn. Green and Mills' report.

Elder E. H. Webb, president of Alameda Sub-District. Had labored in Oakland and vicinity; the Spirit is at work, good is being done.

Elder Phillips, president of San Joaquin Sub-District, reported doing what he can, and needs more help in his field.

Elder Robbins, president of Stockton Branch, reports being more anxious in the Master's cause than ever before. Reports the Stockton Branch in good standing, with no changes to note.

Priests Blake and Davis reported good.

Officials present: 6 Elders, 2 Priests and 2 Deacons.

June 9th.—Met at 11 A.M. to close business. Remarks by the President. Miscellaneous business discussed.

Resolved that we sustain, by our faith, prayers and means, all the constituted authorities of the Church in righteousness.

Met at the water at 3 o'clock, and three were baptized.

Met at half-past seven o'clock at the Court House. A lecture on the Signs of the Times and the Restoration of the Gospel was delivered by D. S. Mills, in his usual, forcible and impressive manner; good attention was paid by all present, and a desire manifested to hear more.

June 10th.—Met in the evening and confirmed the three previously baptized. After a short discourse by Br. Mills, and testimony of several Elders, the minutes of the Conference were read and accepted, and Conference adjourned *sine die*.

## Miscellaneous.

### Bishop's Agent.

Notice is hereby given, that pursuant to order, and agreeable to a resolution of the Conference of the District held at Lamoni Branch, Decatur County, Iowa, June 5th to 7th, 1874, Br. Wilson Hudson, is approved Bishop's Agent for the Decatur District. All persons of said District wishing to transact business with the bishopric, are hereby instructed to confer with Br. Hudson. Address, Sedgwick, Decatur Co., Iowa.

ISRAEL L. ROGERS,

June 16th, 1874. *Bishop.*

### MARRIED.

At St. Louis, Mo., April 29th, 1874, by Elder M. H. Forscutt, JAMES R. LLOYD to SR. CATHARINE B. MCFARLANE.

### DIED.

At Central Falls, R. I., May 31st, 1874, MOSKES WEBSTER, son of Sr. Nellie A., and our late Br. W. B. FISKE, aged 2 years and 2 months.

Lo! the loved ones from the mansions of glory,  
Invite the dear sister above;  
Where the fullness of an immortal glory,  
Is offered through infinite love.

At Dunnville, Dunn County, Wisconsin, SR. MARGARET COLBURN, born in Lifford, Ireland, Feb. 28d, 1809, died April 2d, 1874, of inflammation of the kidneys, aged 65 years, 1 month, and 7 days.

Sr. Colburn joined the Saints in Glasgow, Scotland, in 1840, with her husband, Robert Macauley. They removed to Nauvoo in 1842. Her husband died in McDonough Co., Ill., after which she emigrated to Wisconsin. She joined the Reorganized Church in 1869, Elder H. A. Stebbins baptizing her. She fell asleep in peace and trust.

At Wataga, Ill., June 5th, 1874, of dropsy of the heart, Sister NANNIE L., wife of Stephen M. MOORE, aged 24 years, 3 months, 13 days.

At West Belleville, Ill., May 11th, 1874, of

of accidental burning of her clothes, ANN, daughter of Br. John and Sr. Elizabeth THOMPSON, aged 1 year and 8 months.

At West Belleville, Ill., May 8th, 1874, ALICE CHRISTIANA, daughter of Bro. George and Sr. Margaret KINGHORN, aged 4 years, 3 months and 13 days.

At Chicago, Ill., June 2nd 1874, of old age, Sr. CLARRISA CUTLER, aged 84 years, 1 month and 3 days.

Sr. Cutler was baptized into the Church of Latter Day Saints in 1839, by Benjamin Elsworth, in Richland, Osage County, N. Y. She died as she had lived; strong in the faith of the Latter Day Saints. At the time of her departure, there were five generations of her family living in the same house.

At White Cloud, Doniphan Co., Kansas, June 14th, 1874, of dropsy of the heart, Br. CHARLES D. CORNING, aged 52 years, 2 months and 5 days.

Brother Corning united with the Church in 1870, being baptized by Bro. D. H. Bays. He died in hope of the resurrection of the Just. "Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

At Forest Hill, near Chicago, Ill., of apoplexy, May 12th, 1874, GEORGE BARNETT, husband of Sr. Mary Barnett, aged 59 years, 2 months, 19 days.

He was a native of Ireland, his parents being members of the Church of England, but he never made any profession, yet, in his later years, he became more and more inclined towards the faith of the Latter Day Saints. He was esteemed among his friends and neighbors for his honesty and integrity of character; and and his companion and children miss his cheerful presence and his kindly care. The funeral discourse was preached by Elder Henry A. Stebbins, at Forest Hill, June 21st, 1874.—Text, Job 14: 14.

### Obituary.

Sr. Mary Ann Walker, wife of Elder Wm. G. Walker, departed this life at DeKalb Centre, DeKalb County, Illinois, September 25th, 1873, in her seventy-second year.

The following items respecting Sr. Walker were furnished us by Br. Walker, soon after her demise; but owing to the severe shock to his mind received from her death, Br. Walker did not succeed in presenting them in his usually lucid manner. However we can no longer delay this tribute to her memory.

Sr. Walker was born at Flamstead, Hertfordshire, near London, England, sometime in the year 1801. She lived here until she left England for Salt Lake City. When she joined the Church she suffered the usual persecution, intensified by the desertion of her own family. For seven years she resided at DeKalb, when she departed for the spirit home.

Sr. Walker was a woman of considerable talent, and having a poetic temperament, she wrote numbers of excellent compositions: some of which are to be found in the European Edition of the Hymn Book, published by Franklin D. Richards, and some

in the *Herald*; besides others published elsewhere.

She refused medical aid until the last hours, then some help was offered but to no avail.

In reply to the question, "What about Christ Jesus, the Lord?" She said, "Christ! Christ, he is mine and I am his. He is above all! He is in all. No name like his. O that he was loved more; how much happier they would be."

### Excommunicated.

Notice to whom it may concern:—Jonathan Delap of the Quorum of Seventy, and formerly President of the Leon Branch of the Church of Jesus Christ of Latter Day Saints, for very unchristian-like conduct, was excommunicated from said Church, March, 1874, by an act of said Branch, in conformity with recommendation made by the Decatur District Conference of said Church, of Decatur County, Iowa. Beware of him!

Z. H. GURLEY.

### THE LORD HATH NEED OF THEE.

Traveler on the path that leads  
Up to the home on high,  
Press on, press on, and murmur not,  
Though sorrow cloud the sky;  
Oh, put thy trust in God above,  
Whate'er thy lot may be,  
For on this earthly pilgrimage  
The Lord hath need of thee.

Soldier in gospel armor clad,  
Follow thy risen Lord,  
Unfurl the banner of the cross,  
Unsheathe the spirit's sword.  
There's many a foe to be subdued  
'Ere thy rest thou shalt see,  
There's many a battle to be won,  
The Lord hath need of thee.

Reaper within the master's field,  
Toiling midst living souls,  
Strive on, though darkly all around  
The tide of evil rolls.  
Strive on and preach to ev'ry man  
Grace and salvation free,  
For in the cause of heavenly truth  
The Lord hath need of thee.

Mourner for those who long have gone  
Unto the promised rest,  
Oh cast thy woes away and lean  
On thy Redeemer's breast.  
In time to come, in joy and peace,  
Thy loved ones thou shalt see,  
For only a while upon the earth,  
The Lord hath need of thee.

Sufferer, upon the bed of pain,  
Counting the weary hours,  
Look up, the sun shall smile again,  
Though dark the storm may lower.  
God sees thy troubles, knows thy grief,  
He'll cause them all to flee,  
Be patient still, be faithful still,  
The Lord hath need of thee.

### ADDRESSES.

A. C. Bryan, West Oakland, Alameda Co., Cal.  
John T. Davies, care J. R. Gibbs, Duke street, Morriston,  
Wales.  
Joseph R. Lambert, Woodbine, Harrison Co., Iowa.  
Jason W. Briggs, Box 50, Plano, Kendall Co., Ill.

### The "Pilgrim's Progress."

*In the Similitude of Actual Life in the Nineteenth Century.*

[Continued from Page 223.]

Pilgrim being bewildered in the confusion of many roads, all claiming to be the right one leading to the better country, was at a stand to decide which one to take. Passing by several he stopped at one named Methodist, and listened some time to one of the inviters who was discoursing about the better country, and how that ere long fire and brimstone would rain down on this land to destroy it, and all who were in it, and that it made no particular difference which road any took, for they all led to the same country; and as he described this better country in such glowing terms, that is the enjoyment that there was no sorrow, no sin, no death, etc., and as he dwelt so much on the awful misery in the prison of torment, that all who did not go on pilgrimage to the better land, would be cast into it, and there have to remain through time, without end. Whereupon Pilgrim with a number of others through fear and excitement started on that road named Methodist, and experienced "great joy" as they journeyed on, singing about a land of bliss "beyond the bounds of time and space;" and Pilgrim became so exultant, that he fell to running, and from that he tried to fly, but his faith being insufficient and becoming suddenly exhausted he came down a sprawling on the ground, and was unable to get up for some time, for want of strength; finally, he was able to drag along with languid feelings, and as he met many going back, dissatisfied with the way, and as he noticed likewise, that the road branched out into a number of others, he began to think the idea of a better country was either an imagination or else he had took the wrong track, and being in doubt, and feeling that miserable weakness which despondent thoughts doth breed, he sit down; when at once, he thought of the guide book he had purchased; and looking into it he noticed that it was written for the comfort and learning of as many as would believe in the king of the Celestial City beyond, and who went on pilgrimage thereto; he also found that the landmarks of the way leading thither described in this guide book, and that there was but *one* road described, leading to the abode of the Great King.

Whereupon Pilgrim arose with calm feelings to make inquiry and notice landmarks, to see whether or not he was deceived in the way. He noticed one mentioned in his guide book, stated to be at the entrance, [baptism], on inquiry he was told that it was a non-essential; Pilgrim marvelled, that they who accepted the guide book to be correct, declared that this landmark was unnecessary, when it was declared in the

guide book to be the word given by the Great King himself; and that without this landmark the true way could not be seen:— (John 3 : 3.)

So Pilgrim concluded that he would return to the beginning of the many roads, and take which accorded with his guide book. Therefore, after examining the beginning of a number, he found one which claimed the landmark (baptism) to be essential at the outset of the road; so Pilgrim chose it, and it was named the Baptist way; but Pilgrim, more consistent than at the first, was diligent in searching his guide book, and to compare marks and theories advanced in it to the road he was in, and by those having charge of that way, and he found that this way lacked also, for he read in his guide book of such landmarks as laying on of hands for the gift of the Holy Ghost, a custom to be observed, a peculiar lamp to receive, to give proper light and comprehension; also he read of signs (gifts) for the benefit of all, but these he was told was no longer needed. GOOD INTENT.

### Some Reasons for Our Hope.—No. 1.

I understand it to be a privilege and duty that we should exchange our views, and give our reasons for our hope in Christ, trusting to Him who has promised to bless the weakest who will ask him in faith for assistance. I am one of the weakest, but as I have desires to be a means of some good for my fellow men, and as I am fixed in my mind to strive in the channel of right till the end of mortal life, therefore I request an interest in the prayers of all prayerful readers of the *Herald*.

We learn many proofs in favor of the existence and goodness of God; the starry heavens, the regularity of the seasons, the productions of the earth for the benefit of man and beast, are not only reasonable evidences, to cause us to believe there must be an Almighty Being whose superiority above man is beyond comparison; also that "his goodness and wonderful works unto the children of men," is indescribable, and that his love is as boundless and fathomless as the immensity of space. And we might ask, Who is there that can possibly describe or fully comprehend the depth, width, length, or height, of nobleness, love, and goodness manifested in the free offering of Jesus, to redeem a sin-cursed world?

Therefore we conclude that it cannot be otherwise, but that God is; and that of a truth, "he is a rewarder of them that diligently seek him;" and that he is full of mercy and compassion, long-suffering and kind, "without partiality, and without hypocrisy," no respecter of persons, the same now as he ever was, so that, "in every nation, he that feareth God and worketh right-

eousness is accepted of him;" and that as many as will believe in him, and obey his gospel law, and endure steadfast to the end, shall be saved, to sin, to suffer, and to die no more.

W. C. LANYON.

PLEASANTON, Iowa.

## Selections.

### Telegraph Station at Bethlehem.

A telegraph station has been established at Bethlehem, in Palestine. If the wires had been up 1,900 years ago, and the whole world connected as now in the telegraph system, the birth of the Savior would have made an intensely interesting special for some enterprising correspondent. As it is, however, that great communication which was made of old in the air by the "multitude of the heavenly host," proclaiming "Glory to God in the highest, and on earth peace, good will towards men," will never be equalled by any transmission from Bethlehem as a telegraph station. The story of the manger and the birth of the Savior is now known in all lands, and it may be that when Christ shall come the second time, and then to rule the world, Bethlehem will first witness his presence and the telegraph communicate the advent to all the people under the whole heavens.—*Dayton Weekly Journal*

### Secular Sermons in London.

In the modern history of the London pulpit there is nothing more remarkable (says the London correspondent of the *Dundee Advertiser*) than the departure from Bible and especially Gospel subjects to the incidents and occurrences of present day life. The fact is, that a London preacher who wants to be popular practically gives up the Gospel and takes to preaching politics and sociology. Let anyone look at the particular announcements which the clericals make in the newspapers, and he will see that the pulpit is rapidly following the example of the press. Sermons, like leaders, are criticisms of the events of the day, and such portions of them as deal with the truth of the Old and New Testaments are dragged in like the "moral reflections" in the *Spectator* when secular truths and the hearers of them have been exhausted. It may be strange, but it is true, that the secular sermon is the sermon which draws. The gospel sermon does not draw, and the clergy know it. Even Spurgeon, powerful preacher of the Gospel though he be, is conscious that he owes half his vast congregation to his pungent commentaries on our political and social life. Such preachers as Stopford, Brooke, Mr. Haweis, Mr. Voysey, Dr. Vaughan and many others, have long filled their churches by sermons on politics, literature, and so on.

For so doing they were called heterodox, profane, and goodness knows what else beside, but heedless of criticism they pursued their course, and they now find that the men who condemned them are now following in their footsteps. Clergymen who up till recently had left the events of the day entirely out of sight, and preached orthodox Gospel sermons to empty pews, are now preaching secular sermons to churches nearly full. All over London the pulpit for some time has been and is now thundering on politics, levees, evening parties, newspaper, business, balls, marriage, dress, books, dinners, sweethearts, and other matters with which men and women are of necessity constantly concerned. I have been watching the effect of the change with much interest, and from personal observation can testify that the new system is largely increasing the influence of the clergy.—*Western Daily Mercury, Plymouth, Eng.*

### The Oldest Human Relic.

A modern writer says that in the Etruscan Vase Room of the British Museum is to be seen the skeleton of one Pharaoh Mykerinus, decently incased in its original burial clothes, and surrounded by fragments of the coffin, whereon the name of its occupant can be easily read by Egyptologist, affording conclusive evidence that it once contained the mummy of a king who was reigning in Egypt more than a century before the time of Abraham. The proof is thus explained in *The Gentleman's Magazine*, April, 1866. About two years ago, Herr Dumichen, a German explorer of the monuments of Egypt, following up the indications pointed out by M. Mariette, a distinguished archæologist, discovered on the buried walls of the temple of Osiris, Abydos, a large tablet containing the names of the ancient Pharaohs from the time of Misraim—the grandson of Noah, and founder of the Egyptian monarchy—to that of Pharaoh Seti I., the father of the well-known Rameses the Great, including thereby the chronology of nine centuries, viz., from B. C. 2300 to B. C. 1400. This tablet, by far the most important yet discovered, has been compared to the sculptured figures of the Kings of England, at the Crystal Palace, from William the Conqueror to her Majesty Queen Victoria. Astronomical evidence, moreover, enables us to determine the time of two important epochs in the history of Egypt, one of which is connected with our present subject. Sir John Herschel has fixed the age of the great Pyramid of Ghizeh to the middle of the twenty-second century B. C. The tablet of Abydos shows that the Pharaoh whose bones we now possess, succeeded the builder of the Great Pyramid with only two intervening kings. We are,

therefore, warranted in assuming that the remains of Pharoah Mykerinus belong to the age to which we have assigned them.—*The World of Wonders.*

### How God Answers Prayer.

A poor Christian woman in Buckinghamshire—I believe near Barkhamstead—was bereaved of her husband after a long illness, and left unprovided for, the only thing of value being a large chest of tools. The husband had only just been buried, when a neighbor, bearing no good character, called on the widow, and presented a bill for work done, altogether beyond the widow's power to pay. The work, which had been done in the husband's lifetime, was paid for by him, and the bill receipted, of which the widow had a distinct recollection. It availed not for her to assert the fact. The payment of the bill was pressed again, and longing eyes cast at the chest of tools. In great distress, the widow retired up stairs to pray, for all effort to find the receipted bill was in vain. While engaged in prayer, a butterfly flew in at the open window down stairs. The widow's little child chased it until it flew behind the chest of tools. Just then the mother came in, and the child begged her to remove the box, that he might get the butterfly. The neighbor offered at once to do so; and while he was removing it from the wall, a piece of paper fell down behind, which the widow taking up, found to be the lost bill, receipted as she had said. She was overcome with praise and gratitude to God, who had answered her prayer by means of the butterfly; and even her enemy himself had discovered the missing bill.—*The Christian* (England).

### Curiosities of the English Language.

A correspondent favors *Galignani* with the following additional list of the curiosities of the English language: "Fowlers speak of a sege of herons and bitterns; a herd of swans, cranes, or curlews; a deping of sheldrakes; a spring of teals; a covert of coots; a gaggle of geese; a badelynge of ducks; a sord or sute of mallards; a muster of peacocks; a nye of pheasants; a bevy of quails; a congregation of plovers; a walk of snipes; a fall of woodcocks; a brood of hens; a building of rooks; a murmuration of starlings; an exaltation of larks; a flight of swallows; a host of sparrows; a watch of nightingales; and a charm of goldfinches."

### Golden Grains.

THE strictest justice is the greatest mercy.  
RESIGNATION is putting God between ones self and grief.  
GREATNESS of any kind has no greater foe than the habit of drinking.

We need to make the best of this world, for there is more bitter than sweet.

Men will never know us by our faith, for that is within us; they know us by our works, which are visible to them.

Silence is silver; words fitly spoken are gold; too many words are tinkling brass; how many go tinkling about all day, rather than be silent.

As a farmer needs to improve the best weather, so does the christian need to improve every season of comfort to prepare for temptation and disappointment.

If THE world seems cold to you, kindle fires to warm it! Let their comfort hide from you winters that deform it! Hearts frozen as your own to that radiance gather; You will soon forget to moan, "Ah! the cheerless weather."

If the world's a vale of tears, smile till rainbows span it; Breathe the love that life endears—clear the clouds that fan it.

Of your gladness lend a gleam unto the souls that shiver;

Show them how dark sorrow's stream—blends with hope's bright river.

Charity is placed first of all the human virtues, even ahead of faith and hope; for the reason that one possessed of this crowning glory finds faith, and hope, love, and all other attributes of a heaven-born disposition nestling about his heart like Eden's garden birds.

Advancement to perfectness is like joining links to a chain, the first link is faith, which by joining it to the second, virtue,—the first doth expand semi-circleish upward, and by joining to the link—virtue, knowledge, the chain continues to grow to a circular shape, and by joining link after link, viz., temperance, patience, godliness and brotherly kindness, we come to charity,—the binding linking of the circular chain; hence of a truth, "charity is the bond of perfectness," because it is fulness of that love and light which casts out all foolish fears, and unreasonable doubts, and despondent thoughts, and maketh them to flea away like clouds of mist before the morning sun.

W. C. L.

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# THE TRUE LATTER DAY SAINTS' HERALD.

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

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

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## Education.

Were I a learned man, I should feel greater confidence in my ability to properly set forth the blessings and beauties of education; but I could not more forcibly feel the necessity of it, nor could I so fully realize the disadvantage I now labor under through being deprived in a great measure of this inestimable boon. As I am, I look upon proper education as one of the great desideratums of life, and by no means the least of these.

The world at large seems to be waking up to its necessity, and the good and great in every land are seeking to derive means for the more speedy and effectual furtherance of the great and glorious cause.

Essential as is the knowledge of letters, useful as are the arts and sciences, I am far from considering these as all that is needed in our education. These are helps in the great work rather than the great end to be obtained. They are helps that may not be dispensed with, without our suffering loss, and it is hoped that while the world around us are seeking to clothe themselves with the powers which the knowledge of these things affords, the Saints will not be negligent nor treat with contempt the pursuit of knowledge from every proper source and every legitimate means within their reach.

Learning may be truly said to be a key for the mind, and by which it is enabled to unlock hidden treasures of knowledge; treasures of which the world could not now boast, and without which the mightiest nations of the earth would to-day be sunk in barbarity and heathen-

*Whole No. 302.*

ism. Ignorance could never have made the desert blossom as the rose, studded the face of the earth with mighty cities, whitened the ocean with the swift winged messengers of peace, commerce, and of war. It could never have built those wondrous highways of iron, with which the face of the earth is to-day checkered, and on which our products fly as with lightning speed from one end of the continent to the other. The chariots of Nahum would never have sped us from ocean to ocean seeming like torches and running like lightning. Ignorance could never have girdled the world with a belt of electricity that could flash the sweet tidings of peace, or echo the thunderings of war from one end of the earth to the other, with almost the speed of thought. Ignorance could do nothing but rust and decay, crumple into darkness and death; but intelligence can accomplish all things, overcome all obstacles, and place mankind in the spheres of excellence and glory. Who would cling to ignorance since it degrades and holds the mind and body in the bands of the worst slavery that can befall mankind! Let us seek after knowledge, it is more precious than rubies. It is better than wealth, and life would be a blank without it.

I have intimated that an education consisting only of the knowledge of letters, or united even with an understanding of the arts and sciences, is not all that is needed to enable us to fill the measure of our creation. Man has a two fold nature, spiritual and physical, and in this two fold nature are latent powers peculiar to each, intended to

answer the one grand object—the temporal and eternal well being of their possessor.

For the perfect development of those powers, both of these natures have to be cultivated, and as each is dependent on the other, if one is neglected the other must suffer loss, so also if one is overtasked, the other must be a partner in its sufferings, hence the necessity of an education that will be equally conducive to the good of mind and body. I shall not pretend to be wise enough to devise a system that will accomplish this object; but shall content myself with showing some general principles upon which all mankind should be educated.

I take it for granted that all my readers are sufficiently impressed with the necessity and importance of education, and what is written above may be looked upon as truisms, and hence superfluous; if so, please attribute it to my ignorance.

As to the period when education should commence, there may be diversity of opinion. But I remember once hearing my sainted mother saying that it should commence when the child is six months old, (of course she did not mean a literary education, but the laying of a foundation for the proper developing of the mind, training the dawning disposition, moulding its temper, cultivating the appetite, controlling its cravings, instilling into it the proper exercise of its passions, thereby preparing the way for the growth of every virtue in its young and tender mind.)

I, however, think that the dawn of life is none too soon, and in fact education does begin then, either for good or evil. It begins to become accustomed to its surroundings, whether they be good or evil. If a peevish disposition, an impatient manner of treatment is manifested by those who have immediate charge, the same is likely to be engendered in the child. Then how necessary it is that we lay a proper foundation in time! If it were not too delicate a subject we might go still further back and say the preparation for that education should begin with the parents, and this thought impresses upon my mind at

least the great necessity of self culture, or the proper controlling of our own minds and bodies, that our offspring may be pre-inclined to virtue instead of vice; health instead of sickness.

Health of body always conduces to health of mind, and *vice versa*. Hence the necessity of the infant being taught proper habits. It is vain to put the matter off until it is larger or older. If you do not begin properly, you begin improperly, (another truism), and hence are planting the seeds of disease both in body and mind; and the longer you continue that course the deeper they will be rooted; hence the task of eradicating will be the harder, and fraught with more pain and suffering to the child. I fancy I hear some one saying that it would be folly to put restraint upon so young a mind. I answer, It may be little or no restraint, the child will be in a great measure what we make him. He has no habits of his own at birth; he receives them from us; he watches our motions and imitates them as far as in his power. If our actions, our looks, and our words are pure, his will be naturally so. It is true he may crave many things he ought not to have, but a firm, kind course will soon convince him that such is not for him, and less restraint will be needed in this way, than if he were to have everything he sees in his infancy, and then in after days to be denied them. The former course will naturally lead him to obedience, contentment and patience; while the latter will render him peevish, fretful, impatient and discontented, and thus pave the way for the growth of greater evils. So much for the foundation. I am inclined to believe with Solomon, that if we "train up a child in the way he should go, when he is old he will not depart from it."

We are all aware that children are close observers, and it is from our conduct that they learn the rules that shall govern them through life. From this we learn that example is the great educator. Our precepts may pass away with the utterance, but our examples are ever before them. As we act, so will they, in a

Great measure, think and consequently act, and even when in riper years they may learn that our example was wrong, habit will have so deeply wormed it into their nature that it will be hard to forsake it, even if the disposition be not, so thoroughly warped as to destroy the will to do so. When the infant mind becomes sufficiently developed that it can receive ideas expressed in simple words; instruct him in the things of God—lead him to the great Father in heaven; tell him that all beautiful flowers, the towering trees, the green and velvet grass, the purling brook, the blue arch above, and the twinkling stars were created by this kind Father; that it was his hand that made the skipping lamb, the beautiful winged bird, the noble horse, the patient ox; in fine, all things; and when his expanding mind is led to ask its thousand questions, try to give the simplest answers you possibly can; don't grow impatient and tell him not to bother; but remember, it is your business, your duty, to educate him and to educate him rightly. Then tell him of God's love to man, of our creation, of the fall and the nature of that fall; then in gentle loving accents, tell of the redemption; the beautiful story of Messiah's birth, his love, his life, his death, his resurrection, his glorious ascension, and the means through which we are to receive the endless life purchased through his death. Portray that life in simple, truthful colors; and above all, live it, that its beauty, (so far as fallen mortal can illustrate it), may be continually before him. In this illustration will be found ample opportunity for the exercise of those divine excellencies that shone so resplendently in the life of Jesus, and which were taught by him as the precepts which are to govern our lives and render us like unto him. When you have made him thoroughly acquainted with his condition and the necessity of eternal life, lead him in the footsteps of that loving Redeemer, to the limpid stream, that like him he may bow to the divine will by being buried from the evils of the world, as one "dead unto sin," that with him he may also "arise unto newness of life," having "put off

the old man with his deeds." When this is done, he becomes entitled to the fulfillment of the promise of the Father, viz: to receive the Holy Spirit of adoption, by which he will be enabled to know that his sins are forgiven, and that God is his Father, Jesus Christ his Savior, and the Holy Ghost his teacher, and in some sense, his intercessor. From this stage he has a Teacher that will always be with him, not indeed to supersede every other teacher; but to prepare the mind still further to comprehend every principle when placed before him; help him to fathom its depths, to understand its nature, and to discriminate between right and wrong, to strengthen him to refuse the good and hate the evil. This Teacher is not to supersede the necessity of study, but to assist in it. The teachers who were inspired by this divine Spirit have themselves taught, both by example and precept, the necessity of study. Jesus said, "Search the scriptures." Solomon said, "Get wisdom, and with all thy getting, get understanding." Paul told Timothy to "Study to show himself approved unto God, a workman that needeth not to be ashamed." I am aware that this may be read, "Be careful," etc.; but to be a perfect workman he must understand his work, and in order to understand it, he must study, or he might be put to shame. The Doctrine and Covenants tells us to study the best books, etc. Hence we must teach our children the necessity of study, that they may understand, not only the earthly, but also the heavenly.

Having brought them along thus far, let us continue to teach, both by example and precept. We have taught them faith in God and in the Savior of the world, and also in the Holy Spirit; we have led them to repentance and through the waters of baptism for the remission of sins. Now let us continue to teach them all the excellencies of the gospel. Teach endurance, "He that endureth to the end shall be saved." Humility, "The humble soul God delights to bless." Patience, "In patience possess ye your souls." Meekness,

"Blessed are the meek, for they shall inherit the earth." Purity, "Blessed are the pure in heart, for they shall see God." Holiness, "Be ye holy, for I am holy;" "Without holiness no man shall see the Lord." Teach them to be peace makers, "Blessed are the peace makers, for they shall be called the children of God." Teach them to do good to all men, "Whatsoever measure ye mete to others shall be measured to you again." Instruct them in the fact that God "hath made of one blood all nations of men for to dwell on all the face of the earth," and consequently we are brethren of one great family. And do not forget to instill into the young mind the necessity of prayer, "Watch and pray lest ye enter into temptation." "Whatever ye shall ask the father in my name, believing, ye shall receive." Oh the beauty and power of prayer! It is like a wall of fire round about us to protect us from the enemy. No truly praying man can be really bad. He will shrink from the unjust deed, shudder at the thought of a foul act, and will shun a falsehood as he would the poison of asps. Then it gives him such a power with God, "The fervent prayer of a righteous man availeth much." See the thousands of examples in ancient and in latter days: I venture to say that if the whole of the human family were thus educated, the Millennium would soon be shining in all its loveliness and peace upon the whole earth, and Christ be acknowledged king over all, and sin with its attendant deadly consequences would cease to vex the souls of men any more. Then our cry is, Educate, educate; yes, educate by example as well as by precept; help them to gain a knowledge of all that is good and ennobling among men; put within their reach every means that will enable them to fill their places in the great family of man, whether as citizens, teachers, preachers, statesmen, judges, presidents, or in whatever position they may be placed; and above all, to be true and faithful subjects of God's righteous kingdom, that they may become inheritors thereof forever. Saints, if you do not educate them, some one else will. Every being receives an education for

good or for evil. The enemy of mankind has his millions of teachers who are waiting to take your children by the hand and tutor them in all the vice and corruption of the kingdom of darkness. He knows the force of example, and his emissaries are quick to place such before your children as shall lure them down to the gates of death. You have the first chance, you watch the dawning intellect and can guard it in such a manner that the enemy can have but little influence. To you is given the privilege of planting the first germs that enter the human heart; to cultivate them and bring them on to such perfection that can never be destroyed, but will bring forth fruit to the honor and glory of God. Will you do it? Or will you neglect the precious pearls that are committed to your care and leave them a prey to sin, to death and hell. Yours is the responsibility before God; the life of the child is in your hands. Shall it be a curse or a blessing to humanity? Shall it be a shining messenger of peace and good will, or shall it be a demon of hatred and strife? Shall it be a gem in your diadem, or shall it be a canker worm to your happiness in time and in eternity? The education you give it, by your life, must determine the question, unless God in his mercy snatch it as a "brand from the burning." May we all be awake to the responsibility that rests upon us, and may we properly discharge them, that no heart-burnings be ours, is the earnest prayer of

A FRIEND.

#### The True Foundation.

At the present day there is a great diversity of opinion in regard to what constitutes the true foundation of the church or kingdom of God. Thinking that a little condensed scriptural testimony might be interesting to some of the readers of the *Herald*, and which may lead some honest soul to search for further evidence on this subject, I have gathered the following from the Holy Scriptures:

In the first place, we find that the Church of Christ is compared to a per-

fect man. I understand this to mean a human being, who has two perfect eyes, ears, arms, legs, hands and feet; who has not even lost a finger or toe, and whose five senses are in a perfectly healthy condition. For proof of the above, the reader is earnestly requested to carefully read the twelfth chapter of First Corinthians. According to the 28th verse of the chapter referred to, we find that God (not man) set in the church, "apostles, prophets, teachers, miracles, healings, helps, governments, and diversities of tongues." In addition to these, the same author, (Paul), in his instruction to the Ephesian branch of the church, further says that God gave some "evangelists and pastors."

What were these officers put in the church for?

Let Paul answer. Eph. 4 : 12 :

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man."

Have we arrived unto this state of perfection spoken of by Paul? If not, we ask, in all candor and soberness, Who gave any man authority to remove any one of these officers from the church of Christ?

Awful must be the darkness, and lamentable the prejudice of that man, who reads the Bible, and cannot plainly see that the moment one of these officers, or auxiliaries, above quoted, is taken from the church, it cannot be the church of Christ!

But, for further unmistakable and unanswerable testimony on this subject, we refer all those who are seeking after light and truth, to the second chapter and twentieth verse of Ephesians, which reads as follows :

"And are built upon the foundation of apostles and prophets, Jesus Christ being the chief corner stone."

All the christian (so called) world agree that in God there is "no variability, neither shadow of turning." In this we concur. And as a proof of this, we only have to go to the Scriptures, where we find that whenever God has had a people or church upon the earth, he has

ever had what he is pleased to call prophets among other officers. Therefore, the fact that he is unchangeable, coupled with the testimony of the prophet Amos, proves beyond successful contradiction, that God will continue such officers in the church unto the end. The prophet, Amos, third chapter and second verse, says :

"Surely the Lord God will do nothing but he revealeth his secrets unto his servants, the prophets."

The last testimony we will quote on this subject, we find in I. Corinthians 3 : 11. Paul says :

"For other foundation can no man lay than that is laid, which is Jesus Christ."

This last quotation appears to us to settle the whole question. As Christ is, and was, the great Lawgiver and *perfect agent*, chosen and authorized by God himself, to set up his church and kingdom upon the earth; it follows that not Christ alone, but that *he and his works must go together; they are one and inseparable.*

The man-made preachers of the present day are telling the world to "come to Christ," "accept Christ;" that is all we have to do.

Dear reader, when you accept Christ, and do not accept and build upon the foundation he laid either in person or through his authorized agents, we fear you are deceiving yourselves, and are not building upon the true foundation.

WALTER BOHALL.

[From Harper's Magazine.]

### The Jews and their Persecutors.

BY EUGENE LAWRENCE.

[Continued from page 398.]

The Jews were the favorite victims of the Inquisition. When history shall cease to be as unreal as a fairy tale, and when crime shall no longer find its defenders, it will be related that "the gentle and virtuous" Isabella inflicted heavier woes upon the human race than Messalina or Mary Tudor.\* In 1492, in the dawn of a new civilization that

\* Mr. Prescott admits the dark stain on the queen's character.

was to overthrow at last the dark places of cruelty, and crush popes and inquisitors in a general uprising of the nation, Isabella, the foundress of the Spanish Inquisition, urged the expulsion of the Jews from Spain. No pity had she for the mothers who were to be torn from their prosperous homes to perish of hunger and thirst on the African shores, who were to leap into the blue Mediterranean to escape the insults of their captors, to see their babes die in their arms, their children sold into a fatal slavery; no compassion for the throng of learned and famous men who were to founder in crowded ships or languish with disease and starvation in a foreign land.\* It is not told that the bigoted queen ever felt any remorse for her cruel deeds, or was ever willing to soften the woes she had inflicted needlessly on the most valuable portion of her subjects. At the famous meeting when Abarbanel, the most eminent of the Jews for scholarship and virtue, begged on his knees for pity for his people from the attentive sovereigns, when he offered an immense ransom for their preservation, when even Ferdinand hesitated, it was the queen who urged the relentless enforcement of the decree, and the stern Torquemada flung on the table a crucifix. "Sell him if you will," he cried, and terrified the king into disobedience to the voice of the Church. The decree was published, and every Jew commanded to embrace Christianity or leave the realm.

Unshaken in their faith by the rage of tyrants or the malice of the people, the Israelites prepared to abandon forever their luxurious homes, their lands, and their rich possessions, and go forth once more to some distant and unknown refuge.† During the short time allowed them for their departure, the roads of Spain were filled with the emigrant throng hastening to the coast to seek a passage over the sea. They had sold their property for whatever they could obtain for it; they were permitted to

carry no gold or silver with them; but many hid money in their clothes, which was often stolen from them by prying inquisitors; some had even swallowed coins of gold. The misery of the wandering throngs, of mothers bearing their infants in their arms, of starving children and the feeble and the aged, sometimes touched the pity of their foes, and generous Christians ventured to offer them shelter or refreshment. The Jews were connected by intermarriage with the noblest families of Spain, and the great estates of its fierce hidalgos had often sprung from the dower of a Hebrew heiress. These ties were now sundered forever. At the sea-ports there were scarcely ships enough to bear away so great a multitude. It is variously estimated that from two to eight hundred thousand Jews were banished by the fatal edict. What woes they bore in their flight; how they were crowded in comfortless vessels, racked by disease, famine, pain; what insults they received; what outrages they endured, history almost refuses to relate. Nor is it possible that any large proportion of the exiles survived the dreadful flight. Many were seized by the Arabs and sold into slavery in the harems of Cario and Constantinople. Many killed themselves in despair. But the fate of Abarbanel is less painful. He embarked at Carthage with his family and the remains of his property, and found a refuge in Naples. But soon Charles VIII. invaded Italy. Abarbanel fled to Messina, and heard that his house at Naples had been sacked by the French. He was so fortunate, however, as to recover the manuscript of a commentary which he had long been composing on the Jewish law. He found an obscure retreat, and closed his life in the pursuit of those studies which in a happier period he had hopefully begun.\*

In the unparalleled sorrows of their expulsion from Spain the great disasters of the Israelites came to an end. From that period they have slowly advanced to a new and a lasting prosperity. The

\* Jost, 7. Theil. Lindo. Prescott excuses Isabella on the plea that she was intimidated by the priests; but in founding the Inquisition she had already shown her true disposition.

† Jost, vii. 83-96.

\* Jost, vii. 96, calls him Don Isak Abarbanel ein gelehrter Jude—schiffte sich mit mehreren.

most striking result of the Reformation, we are assured by their historian, is the change of feeling that has passed over all Christendom toward the Jews. The light of that knowledge which they had so sedulously kept alive through all the darkest periods of European history has at last dispelled many prejudices, softened many rude and savage races, and cultivated the sentiment of a common humanity. Men are less cruel, less selfish, farther removed from the vices of isolated barbarism, than they were four centuries ago. In no Christian land, except perhaps in some savage district of Roumania, are the chosen people followed by maledictions and cruel massacres.\* The reformers, indeed, of every age have studied and emulated the examples of Moses and the prophets. It was to chant the Psalms of David that the Huguenots fled to the deserts, that the Covenanters gathered on the bleak moors of Scotland. It was to enforce the spirit of the Decalogue that the Puritans wandered to New England. It was with the sword of Gideon that Holland met the armies of the Inquisition, and Cromwell won the liberties of Englishmen. The influence of Jewish thought is perceptible in all modern literature. With Hebraic imagery and an Oriental cast of language Milton wove into the chief of epic poems the Mosaic pictures of the fall of man. Addison and Marvel emulated the songs of David, and Pope aspired to versify the inspired visions of Isaiah. The two diverging streams of classical and of Oriental literature have blended together in the modern, and the higher conceptions of the Jewish thinkers have animated the colder taste of Western writers, have given novelty and strength to a literary culture that might otherwise have ended in a dull imitation of classic models.

Yet it must not be supposed that the Jews sprang in a moment from their depression and persecutions to a general ease and favor, or that even in the centres of the Reformation they were not without many disabilities and many

pains.\* Holland almost at the opening of its national existence offered them a secure shelter and privileges such as they had never ventured to dream of. But in many German states they were treated, even so late as 1830, with a disdainful toleration that marked the slow decay of ancient prejudices. In Protestant Frankfort they were still inclosed in their own quarter, and oppressed by ignominious laws. In Wurtemberg they formed a distinct and subject caste. The Emperor Nicholas banished many learned rabbins from Russia; and in London Jews were strictly excluded from all public offices. Many of its houses and shops by provisions of their leases could not be let to the Jews; and when it was proposed to remove all their disabilities, the English press and Parliament rang with as rude abuse of the chosen people as they had borne in the days of Richard the Lion-hearted. It was urged that the Jews were aliens and strangers; that they had merited all their woes; that it would be impious to suffer them to sit in Parliament; that the act of their elevation to the rights of men had with monstrous indecency been brought forward in Passion-week. And Macaulay, with brilliant sentences and animated logic, replied that on no other day so well as on Good-Friday could the law of universal charity be proclaimed. In the mean time the example of the United States† shamed Europe and England into humanity. The friends of freedom every where assumed the defense of the Jews. The conservative faction in church and state was every where their bitterest foe. Ten times the Liberal party in the British House of Commons by great majorities carried a bill for their enfranchisement, and ten times it was thrown out in the House of Lords.‡ The Bishop of Oxford declar-

\* In 1783, when it was proposed to naturalize Jews in England, their opponents asserted that it was an interference with the judgments of God; that it was wonderful that any Jews was permitted to live on the face of the earth, etc. See "A Candid and Impartial Examination," London, 1783, p. 10, 11. They had, however, their defenders. They were noted for their liberality even to Christian charities.

† In Catholic Maryland alone, Jost tells us, x. 2, 224, were the Jews excluded from office.

‡ Annual Register, 1858, p. 158. Lord John Russell led the defense of the Jews. The Conservative lords threw out the bills.

\* Roumania has at last taken measures to relieve the Jews.

ed that he would never suffer an enemy of the Christian faith to sit in Parliament, and Lord Derby and Sir Robert Inglis repeated the bigoted outcry. At last, in 1858, the contest ended by a species of compromise, and a Rothschild entered the legislature that for more than six centuries had never ceased to persecute his race.\*

In the same year that the Jews attained their final victory in England, the Papal Church was permitted to exercise its last act of bigotry and cruel oppression toward the race that had so often felt its unsparing hand. Restored by the arms of France to his temporal throne, the pope had revived the Inquisition in the Papal States, and ruled with a relentless tyranny over his hopeless subjects. The priestly courts of the narrow realm had begun once more to punish heresy with something of their early severity. The city of Rome, isolated from the course of modern civilization, strove to revive the principles and practices of the darkest period of its history. And the protection of imperial France, the sole support of the usurping Church, seemed to lend to Pius IX. an authority that none of his predecessors had enjoyed for centuries. Rome once more menaced Christendom with its claim of infallibility, its assumption of unlimited supremacy. The pope and the Jesuits openly boasted that the Papal Church had lost none of its prerogatives in the past, nor would part with any of its extreme usurpations in the future. One of these inherent privileges was the right to take from heretical or Jewish parents those of their children who had been baptized in the papal faith, and educate them under the care of priestly guardians. It was a claim founded upon the decisions of those barbarous councils by whose authority the Jews had been tortured or banished in Spain, the Protestants burned or buried alive in the Netherlands, and Europe covered with the disasters of endless religious wars. It was in the midst of the light of the nineteenth century that the pope and his advisers re-

solved to renew a practice that must have shocked the humanity of any age. To rob parents of their children was the strange privilege asserted and enforced by the Roman Inquisition.

A reputable Jewish family named Mortara lived happily at Bologna in the year 1858, of which the father was a successful manufacturer, and connected by a close relationship with many of the wealthier inhabitants of the place.\* One night he came late to his home, and, to his surprise and alarm, found it in possession of eight or ten servants of the Inquisition. They demanded, in the name of the chief inquisitor, to be shown all the children of the family. There were eight. They were found asleep in bed. Amidst the tears and lamentations of the mother and the calmer grief of the father, the officials selected one child, Edgar, of only seven years of age, tore him from the embraces of his parents, and carried him away weeping and terrified to the prisons of the Inquisition. The cause of this strange outrage was reluctantly told. It seems that a servant of the Mortaras, a Roman Catholic, whose character is said to have been infamous, had secretly baptized the child, as she affirmed, when it was ill of a dangerous disease. But her story was contradicted by the parents, and she seems to have been wholly unworthy of belief.† She had told the priests of what she had done, and the Church had resolved to maintain its claim to the possession of its unconscious convert. The mother, when she saw her son ravished from her, fell fainting upon the floor; the neighborhood was alarmed by the cries of the children. In the morning the boy was placed in a carriage and hurried away to Rome.

And now began the long and fruitless pursuit of their lost child by the wretched parents. They followed him to Rome; they besought the officials of the papal court to restore him to their arms; they saw Antonelli, and strove in vain to convince him by proper testimony that the servant was a profligate and a liar.

\* Mortara. *Le Droit Canon*, etc., Paris, 1858. Abbe Delacourte boldly denounced the whole affair.

† This was the statement of the parents, and was probably true.

\* Annual Register, 1858, p. 160.

He refused to interfere; but they were told mockingly by the priests that if they would become Christians they might regain their child. Once the father caught a glimpse of his son in the midst of a throng of priests in a convent chapel, but when he endeavored to speak to him he was hurried away. The parents were afterward permitted to see their Edgar in the presence of his captors. The father overwhelmed him with kisses and tears; the boy seemed anxious to follow him home, but he was again hurried away to a distant convent at Alatri. Here, too, the Jewish parents followed him secretly, and again saw their child at a distance, and again they were driven away by the priests, and were even in danger of ill treatment from the fanatical populace. It was no longer safe for a Jew and Jewess in 1858 to travel far in the papal dominions.\*

But the story of the abduction of Edgar Mortara became known to all the Jews of Europe and America, and an intense resentment filled all the powerful race, who had thought for a moment that their persecutions had ceased forever. The last insult of the papal court might well seem the most cruel they had yet endured. What Jewish child was safe, what Jewish family might not suffer the fate of the Mortaras, if the power of the priests were equal to their audacity and pride? Europe rang with the remonstrances and the lamentations of the Jews. The memory of their ceaseless sorrows in the past seemed renewed with fresh bitterness. They saw once more the burnings, the tortures, and the exactions, the banishments, the robberies, of English kings and French Crusaders, the rage of Arbaes and Torquemada, and the mocking tenderness of German lords. Yet the Jews in their affliction found many defenders. The liberal press of France, England, and America denounced the cruelty of Pius IX., and even calm and enlightened Catholics denied that any such extravagant right to seize the children of heretics or unbelievers was inherent in St. Peter's chair. But the pope and the Jesuits loudly defend-

ed their act.\* The pope refused to give up the child even at the solicitations of foreign courts and powerful influence; and the *Univers* and the *Civiltà Cattolica* enlarged on the happy fate of Edgar Mortara. They pointed out that the right to seize Jewish children was one that the Church had always claimed. They asserted that the authority of the natural parent was as nothing to that of the spiritual. They assured the Jews that their involuntary convert would never be given up, and that the Church had made him its own.

The Mortaras never regained their child. Broken-hearted and reduced to comparative poverty, they fled from their insecure home in Bologna to become wanderers in distant lands. Edgar grew up in a convent, forgot his parents, and has become, it is said, a priest. The pope and the Jesuits, safe in the protection of France, mocked at the impotent rage of the Jews. The fatal insult they had inflicted upon a sensitive race seemed never to be avenged. Yet the moment of retribution at last arrived. The papacy fell into ruin while proclaiming to the world its own infallibility, and in the wreck of the French empire the pope was hurled forever from his temporal throne. It is said that of all his Italian foes, the most resolute and active have been the Jews; that the Italian press owes much of its brilliancy and vigor to the gifted offspring of the rabbinical schools, and that with keen sarcasm and unsparing ridicule the Jews have never ceased to assail the Jesuits and the priests, who still assert the right to snatch children from their parents, and exercise those repulsive acts of persecution that offend the plainest principles of humanity and of civilization.

With the fall of the papal throne and the liberation of Italy, the chosen people seem to have reached the realm of universal amity and peace; nor, unless their

\* The *Civiltà Cattolica*, on Il piccolo neofito Edgardo Mortara, denounced as heretics all who denied the pope's authority over baptized children. Lacouture, p. 3. The *Univers* was equally firm. The ultramontanes must therefore still entertain the opinion that all the children of Jews are held by their parents only on sufferance for the pope, for this was the decision of the Council of Toledo, 633. The *Univers* said it was the universal rule of the Church.

\* Le couvert de caresses, de baisers, des larmes, etc.

ancient persecutor\* should be raised amidst some wild convulsions to a new yet transient supremacy, will they ever again be forced to resume their wanderings, and fly, decimated and impoverished, from land to land. A new period is opening for them, when their prosperity and progress may atone for their past sufferings, and when, amid the gradual spread of humanity and refinement, they will be able every where to illustrate the benevolent principles of the Talmud, and join the great host of civilized men and women who are laboring to spread over all the world the reign of a divine charity.† That they have forgiven and forgotten the errors and the crimes of their misguided persecutors, that they have ever consented to add to the prosperity and cultivate the intellect of those lands where they were once treated with inhuman severity, are among the most pleasing traits of their history; that they have been teachers rather than warriors, industrious and frugal rather than the destroyers of the products of human labor, is their rare praise, and one that belongs to few among their rival races. Wherever they have gone they have added to the wealth of nations, and increased the sum of human felicity. The Talmud abounds in lessons of virtue, of gentleness, of forgiveness, and of peace, many of which men have yet to learn; it enforces and defines the highest principles of progress. "Be persecuted," it teaches, "rather than persecutors." "The repentant is more honored even than the righteous." "Never," exclaims one of its teachers to his disciples, engage in prayer until you have first performed some act of charity." The most rational form of worship, it suggests, is to labor in the boundless fields of benevolence.

But the most remarkable trait in the story of the Jews is the singular devo-

tion they have already shown to mental culture, and the priceless benefits they have reaped from their sedulous care of education. This has been the potent spring of all their wonderful preservations and their indestructible energy. The school-master has saved them from the fate of Babylon and of Tyre. It was because they were educated to industry, neatness, docility, and order that they survived the persecution of priests and kings, and have beheld the destruction of all their foes. While papal Rome left all the world in ignorance, and has ever opposed the progress of knowledge in every land, while under its barbarous rule Italy, Spain, and France were left with a debased population, of whom not one-third could read and write, the prey of a corrupt nobility and of immoral courts, the Jews have always set the example of a general education. While in Europe and America the papal Church is everywhere denouncing the cause of public instruction, the Jews have always been the firmest of its defenders. In our own country the common-school system has no more strenuous supporters than the disciples of the Talmud, and no bitterer foes than that uncultivated Church which would snatch children from their parents and hold them in perpetual barbarism.\* Nor is the condition of the two contending powers un instructive. The Papal Church is perishing amidst the ignorance in which it has labored to envelop itself; the Hebrew race is entering anew upon an unimpeded progress. The lesson of the Jewish story, indeed, is that education alone can preserve the permanence of races, and that the perpetuation of nations and of institutions rests upon the intellectual cultivation of the people; that the school-house is more potent than fleets and armies, and that the school-master is the modern king.

\* I must not be thought to include the more intelligent and patriotic Roman Catholics in the ranks of the Jewish persecutors, or the enemies of free education, but their influence seems not yet felt in their Church.

† Few have read without interest or delight the essay on the Talmud by the lamented Deutsch, whose learning and genius have thrown new lustre on his gifted race, whose early death has left no common void in the ranks of scholarship.

\* The *New Era*, the Jewish magazine of New York, has afforded one of the best defenses (June-October, 1873) of our common schools, and rebukes with vigor the Roman Catholic priests, who are laboring to destroy the foundations of American progress. It is no un instructive spectacle to study the struggle between the persecutors and the persecuted in our midst; to observe how steadily the latter adhere to the cause of knowledge, how fiercely the former assail it.

### The Itinerant Ministry.

Brethren, bear with me; it is with no captious spirit that I pen the present article, but with a desire to do you good, and preserve the honor, integrity and good character of the Church of which we are members. There are many, perhaps, who are contemplating taking missions. It is to such I address myself. First, then, I ask what is their motive? For, be assured that the great Dispenser of rewards will consider the motives that have actuated our lives. A deed, however good in itself, will not meet with his approval if it has been performed with an evil motive and a base end in view. On the other hand, if a wrong step has been taken in ignorance, and with a good motive, the motive will extenuate the guilt, and his mercy will plead for the offender. To preach the gospel is good; it is one of the highest and holiest callings that a man can be engaged in; the messengers of God to man; the herald of mercy; the promulgators of the divine will. Yet it is possible for a man to engage in this work with impure motives; or, in other words, to run before they are sent. They may think the life of a traveling minister an easy one, and being desirous to shirk the duty of providing for themselves or families by manual labor, they seek to be maintained by the Church, or by those who may be imposed upon by them. If such is your motive, let me tell you, you have no part or lot in the matter. God has sent none such; such seek to be hirelings, caring nothing for the flock, and are only desirous of clothing yourselves with the fleece. The Church has been cursed with too many of such a stamp; such had better take a back seat, repent of their sins, and seek to be purified by a life of righteousness, through the cleansing blood of a self-sacrificing Redeemer. Again, such may be industrious, but may have a burning thirst for fame, and may be inspired with a motive of writing their names in blazing letters among the eloquent ones of the earth. To such I would say, "Thou savourest not the things that be of God, but of man." "Him that hon-

oreth me I will honor," is the fiat of the Holy One. Such are unfit to be trusted with the oracles of God, for the motive that actuates them to preach will lead them to pervert the sacred truths, in order to render themselves popular in the eyes of their fellows. Moreover such will be so full of vanity, and of their own imaginary greatness, that the honor and glory of God will find no place in their foolish hearts. The salvation of souls will be the last of their thoughts. There is no place in the holy ministry of God that such are called to fill. Go and learn of the humble Nazarene, and like him, lose sight of self in view of the mercy, majesty and glory of God, in the welfare of the souls of the sin-cursed and down-trodden world. Then his word may be as fire in their bones, and they may be impelled to declare it purely for their salvation and his eternal glory.

It may be that such feel lonely, and as it is not good for man to be alone, they may think that a place in the traveling ministry will bring them in contact with some lovely daughters of Eve, that may choose to accept them as their companions. Such may think their position as Elders will give them a winning influence; and after having obtained the object of their search, they would then retire to enjoy her charms and society. This perversion of the holy calling will only bring upon their devoted (?) heads, disappointment and the vials of divine wrath; for by so doing, they take the holy name of God upon their lips and his priesthood upon their heads for another purpose than that intended by the great Lawgiver, who has declared that he "will not hold him guiltless that taketh his name in vain."

Other evil motives might be named, but these shall suffice at the present. Let me ask such to examine their hearts, and be sure they are actuated by pure and upright motives. Let such be sure that the glory of God, in the salvation of souls, is *the one motive* that impels them to take the sacred calling of God's minister upon themselves. "Be not de-

ceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, he shall of the Spirit reap life everlasting." Men who come into the ministry with motives like the above, or with any motive other than the glory of God, are among those who hold the truth in unrighteousness, fitly described by Jude, as "wantering stars," "clouds without water," and "who turn the grace of God into lasciviousness, whose judgment now of a long time lingereth not, and their destruction slumbereth not." From such turn away.

INQUISITOR.

### The "One Faith;"

OR, THE GOSPEL—WHAT IS IT?

[Continued from page 390.]

This Spirit of God, (the author, so to speak, of the offices and gifts of the church); is also the "rock" upon which Jesus declared that he would build his church.

He inquires of his disciples, "Whom do men say that I, the Son of Man, am?" and was answered, "Some say thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." He further asked, "But whom say ye that I am?" And Peter answered, "Thou art the Christ, the Son of the living God." Then Christ declared that Peter was "blessed," and give the reason, "For flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The preposition "for" is emphasized by us to show the reason *why* he was "blessed," and that is that the Father *revealed* the truth just witnessed to by Peter, and that it was not merely *faith*, much less *opinion*, that Peter held. It was not something he accurately *guessed* at, but it was a demonstrated truth; it was *revealed*, manifested, unfolded to his understanding, and probably to his sight, in a vision; (like as Stephen saw heaven open, and Jesus standing at the right hand of God). So then, by a revelation of the true character of Christ, Peter *knew* him to

be the Messiah, the Christ, the Son of the living God; his blessing consisted in receiving a revelation from God; or the knowledge of a great and fundamental truth, by *revelation*. This is further shown to be the case by the statement of Paul, that "No man can say that Jesus is the Lord but by the Holy Ghost;" or, as we view it, no man can say that he knows Jesus to be the Lord but by the Holy Ghost; for though men who do not claim to possess the Spirit, can say this, (as a simple utterance of words), yet none can say that they know it as a fact, but by the revelation or teaching of the Spirit of God. Jesus said "the world" knew him not; and further, that:

"No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."—Matt. 11 : 27.

Thus it is evident that no man can know either the Father or the Son without a revelation. Therefore, the Father, who alone knew the Son, revealed him unto Peter.

Jesus further said:

"And I say also unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it."—Matt. 16 : 18.

Peter is not a rock, but simply a stone, or a fragment of a rock. The word used is, in the Greek, Petros; and the word translated "rock" is Petra. Petros is a little rock—a fragment of *the rock*. Jesus further says, "And the gates of hell shall not prevail against it." The word "it," is a pronoun of the neuter gender, and therefore cannot refer to Peter, who is of course masculine. And if he were the one referred to as being the rock upon which the church was to be built, Jesus would have said that the gates of hell (whether they are *death*, or wicked men, or wicked powers) "shall not prevail against *you*," because he addressed him personally; or if he was speaking of Peter, he would have used the pronoun "him." If he was speaking of the church, he would not have said "it," but "her," as would be appropriate, for the church is the "bride, the Lamb's wife," a "chaste virgin," as Paul calls her.

But he says the gates of hell shall not prevail against "it;" *i.e.* against the "Rock." Death prevailed against Peter, and so did the powers of darkness and wicked men. And against the church "death" prevailed, and also wicked influences; first in destroying, and afterwards in amalgamating with, or marrying the church, as took place in the days of Constantine the Great. But against the "rock" of revelation; or the principle and fact of divine inspiration of the Spirit, the gates of hell never have prevailed, and never can prevail.

Upon *this* rock Christ did indeed build his church, and composed it of apostles, prophets, teachers, evangelists, pastors, gifts of healing, gifts of miracles, divers kinds of tongues, etc.; and these officers, powers, and blessings, are the gifts of the Spirit, given by the Savior. I. Cor. xii.; Eph. iv. By this principle Paul received his call to the Apostolic office. (Compare Acts 13 : 2-4 with Acts 14 : 4, 14). And by it he received and understood the gospel, for he said :

"I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Gal. 1 : 12.

To whom is the gift of the Holy Spirit promised?

We answer, first, That it was not given to the world, or to the unregenerate.

"And I will pray the Father, and he will give you another Comforter, and he shall abide with you forever, even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him."—John 15 : 26.

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned."—I. Cor. 2 : 14.

"And the disciples came and said unto him, Why speakest thou to them in parables? He answered and said unto them, Because it is given you to know the mysteries of the kingdom of heaven, but to them it is not given."—Matt. 13 : 10, 11.

Second, That it is given to the believers; or to the baptized believers rather.

"I indeed baptize you with water; but he shall baptize you with the Holy Ghost."—Mark 1 : 8.

"John truly baptized with water; but ye

shall be baptized with the Holy Ghost not many days hence."—Acts 1 : 5.

"Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2 : 38.

"But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. \* \* \* Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands upon them, and they received the Holy Ghost."—Acts 8 : 13-17.

"Have ye received the Holy Ghost since ye believed?"—Acts 19 : 2.

Not, "Have ye received the Holy Ghost by which ye were enabled to believe?" but "*since* ye believed."

"And when they heard this, they were baptized in the name of the Lord Jesus. And when Paul laid his hands upon them, the Holy Ghost came upon them."—19 : 5, 6.

"In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise."—Eph. 1 : 13.

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father."—Gal. 4 : 6.

THE REMISSION OF SINS is a reward promised to them who diligently seek the Lord. Jesus declared :

"That repentance and remission sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24 : 47.

"To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins."—Acts 10 : 43.

God, through Christ, forgives sins. The act of forgiveness is God's; but the exercise of this mercy (or act of God) is conditional; that is, there are certain acts to be performed by man; certain conditions and terms to be complied with, in consideration of which, God promises remission of sins. Sufficient argument has been offered to prove that *faith* in certain truths; namely, in the gospel of the kingdom of God, and in the name of Jesus Christ, is essential; but *faith alone*

will not justify any one, nor secure the forgiveness of sins; for if it will, then all men's sins are forgiven who believe these things. And although human creeds declare that, "Justification by faith only is a very wholesome doctrine, and very full of comfort," yet an inspired apostle declares:

"Ye see then how that by works a man is justified, and not by faith only."—Jas. 2: 24.

Also that:

"Faith without works is dead."—vs. 20.

Men are required to do something to procure remission of sins, and to obtain an inheritance in the celestial kingdom of God, for Jesus says:

"Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7: 21.

To do the will of God is to obey his commandments; is to honor, and observe his ordinances. Jesus says:

"Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man who built his house on the sand."—Matt. 7: 26.

"But be ye doers of the word, and not hearers only, deceiving your own selves."—Jas 1: 22.

The Lord recognized the necessity of men doing something toward saving themselves. When he answered Paul's question, "Lord, what wilt thou have me to do?" he said, "Arise, and go into the city, and it shall be told thee what thou must do."—Acts 9: 6.

God devised a scheme or plan for saving man, and he has made the way open for man's escape from the consequences of sin, by sending his only begotten Son into the world to make an atonement by shedding his blood; "for without the shedding of blood there is no remission." The plan God has revealed through his Son, consists of facts, past and present; truths to be demonstrated; of blessings promised; and of conditions by which these blessings may be realized; but God will not do his own part of the work of human redemption, and man's part also. He nowhere promises to act for man in believing; nor in repenting; nor in obeying any of his own commandments to man; but other-

wise he threatens condemnation to all who, having learned his will, do not believe and obey it. He has given the farmer the soil and the seed; and he promises the rain, the sunshine, and the dew; but, will he also come down from heaven and plow, and sow, and cultivate, and gather the harvest? Who believes it, or will risk it? Yet we have the cry from uninspired, and unwise teachers, "Only believe!" "You can't do anything!" "Doing is deadly thing!" "Cease doing!" etc., etc., and these in the face of the direct and divine command to the contrary; for salvation is only promised to those who do his righteous will; only to those who do not get "weary in well doing." These are exhorted to "work out" their "own salvation with fear and trembling." We would ask, What was Saul commanded to do, in fulfillment of the promise that it should be told what he "must do?" In ascertaining this, we will learn that repentance and baptism are taught, as a means to the end of obtaining remission of sins.

#### REPENTANCE AND BAPTISM FOR THE REMISSION OF SINS.

After the promise made to penitent, believing Saul, that he should be told what he must do; the Lord appeared to Ananias, a disciple, and commanded him to go to Saul. He did so, and Paul affirms that what Ananias told him to do, was to

"Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22: 16.

His faith in Christ, and his repentance, are clearly indicated in his question, "Lord, what wilt thou have me to do?" He was not told to do what he had already done, but to take the next necessary step, or to do that which he had not done.

Peter shows that baptism is essential to the forgiveness of sins:

"Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins."—Acts 2: 38.

He further says that in the "like figure" that the ark saved Noah and his family, "baptism doth also now save us."

I. Pet. 3 : 20. The ark saved Noah from a temporal death, because in building it just as he was commanded, and in trusting himself therein for salvation, he exhibited his *faith and obedience*, and for these he was saved through the ark.

Upon the same principle, *i.e.* faith and obedience, the Israelites were saved from death, by sprinkling the blood of a lamb upon their door posts and lintels, when the destroying angel passed over Egypt. And the same by which they were saved from the deadly bite of the fiery flying serpents, by looking upon the brazen serpent erected on a pole, or that if they did look they should live; but to do this and more, for they *must look*; and to do this requires effort, action, doing. So of the anti-type Christ, it is not only to believe that he is a Savior from the effects of the sting of sin; and that through him is deliverance or salvation, but it is to look, or to obey; to do as he commands. Upon this principle Naaman, the Syrian leper, was healed by dipping seven times in the river Jordan. Faith and obedience, not the medical virtues of the river Jordan, nor the particular virtue of dipping "seven times," cured him. So baptism secures the remission of sins repented of, through faith in Christ, and by obedience to him. Naaman might have said, "I fully believe Elisha to be a prophet of God, and if I obey his command I will be healed." Yet if he did not obey, what profit would his faith have been? Just so unavailing will be the faith of a man who believes that God is a "rewarder of them that diligently seek him," and yet does not diligently seek him. To seek God certainly requires effort; in other words, it will be *doing* something.

John the Baptist taught that baptism was connected with remission of sins. He was sent to give

"Knowledge of salvation unto his people by the remission of sins."—Luke 1 : 77.

In what way did he give knowledge of salvation by the remission of sins? Certainly in no other way than that salvation would follow the remission of sins. And what did he teach and en-

force as conditions of this remission?

"And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."—Luke 3 : 3; Mark 1 : 4.

"And there went out to him all the land of Judea, and they of Jerusalem, and were baptized of him in the river Jordan, confessing their sins."—Mark 1 : 5.

They confessed that they were sinners; not that they had been converted or had "experienced religion;" or were "born of the Holy Ghost." They could not have expected nor enjoyed the Holy Spirit, for John taught the baptism of the Spirit to be an after consideration; to be bestowed by him who should come after him, *i.e.*, Christ, who never began his work until John was put in prison, and ended his mission. (Mark 1 : 4). And the Holy Spirit was not given till Jesus was glorified—or till after his ascension. (John 7 : 39; 16 : 7; Acts 1 : 5, 8; 11 : 1-4). Jesus taught the baptism or birth of water to precede the birth of the Spirit. (John 3 : 5).

Although baptism is immersion; and a baptized person is an immersed person; yet simple immersion is not baptism. If it is, then all persons who get immersed are baptized, whether they fall off a bridge or out of a boat, or when they bathe, or in any other way get immersed or plunged in, or put under the water. Therefore, to constitute a baptism, something else than the mere immersion is required, and that is :

1st.—The object to be attained. This we have shown to be the remission of sins, but it is, so to speak, also a marriage ceremony; an act whereby we are united to Christ, wherein we, as Paul says, "Put on Christ." (Gal. 3 : 27; Rom. 6 : 3). If Christ is put on, (*i.e.* his name and character are assumed), in baptism, how can it be that he is put on prior to baptism, and in some other manner? If parties are in Christ before, and without baptism, how came it to be taught as the means to that end? When men are admitted into an house, or society, or association, it is supposable that they are outside thereof prior to their admission. If baptism be the means, or the door of entrance into Christ, then

none are in him unless they go through the door, and, that it is the door, Paul proves when he says:

"For as many of you as have been baptized into Christ have put on Christ."

If a man in any sense puts on Christ, he enters into him; whether it be in the sense that we put on a garment, or enter a house; whether we join an association, or fraternity, and assume the name and character thereof, and become governed by the principles of the same.

But further: If baptism is something more than the mere act of immersion, it must be that it is not only for the remission of sins and for putting on Christ, but an *official* act, *i. e.*, must be performed by an officer or a representative of the government and kingdom of God. In all associations of a fraternal, beneficial character, wherein mental, moral, physical, or pecuniary benefits are pledged, upon condition of allegiance to the principles or laws governing said order or association, the stranger or alien must be admitted by duly authorized and empowered representatives of the order, association or government. Christ and his church are an association as intimately related as a head is to a body; for he is the "head" "of the church," which is "his body;" and that which is attached to the head, is connected with the whole organization.

T. W. SMITH.

[CONCLUDED IN OUR NEXT.]

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## The Herald.

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JOSEPH SMITH, EDITOR.

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Plano, Ill., July 15, 1874.

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WHEN we last wrote respecting Br. David H. Smith's health, we were in receipt of comforting and assuring letters; since then, we have been troubled again by a partial relapse in his malady that dims our assurances. We have visited him and find him much disturbed mentally, as well as bodily, but hope that continued freedom from labor may reinstate him altogether. As our co-laborer in the work we miss his cheering voice and pleasant counsels; and our

constant prayer is that he may soon be permitted to resume his ministerial duties.

In our visit to Nauvoo we had the pleasure of attending a Two Day's Meeting at the Rock Creek Branch, ten miles east of Nauvoo, Br. John H. Lake having charge. We met brethren from Pilot Grove and Elvaston, Brn. Wallace, Wells, Phelps and others from the latter place; Brn. Salisbury, Dorothy and others from the former. During the meeting Brn. John H. Lake and Daniel Lambert addressed the people assembled. The neighborhood was well represented. Several of Br. Richard Lambert's family, and of Brn. John and William Stevenson's family, Father Thomas Pitt and family, and Br. Walter Head and a host of others were present. Br. David accompanied us and seemed to enjoy the meetings, though he was quite wearied at the close. He took no part, only as a listener, now and then joining the singing.

It was a cheering sight to see so large a number present where, but a few years ago, it was hard work to get only a small gathering to hear.

Those patriarchs, Brn. Thomas Pitt and John Alston, who have remained right there in Rock Creek township ever since the Saints left the county, now begin to reap the benefit of steadfast faith. Br. Alston bore a faithful testimony. So also did Br. Thomas Revel of Nauvoo, Srs. Newberry and Borley of Montrose, Iowa. The first to bear a testimony at the opening of the meeting among the sisters was a young sister of the Montrose Branch, Sr. Braddock. With candor she talked to the Saints about the shortness of the time left to labor for the cause.

We were blessed, thanks to the Lord of Hosts for his mercies. How happy are they who can, like one of old, say, "I will trust him though he slay me."

The work in and through Hancock County shows an increasing desire on the part of the people to hear. Br. Daniel F. Lambert has spoken in the Pilot Grove neighborhood, at different places, all the season, so far. Br. John H. Lake is in the field doing the best that he can. If these brethren are properly sustained they will do much good.

Sr. Miller, of Nauvoo, Illinois, would be pleased to receive information of the whereabouts of her husband, Hans Miller. He is a Dane, and came to Nauvoo from California, remained at Nauvoo for some years and left his family a little over a year ago, for the West, as is supposed, since which time he has not been heard from by her.

Those who have sent queries to the office for answers will please be patient; we are not always in the mood to answer questions.

Br. Blair was at last advices at St. Louis, on his way to Indiana and Southern Ohio. He expects to follow up the labors of Br. T. W. Smith at Amanda, Butler County.

WERE we seriously inclined to be disturbed by croakers and fault-finders, there would be ample room for the exercise of our fears. There is so much that time in passing has left behind, which memory paints in glowing tints, that the present, with its serious colors is sadly obscured and dim. The mind given to retrospectively reverie exclaims: What have we left that is like the past was?

Among the things of the past which are of frequent comparison with the present is the doctrine of the Church.

Memory, with some, is busy in contemplating the glorious teaching of the Elders when the Church was in its glory. And while memory looks upon these teachings, the sober clad truths of to day seem threadbare and worn. The power, too, that used to attend the Church, is faithfully depicted; and seen through the rain mist of tears and sorrow rising for the pain and grief that many have endured, this power is surrounded by a halo of glory that makes the achievements of the present appear spiritless and dead.

One of the doctrines which memory brings to the front out of the teaching of the past, is the doctrine of "Baptism for the Dead." It was, says memory, taught and practiced by the Church under the first Joseph—where is this glorious principle now? We no longer hear it taught.

Another of the doctrines which demands from memory a place among the things of the once present, but now past, is that of

the "Endowment." Where is the teacher of the "Endowment?" We hear no more about the endowments.

Again; "The Gathering," the gathering of the Saints of the Most High, to be taught in all the wisdom of the Law. What about this glorious principle? When! when, shall we be gathered? The building of a Temple in which the Lord's people may worship, is a part of the gathering; but we hear nothing about the building up of a temple. And so memory pines and complains, as one by one, like ghosts unbidden at the feast, these doctrines obtrude themselves clothed in the purple and fine linen of recollection.

We may have but little to write about these doctrines at present; and possibly, what little we may write will not fall pleasantly upon some of the many who shall read. Taking them up in reverse order, we consider the Gathering first.

The Gathering has never been forgotten, ignored, nor denied by the Reorganization, as a doctrine; but some of the habiliments in which the doctrine has been clothed in the past, have been made sadly the worse for wear and long usage; for instance, it was once supposed that gathering to Zion would fit a man to dwell in Zion; *i. e.*, would make him pure in heart; whereas, the truth is, a man should be fitted to dwell in Zion before he enters the holy precincts; if he goes into the city before he is fitted to dwell and abide there, he must necessarily remove thence, for he will not be permitted to remain there.

Again; the Gathering is a secondary, not a primary principle of the gospel; and has its first application as against spiritual Babylon, "Come out of her, O ye, my people." "Seek to build up the kingdom of God and establish his righteousness, and all other things shall be added unto you."

These two considerations point clearly to this conclusion; that a complete preparation to gather is needful to be made before any one may safely go up to Zion. However, on this point we further state, that if any man thinks we are too slow, or too remiss, or too sinful to properly appreciate and teach the gathering, and he chooses to go where he anticipates the temporal se-

curity will be found, let him go on in peace, make his home in Zion, and prove himself an acceptable citizen of God's spiritual kingdom there. But if he be inclined to fret, fume, and make himself and others unhappy and distressed, he will find no peace there; but will take with him his own sources of grief and disappointment.

The principle of the gathering is to us a great and sacred one, and we hope to be found worthy by the One, infinite and holy, to inherit a place with the redeemed and sanctified "through the gospel."

When the temple at Kirtland was built, the Church had few more, perhaps, in number, than the Reorganization has; but the building was not what *the temple* will be, which the Church looks forward to; but the Church that built the one at Nauvoo was over one hundred thousand strong, and that building was not such an one as it is supposed *the temple is* to be.

What the development of the immediate future will bring in connection with, or in relation to the subjects we have here presented, we are not prepared to say.

The Endowment. What is it? Whence is it? It is from God, and is to be an added blessing of life. No man commands it; and no man is worthy of it, who steels his heart against the influences of peace, or covers his soul from the demands God chooses to make upon him. The man who watches, and waits to see whether his neighbor in the gospel bonds will sanctify himself through obedience ere he obeys, will never prove the riches of an endowment from God. "Try me, and see if I will not pour you out a blessing," says he from whom this endowment is to come. The man who tries him, and finds that God fails in his promise, is the one to chide and growl; but he who obeys and receives the blessing, will find his bitterness of Spirit overcome by the sweetness of the bond that binds him to his Lord. Whether or not this endowment is to be given through some man, as a minister for God, whoever is found worthy to receive will not lack; and he who is not worthy should strive to improve till he is. We believe in an endowment from God; and that he will in his own time and way order, or confer it.

The building of a Temple in which to receive the endowment we presume will be undertaken as heretofore upon a command, or at least a word of permission. With this lacking, we have no disposition to share in the miseries that must inevitably ensue an attempt to assimilate the human material requisite; for temples among men, in which to worship God, are not built without hands; nor are hands willing, unless they are moved by willing hearts. An unregenerate, unpurified heart would scarcely be prepared to abide the sacrifice requisite to build a temple. A place of worship we may build, and we trust we shall; but a temple we shall wait for the approval of the Spirit.

Further, in connection with the gathering and the building of a temple, we can only add, that when wisdom, or the spirit of peace that shall reign in the bosoms of the Saints, or the Spirit shall demand the effort, we are ready to undertake, so far as it shall devolve upon us, any duty connected therewith; but the urgings of ambition; the whisperings of pride; the zeal of hasty counsel, and the murmurings of discontent are far too friable building materials for such a work as lies before us.

For the Doctrine of the Baptism for the Dead, we have only this to write; it was by permission, as we learn from the history, performed in the river, until the font should be prepared. The font and the temple which covered it are gone, not a stone remains unturned; the stranger cultivates the soil over the places where the corner stones were laid; and when memory paints in resplendent hues the rising light of this glorious doctrine, the mind should also remember how sadly sombre and dark are the clouds lying heavily over the horizon where this light was quenched; "You shall be rejected with your dead, saith the Lord your God."

The practice of "Baptizing for the Dead" was made a part of the practice of the Church, only after years of suffering and toil; was not taught nor practiced until a place of rest was supposed to have been found; does not add to, nor diminish the promises made to the believer in the gospel proclamation; and while it was permit-

ted, was of so particular forms in its observance, that a settled place, and only one, was essential to the keeping of the records of baptism. Indeed, so closely was this privilege guarded, it would seem necessary that those who were baptized for the dead should live so nearly in accord with the spirits in the better land, that there should be revelation of a desire that the living should personate for the dead. If any one supposes that an indiscriminate and careless administration, either in officer or candidate, would answer the end of this complicated theory, he certainly mistakes the ordinance and its effects.

Baptism for the dead is not commanded in the gospel; it is at best only permitted, was so by special permission, and we presume that should we ultimately prove worthy, it may be again permitted.

In conclusion on this subject, let those who are most anxious for the reinstating of the doctrine and practice of baptizing for the dead remember, that there is but little of direct scriptural proof that can be adduced in support of the doctrine; and that left mainly to the direct institution of it among the Saints, we must be fully prepared to meet all the consequences attendant upon its introduction, or we shall rue the mooting of the subject. The fact that it was taught by the Elders is not sufficient proof to satisfy cavillers, and hence we should prefer to wait the proper time for its ministrations.

Men should live in the present, and by the past, both good and evil, learn how to live. The glory departed, however much it may glow in the memory, will not satisfy the greed of the exacting mind. The power once held by the Church, if grander, or more enlarged, or of a better supernatural character, could only have resulted from a better and more correct life, and could never have resulted from the simple fact that these doctrines herein spoken of were taught.

There is in connection with these things, something which memory brings as a correlative adjunct to the glorious teaching of the Elders, and the principles we have named, and which some unfavorably contrast with the present, and that is the readi-

ness and sincere heartiness with which the Saints received the teaching of the Elders. Without questionings and doubtings, trustful and obedient, almost worshipful of their teachers, the great mass of the Saints were prepared to receive and act upon what their chief men taught them. This will, in some extent, account for a part of the changed conditions, if there be so much change as some would have us suppose. If the same watchful, mistrustful, suspicious questioning had attended the leaders of the Church in the day which memory paints so vividly to some, with which these same men surround the acts and teaching of the leaders of the Church in the present, there would be no halo of glory flung over the past. Sober, candid thought, and the study how to live, must unfix the gilded idols, dispel the mist, and the present, with what is real and tangible, will show just as brightly for the salvation of men as the past has ever done.

BRO. T. E. LLOYD, writing from Newton, Iowa, says:

"Stephen Post and George Robinson were here two or three days in the early part of this month. They are on their way to the British Possessions, north of Minnesota. It may be news to you that they are going to locate thither; from the north a "great army" will come forth. They are now on a mission; Robinson is one of the Twelve; (Sidney Rigdon's). He belonged to the Church in Canada. Stephen is circulating the Appeal and a work of his own on Priesthood. One of the aims of their tracts seems to be to blacken your father's house. He denies being associated with Strang, but says he had a brother, Warren, that was; that he was only on a visit to attend Conference. In Michigan I was told that he was one of his witnesses; at least there was one Stephen Post, also a Warren Post. I would like to know for a certainty concerning this matter. It would do as a good expose, for that seems to be his aim. He talks all the evil about leading men that he can hear of."

BRO. D. S. CRAWLEY, writing from Newtonia, Mo., July 4th, says:

"I have done considerable preaching through this part of the country since last Conference—met considerable opposition—have baptized since last report, all heads of families. There could be a great work done here I think, if preaching could be

kept up. There are three families of Saints here. Any of the brethren that have no families, would find a fine field for labor here; the people are very friendly and treat an Elder well."

THE *Salt Lake Herald* of July 4th, thus eulogises Mr. Cannon, Delegate to Congress for Utah. How does the expression, "People's enemies," apply?

"We congratulate our Delegate on the victories he has won over the people's enemies in the National Congress, and welcome him back to his home and friends. He returns in excellent health and spirits."

Bro. J. H. Hanson, writing from Farmington, Ky., under date of June 26th, says:

"We are getting on very well. The weather is warm, we do not preach now, only on Sundays, but will prepare to speak oftener as soon as practicable."

BR. ALEX. H. SMITH was at Carson City, Nevada, July 1st. He thinks some good will result from his visit to Nevada; good reports were being received from California, to which field he expected to return soon. He hoped to be able to bring up a good report to Conference.

Br. John S. Patterson arrived home at Kewanee, Illinois, from England, on the 2d instant, after an absence of two years. He reports a fine passage from Liverpool, good health, and as being in the spirit of the work. We welcome him to our midst. May his zeal and usefulness never grow less.

Br. John Carmichael, President of San Benito Branch, San Benito Co., California, under date of June 23rd, informs us that the account of "Mormonism in Monterey County," published originally in the *Alta Californian*, and reproduced in the *Herald* of June 15th, was a garbled and grossly perverted account of the successful labors of Elders D. S. Mills, J. R. Cook, and others of the Reorganized Church, in that region of country; and that the brethren did a good work there. Following their labors a minister of the "Christian" order held a few meetings, in the course of which he ignorantly or wilfully misrepresented us in our faith and preaching, and when invited to public discussion, left the neigh-

borhood. Success continually attend the labors of those brethren.

Br. H. A. Stebbins, Church Recorder, has removed his office to Sandwich, Illinois, where letters and reports may be sent to him; also letters for him as Secretary of the First Quorum of Elders and of the Order of Enoch.

The next Quarterly Conference of the Spring River District will convene with Columbus Branch, Cherokee County, Kansas, on August 21st, instead of the first, as published in *Herald* of June 15th.

Bro. John T. Patten, of Rudd, twelve miles west of Charles City, Floyd Co., Iowa, would like to have some Elder come that way and preach for the people there.

Br. M. B. Williams, of Middletown, Ohio, writes encouragingly of the Branch there.

## Correspondence.

AFFOLTEN a | ct., Zurich,  
June 15th, 1874.

Dear Brother Joseph:—In reading the *Herald* for June 1st, which I received a few hours ago, I became impressed to write you some of my thoughts. The *Herald* is a real comfort to me, and a light for my sojourn; it is a balm and a precious comforter to me in this dark benighted land. My heart is soft and melting, and my tears are rolling heavy over my cheeks in thanks to my heavenly Father for the blessings he bestows upon his children; especially when I read the news of the Elders of Israel, how the work is spreading everywhere, especially in the far West, in the land where Zion will be established; but on the other hand, sorrow and grief are sometimes near overwhelming me, when I consider my own circumstances, how little I can do for the great cause; how the enemy is trying to close me up on every side, in influencing the people not to hear me, and harden and chill their hearts against the gospel; it is a very seldom case, to bring one to the point, that will reason with me out of the scriptures, or that the words of the gospel will touch his heart. The people here are greatly increasing in abomination, wickedness and unbelief; and those reforming sects, like the Methodists and Baptists, are very careful to not converse with me out of the scriptures, lest they might find out that they are not built upon the true foundation; nevertheless, many of them consider me their friend, thinking they are right and I may be right, and in the main point we do agree; but I am not of the same mind,

the main point is to me, to obey the gospel of Christ, and not the teachings and doctrines of men.

Since I returned from Geneva I have performed mostly temporal labors in the vineyards of my brother; I generally stay with him when I am in Affolten. In fact, I could not have stayed in Switzerland without great cost, if I could not have been by him; and to do justice, that he has not to say I have eaten his bread for nothing, I have worked for him whenever he had anything for me to do, and have given him also money, from time to time, when I saw that I ought to. Br. Avondet returned thanks for both of us for the assistance we received from America through you. The last you sent come just in time, that I was then able to get me a suit of clothes; for my clothes was so worn out that I could not appear among people on the Sabbath day. A thousand thanks I return to those who were so charitable to us. May God bless them abundantly that they may receive a hundred fold.

April 8th, I baptized another person at eleven o'clock. She had a great desire to covenant with God; may his Spirit guide and protect her, that she may endure faithfully to the last and receive her crown.

I miss very much the *Herald* for May 1st, that is the only one I have not received since I came to Switzerland; would have liked very much to see the Conference minutes. Br. Avondet and myself would like to join again and try with united labor to work for the cause. Very likely after another week's time we will try to join again; but if it is contrary to your wishes, and that we should work separately, we would like to know.

When I see the stubborn and unbelieving mind of the people, that they love darkness rather than the light, then sometimes I long to see my family, my dear wife, who sends me words of comfort from time to time, and who, without a murmur, takes her lot; and the dear little ones, who on their knees, implore their heavenly Father to bless their father in a foreign land, that he may bring souls to Christ, and return home safe. O what a difference between the children of the world and the children of the kingdom; yea, sometimes it makes me shrink back with horror when I see how the young are being trained up here. It seemed to me bad enough fifteen years ago; but O, what changes in that time. It would not astonish me if this rising generation would endure the great wrath of God, and be entirely swept off from the face of the earth. There is a considerable society formed in Zurich, who desire the burning of the dead, instead of burying them; several priests of the liberal party speak in great favor of it. Professor Reclam, from

Germany, delivered a great discourse about it in the Church of St. Peter, in Zurich, and had a large audience; it will be that it can be really said, "Peace to his ashes." To what heathenism is the world coming to yet? The Brighamites are still working here, and a company of about one hundred souls left Mamsheim the fourth of June, ten of them came from Wirttemberg, and the others all from Switzerland, and another troop will soon follow; they all go to receive their great blessing in the land of Salt. The few Saints here join me in love to you and the Saints in America in general. We meet on Sundays in fine weather in the open air, to spend an hour or two for our soul's benefit. No door is opened unto us to meet together to worship God, consequently we choose the open world; but the few Saints are so scattered that seldom all can come. I will draw this letter to a close, in the hope of a better time, and in feeling like doing what I, poor, weak instrument, can for the work of God in these last days. Thanks for the card you sent me. Yours in Christ, I. L. BEAR.

JEFFERSONVILLE, Wayne Co., Ill.,  
June 28th, 1874.

*Br. Joseph.*—I write a few lines to inform the readers of the *Herald* that we are still trying to help build up the kingdom of God in this part of the vineyard. The cause of Christ is moving slowly on here, but we think surely. We opened a new field of labor in White County, last fall, in connection with Br. James B. Prettyman, and have kept up monthly meetings, with the assistance of the brethren, ever since. Last month we baptized five there; many more are believing. That was more than the enemy could bear, so he brought a champion minister of the Christian order to stop it. At our last meeting, on Sunday, at eleven o'clock, we spoke on the organization and laws of the Church. He was to reply, but started out on Joseph Smith, with the usual slang and abuse. The thinking part of the people were disgusted with him; he followed at four P.M. with about the same result. At candle light he preached and admonished the people to keep all the ordinances and commandments of God. (During the day he had vilified and thrown away the laying on of hands). We followed him, and advised them to take his council; told them we had preached the true order, and admonished all to obey it. Truth has lost nothing there yet. The Reverend gentleman and myself are to go into regular debate about the last of August. As we know we have the truth, we expect it to prevail. The calls for preaching are many, and the laborers few. We are expecting a visit from Br. Blair in a few days. We shall still do what we can, and

pray God to raise up faithful and efficient men to help us. Praying for the good of Zion, I remain as ever, your fellow laborer in the cause of truth.

G. H. HILLIARD.

GENEVA, Switzerland,  
June 15th, 1874.

*President Joseph Smith.*—I received the draft you had the kindness to send us. Mr. Ris et Co., of Zurich, by my advice, gave half of it to Br. Bär, and sent me the other part to Geneva. We are very thankful to all, and may our Father bless us all, that we may do what he requires of us. I should have written before, but I expected to say that I had baptized some. Yesterday it was decided that Mr. Genicou and wife would be baptized in the lake, but on account of a heavy wind did not go down; but they are decided to join the Church, as Mr. Genicou had a dream lately, and was warned that he had to be baptized if he desired salvation.

As I said before, the difficulty lay specially in this: the Brighamites bore a false witness here. The people can not easily now believe our testimony. If our Father in his mercy, by testimony or by dream, show not unto the people that we are not deceivers, we can do nothing, as they all call for testimony. I see that God has been good to Genicou; this may, I hope, open the way to some.

In traveling round about Geneva I found a man who knew me from my youth; he was baptized by a Poland man by name of Ozechowski, who taught him to observe Saturday for a day of rest. I also found in Italy a lady who was baptized by him. I found also an American family, living near Geneva, whom I visited; the gentleman is a learned man. I spoke with him on religious matters; but he said immediately that he thought "Mormonism from beginning to end was a blunder." I asked if he had read the Book of Mormon. He said "No, never saw the book." Then I will lend you the book, and afterwards I will call and see what you think. When I saw him again, he said he could not believe, because there is no river in Palestine, or by the Red Sea, called Laman; and another ground of objection is, that in the book where they spoke of the book of Isaiah, there is the same fault that there is in the translation of the book of Isaiah made in England two hundred and fifty years ago, when it was translated. You see how they find fault when they do not like to believe; but I gave him some tracts. He said he had nothing to say about them, they are Bible doctrines. It is by learning and not by faith they want to know the gospel. I am astonished any how that the Conference did sustain me in this mission, as I

have done but very little. As we have no printed word yet, it is more difficult; I have not the gift of tongue, I would to God I might have it. I saw some of the Brighamite writings here, but I would not put them in public tracts. When a paper or a letter is sent to Switzerland from any part of the country, if the postage is not paid in full; it costs about the same here. For instance, I receive a letter from Plano, where they paid seven cents, three more would have been the full price. I had to pay again thirty-five centimes, which makes the postage double. It would not cost any more if it was not paid at all at the start; this way it costs twice the price; it is unnecessary to cast away money in that way. I think the trouble is, that I can not express myself well enough, as you already know. I do the best I can, and that is all the excuse I have; some time I may do my best, and not be doing right.

It is many months since I have received any *Heralds*. We did not receive the Conference minutes; I mention this only in the way of saying that perhaps they are lost on the way. It is a great comfort for us here to know how the Church is going ahead in the good faith. I hope very soon to baptize some here, and may we, Br. Bear and I, be able to stand not as stumbling blocks, but as true and faithful as it is our desire to be. Mr. Schweizar also may be soon in the Church, (if his wife who has been so much cheated by the Brighamite elders, could see that we are not doing as they do. I work hard with him; he said he would join soon; he called me a brother. May our Father bless such who love the truth. A good point is gained, I think, as we do not have to beg our bread, as the Brighamites do.

Give my love to all in Plano, and receive my respect and thankfulness to all who helped us in our labor. I remain as ever, yours in the good cause of Christ.

J. AVONDET.

BUTTE CREEK, BIG VALLEY,  
Lassen Co., Cal.,

May 28th, 1874.

*Br. Blair.*—I am interested in the Latter Day Work, and hope some day to be identified with the people of God. I see from the reading of the *Herald* that a general awakening has taken place in the Church. I am glad to see this, and would rejoice to be a partaker with those who enjoy the blessings that flow from obedience to the gospel. I think it was about the last of August, 1873, that my mind was on the event of the second coming of Christ, and one night I dreamed that I was at a Saints' meeting, and I thought an old and venerable woman arose, held up a piece of colored cloth resembling a drugget, and showed

to all present the number of years until the coming of the Savior; and one present said, "There it is plain to be seen, seventeen years." It made me feel very serious at the time, and I thought I saw a young man dressed in black clothing, a candidate for matrimony, just as the Savior told, "They should marry and be given in marriage."

I see by the Chicago papers the fire fiend, as it is called, is making rapid progress in Wisconsin, Michigan and Pennsylvania. The flood in Louisiana and Mississippi; the destruction of property in Canada; the cholera in Brazil's capital; the famine in India; the reign of terror in Spain, and distress among the nations generally, all are calculated to admonish me, and every one, that the time of Christ's coming is close. Now that the judgments of God are upon the earth, how many years will elapse until the gathering? Br. Blair, if you should go to Chicago on business, or otherwise, please call on my brother and tell him you are my friend; his address is, E. C. Hapman, Baptist Theological Seminary, Chicago. Hoping that the Lord of the harvest will bless his laborers whom he hath called. Your sister, in hope of eternal life,  
E. B. FARRAR.

368, CARDIFF ROAD, Aberaman,  
South Wales,

June 12th, 1874.

*Br. Joseph:*—Through the goodness of our heavenly Father, I am happy to inform you that I am once more this side of the Atlantic Ocean, safe and sound, for the purpose of telling the "story of the cross," I hope with good results.

Since I wrote to you from Bethlehem, I visited the kind-hearted Saints at Philadelphia, and on Sunday, 24th ult., preached to them twice. On the 28th, I started from thence for Liverpool, per steamship "Illinois." On the whole, we had a pleasant voyage. The atmosphere was rather cold on the water, which is generally the case all the year round. On Sunday, the 31st, we passed a very large ice-berg at five P.M. It stood to the north of us three or four miles, like a large hill or mountain covered with snow, fifty or sixty feet above the water, and the waves breaking and foaming against it in wild confusion. We arrived in Liverpool on the morning of the 8th instant, all in good health. The voyage is counted from "Cape May" to be ten days. Next morning I proceeded by rail for Wales, arriving the same evening here, and met the same kind faces to greet me welcome that I left a little over a year ago. I cannot tell you much of the condition of the Church, nor the country, only that the few good Saints around me are in good feelings. I hope and trust by the help of

God and the prayers of the Saints, in connection with my brethren, to be the means of doing some good for the cause of Zion. Pray for me. Drop me a note when you can. Kind respects to you and all connected. Your brother,  
JOHN T. DAVIES.

CHATFIELD, Minn.,

July 1st, 1874.

*Br. J. Smith:*—At present I am making haste to go slow. Weather warm, not the best of health for a few weeks. I keep the ball rolling a little. Meeting near here on Sunday last; good feeling—soon going to be Saints among the hearers. Meetings appointed for Fillmore and Jordan on Sunday next. There is plenty to do. I am away behind in visiting places, and revisiting others, to try to secure accomplished results. I will not worry you in predicting either good or bad, success or failure; but wait to chronicle events as they may occur. I learn by the *Herald* that some one is desirous that a good deal should be done in this State; and it would literally delight me if their good desires would get the better of them, and that they—whoever it is—would start out and do something. Things look well here for the reward of the laborer this year. A rich harvest is confidently expected. We are hopeful, expectant, desirous; have some faith; trying to be faithful, and are working to the end of accomplishing something permanent.

WM. H. KELLEY.

California,

June 23d, 1874.

*Elder J. Smith:*—I have been moving round most of the time since April Conference. Have been trying to do good. My efforts have not been fruitless; for in endeavoring to make others happy in the Lord, I have been made exceedingly happy; and in trying to make those who know him not realize the necessity of acquainting themselves with him and entering into his covenant, I have felt more and more the importance of the fact, that "I have obtained mercy to be faithful," and to enquire, "Who is sufficient for these things?" But realize that the Lord has ever been with me in every effort I have made; I have determined that the people in my District shall have the gospel, if I have to go from house to house to preach it to them. Yes, the gospel, the glad tidings; not impudence or insult, but glorious good news. How God "hath abounded toward us in all wisdom and prudence," and to demonstrate to all what great cause we have to be grateful, and to praise him with joyful lips. I have witnessed many proofs of the Lord's healing power of late, under my hands. There is quite an improvement among the Saints of this region; there is

more love among them; they evidently delight more in each other's society. There is more earnestness, more of the spirit of prayer, and less fault finding; and as a consequence, they are more respected, and regarded by the world as a diligent, law-abiding, and trustworthy people.

On the thirteenth and fourteenth I attended the Stockton Quarterly Conference, and we truly had a good time; much of the blessed Spirit was enjoyed, all was peace, love and union. May the divine sanction attend every future moment of his people, being the result of his own impulse and in accordance with his own word, is my earnest prayer in the name of Jesus. Amen.

E. H. WEBB.

WEST OAKLAND, Cal.,

June 14th, 1874.

*Br. Joseph Smith:*—We have just organized a prosperous little Branch of the Church here, and a Sunday School also; the duties of both president and superintendent have fallen upon this weak mortal. Pray for me that I may be able to feed the little flock with a true shepherd's care. I had labored three years in San Francisco as Teacher, and for some time felt it my duty to work in the Master's field as a Priest; I felt to shrink from it, and said nothing to my brethren; but they came to me in my shop and told me my calling was to be an Elder. Two old-time Elders told me the Spirit bore witness. I consented with fear, until the hands of the Elders were laid upon my head for ordination, when I felt the Holy Spirit come upon me in a manner I cannot describe, but it bade me not to fear. Yours in the faith,

A. C. BRYAN.

PLEASANTON, Kansas,

July 3d, 1874.

*Br. Joseph:*—Yours addressed to me at Atchison came duly to hand. Following on the route you suggested, brought me to the Latter Day Saints who reside in the Spring River District. I found Br. S. Maloney three miles east of Cherokee, in Crawford County. After partaking of his hospitality a day and two nights, he conveyed me to Galesburg, Missouri. It being Friday evening when we arrived, I tarried over Sabbath, met the Saints and talked twice to them that day, June 21st, 1874; was very much elated by Br. J. Kinaman's family of sweet singers, and as I listened to them, heartily wished that every Branch of the Church was blessed with a band of such singers. The following Monday Br. Kinaman took me to Joplin, Missouri, and on the same evening I spoke to the few Saints and some friends. On the following day, held a preaching meeting in the morning, and in the afternoon met and organ-

ized a Branch in compliance with the wish of the Saints who reside in that locality, the number being about twelve. Br. C. W. Short was made presiding Elder; Br. H. Wagner, Teacher; and Br. Short's son, (his first name I disremember), Clerk. By a judicious course of procedure I think some others will be enrolled in Joplin. Br. and Sr. Short are fine children of their age, and are being developed as fast as could possibly be expected; they seem well satisfied with old Zion's ship. We held another preaching meeting in the evening, which ended our labor in Joplin. Left the next day for Galesburg. Held a meeting in the evening to listen to complaints not very pleasant. On the following evening, preached in the school-house to the Saints and a fair number of friends. The following day came to Cow Creek, and on Saturday, met in special Conference capacity, in the school-house used by the Saints comprising the Pleasant View Branch. The first day, (Saturday), was spent in council and instruction, a goodly number of the brethren were in attendance, more than I expected, in consideration of the busy time. Sunday was mostly devoted to instruction, prayer and testimony. Br. Short tendered his resignation as District President, which was accepted, and thanks tendered him for services rendered. Br. D. H. Bays having returned from Texas, the brethren with great unanimity of feeling elected him President of Spring River District; fully aware of the responsibility they were assuming, so far as making preparation for the support of his family was concerned. If the brethren of the above district will carry out the resolutions they, of their own free-will, adopted, a bright future awaits them. As touching Br. Bays' abilities it is useless to speak. Altogether the special Conference was a success, as far as peace, interest, order, and the dawn of a new era were concerned. If the brethren and sisters will, they can easily arise and remove the clog or hindrance to progress. I know of no District where the chances for a good work to be done are brighter. A concentration of talent and means, and living so as to obtain a bountiful supply of the wisdom that cometh from above; faith, patience, brotherly kindness and charity will work wonders in the Spring River District. Brethren and sisters see to it. Br. Bays' health is somewhat impaired; but it is hoped a few days' rest will bring him from off the sick list and into active service for the Master. I have come to the Pleasanton Branch by request. I am sorry to say that I have been necessitated, after a careful and patient hearing, to silence Br. Gilbert Cox from preaching as an Elder of the Reorganized Church of Jesus Christ of Latter Day Saints. He persistently refused to give

up his License. I therefore thought it necessary to publish it in haste. Yours in the kingdom of patience,

JAMES CAFFALL.

NEW TREDEGAR, Wales,

June 19th, 1874.

*Br. Joseph:*—Last Sunday I attended a monthly meeting of this District held at Fleur-de-Lys, the very place that I left off my labors in Wales a little over a year ago. I could notice considerable improvement in many respects since then, for which my heart was made to rejoice. The members of the New Tredegar Branch are scattered for five or six miles along the Rhymney Valley. Three were confirmed last Sunday, one more baptized Monday night, and two more to be baptized to-morrow night. I preached several times last Sunday, and intend to preach out doors several times next Sunday in different parts of Rhymney, in company with some of the Elders from this Branch. Bro. Robert Evans has labored with good effect among the Saints through this portion of the vineyard so far as I can judge, for which I feel to thank God. I have not seen Br. Robert yet; he is gone on a tour to the north part of our field; I hope he will soon be back. Kind love to you and all. Your brother,

JOHN T. DAVIES.

CAMP CREEK, Calhoun Co., Iowa,  
July 2d, 1874.

*Br. Joseph:*—As I never see anything in the *Herald* from this part of the Lord's vineyard, I thought I would write a few lines to let you know how the work is prospering here. At our last Conference, held the 12th and 14th of June, Br. Rounds and myself was assigned a mission to Sac, Calhoun and Green Counties. This is a thinly settled country, and the congregations are not very large, generally; but considerable interest is manifested on the part of some. We held a Two Day's Meeting at this place last Saturday and Sunday; had the pleasure of seeing two precious souls buried with Christ in baptism. Br. Rounds left me to return home on Monday; he will meet me again at a Two Day's Meeting in Carroll County in about three weeks, when we expect to go to Green County. The people in this vicinity are very anxious for Br. Blair to come back here. We learn that the Christian minister that Br. Briggs held the discussion with, is again on the war path; he was told that Mormonism was again reigning on Camp Creek. He said he would be down there, we might rest assured of that. We learn that the woman that was baptized belonged to his flock. We don't wonder that he is mad about it. If we may be allowed to judge, she will make as good a Saint as

any one we have had the pleasure of meeting for some time. There is others here that are very nearly ready for the water. I alone am here to defend the cause; but the Lord has promised me that he will be a present help in every time of need. It is but little I can do, compared with what there is to do; but I am determined to do what I can. I desire the prayers of the Saints that I may conduct myself in that way that the Lord will bless my efforts in his cause. My prayer is that the work may roll on in this place. I remain, as ever, yours in gospel love,

H. C. SMITH.

NEWTONIA, Newton Co., Mo.,

June 19th, 1874.

*Bro. Joseph:*—Times are dull here, it is hard to get work; I have been trying and could not get a days' work this week. I can go up into Kansas and go to work with Br. Merriam, and make my living; I have been calculating to start for the last two weeks; but in the meantime I have been preaching night and day, here and elsewhere, and the people are very much stirred up, and the shepherds very much alarmed; some two or three have showed fight, whilst others have fled away, leaving their flocks to the mercy of the wolf(?) I have put off going two weeks upon the urgent request of the people; and now things look worse and worse, and more of it; for there are actually two appointments made for me at the same hour, next Sunday; and several persons at each place, (so I am informed), speak of being baptized. I have three appointments at three different places on that day, and calls come from every quarter, "come and preach for us." A Baptist minister living twelve miles from here, at best it is said in their church, and who has been investigating for two months, heard me last Monday evening, on the setting up of the kingdom in the last days; grasped me warmly by the hand, and wanted your address. He has read the Book of Mormon, Orson Pratt's works, and now has the Voice of Warning, and various tracts. An Advent preacher that I held a debate with, was also there. He visited me this morning, got Orson Pratt's works, Bro. Sheen's debates on Consciousness After Death, and the Kingdom of God. Report says he will be baptized on Sunday.

I never saw a better chance to build up the Kingdom of God than exists here now, apparently, if there could be a month or two spent in preaching. But \$5.00 rent is now due, I have made ten or twelve dollars store bill, and they look very wishfully at me. Out of twenty-five hundred dollars that I brought to this country, I have about one hundred and fifty dollars owing to me that I can get a most any time to pay these

bills with, a wagon and team, and about three hundred dollars worth of cattle, and two hundred dollars in other property. I have a wife who is unable to do her work near half of the time, and four children dependent upon me for support. I can get no work for myself or team here at present. We are willing to live without tea or coffee, and whiskey and tobacco, altogether.

I have lived many times on one meal a day, and am willing to do the same again for the sake of preaching the gospel to my fellow mortals; but it takes something to live on, even in the cheapest style. The question arises, what shall I do? Collect what little means I have left, and support my family with it and preach the gospel here; or tell the people that I must leave, and go where I can get work to make my living; which is my duty? If I do the latter and come under condemnation, will it be me alone, or every member in the Church who does not make a covenant by sacrifice? That is of every cent that they spend for unnecessary food or clothing, jewelry, strong drink or tobacco; that might be used in feeding this people here and elsewhere with the bread of life? Is not the salvation of this people worth just as much as that of those in foreign lands? Why could not the Elders here, be furnished with some good tracts, to assist them in their labors? Is not the voluntary labors of the Elders just as acceptable in the sight of God, if done for His glory, as the labor of those sent upon special missions? If I quit preaching and spend all my time in laboring for the support of my family, should I be called a lazy Elder? Would it be right to surrender my license for a while to Conference; until such time as I could go to preaching again? My heart is in the cause, and I want to do all I can for it.

Your brother in the gospel covenant.  
D. S. CRAWLEY.

BRAZIL, Clay Co., Ind.,  
June 23d, 1874.

*Bro. Joseph:*—I have given my lines into the North Miner Branch, but the greater part of the Saints are at Neysville, over twenty miles north of us, but we do the best we can. The brethren Williams are men that do a good work in sounding the gospel news, both in English and the Welsh language, their whole heart is in the work, to bring souls to Christ; God bless them in their good efforts. Oh the 17th of this month I quit drinking tea and coffee, and using meat in summer; tobacco I quit when I came into the Church. I am determined by the grace and help of God to live up to the Word of Wisdom in every particular. I thank my God that he has raised up such men to preach the gospel

as those that are preaching it. I do know that I am engaged in the work of the living God, and I am determined to help support it, both temporally and spiritually.

Yours in Christ,  
JAMES HOUSTON.

DELOIT, Crawford Co., Iowa,  
June 23d, 1874.

*Br. Joseph Smith:*—Our Conference passed off pleasantly; over three hundred attended, and all were comfortably seated in our new Chapel, and if it was wrong to feel just a little proud, then we did wrong, for we did feel proud of our new Chapel, and that we had so snug and cozy a place to worship in. Brethren Joseph R. Lambert, John A. McIntosh, Thomas Nutt, Clothier, Chaburn and others were with us; and we felt that God's presence was with us, and was indeed made manifest in prophecy and in tongues, and in the interpretation of tongues.

THOS. DOBSON.

SAN BERNARDINO, Cal.,  
June 28th, 1874.

*Br. Joseph:*—Our Conference was well attended, and the Church is in a much better condition than it has been for the last two years. The call for preaching is great in Los Angeles since A. H. Smith preached there last winter; before that time it was with difficulty that a hearing could be obtained; but now all desire to hear the "strange" doctrine. Some desire to come into the Church, and others are partly convinced. Wide awake Elders could do much good in the counties that compose this District. I remain yours,  
J. E. MILLER.

MARIETTA, Crawford Co., Indiana,  
July 3rd, 1874.

*Bro. Joseph Smith:*—On the eighth day of June I went from this place to the Pleasant Ridge Branch, Perry Co. Commenced a series of meetings, continuing them a little over three weeks, preaching every other night and twice on Sunday. Was blessed with good liberty a great portion of the time. There was considerable excitement prevailing towards the latter part of the meetings, on account of a little opposition caused by a Disciple minister preaching a discourse in which he said some things not strictly true, and we took occasion to reply to them. Five were baptized into the fold of Christ, however, while we were there. Held fourteen meetings in all. Others are favorable to the work in the neighborhood. Will you pray for us, that we faint not. Yours humbly,  
C. SCOTT.

#### ADDRESSES.

John T. Davies, 368, Cardiff Road, Aberaman, Wales.  
A. C. Bryan, West Oakland, Alameda Co., Cal.  
J. S. Patterson, box 271, Kewanee, Henry Co., Ill.

## Conferences.

### Northern Illinois District.

The regular session of this Conference was held at Marengo, Illinois, June 27th and 28th, 1874. Elder Henry A. Stebbins in the chair; Elder Horace Bartlett, clerk *pro tem*.

Prayer and opening remarks by the President. Minutes of last Conference read and approved.

*Branch Reports.*—Plano: 141 members at last report, 7 baptized, 2 received by vote, present total 145.

Pecatonica: Organized May 17th, 1874. Six baptized, 2 received by letter.

Wilton Center: No change; present total 48.

Burlington, Wis.: 36 at last report; 3 baptized, 2 received by letter, 3 removed by letter; present total 38.

Marengo: 17 at last report, 2 removed by letter; present total 15.

Streator: Organized Nov. 23d, 1873; 3 baptized, 7 received by letter; present total 10.

Janesville, Amboy, Leland, Sandwich Batavia, Fox River, Boone County, and Mission Branches not reported.

Br. Wm. G. Harris reported the Batavia Branch as being in a favorable condition, and enjoying the Spirit.

Br. David Brand, (President), thought the Marengo Branch was doing well considering their small number.

Br. Ogden Hance, (delegate), said that the Pecatonica Saints were rejoicing in the work of God and in the gospel of Christ.

Br. H. A. Stebbins, (delegate), considered the Plano Branch as gaining ground spiritually as well as numerically, though seldom ever there during any meetings, owing to duties in other places.

The President read interesting letters from Br. John Keir, President of the Wilton and Braidwood Branch, showing the faith of the Saints, and his efforts at open air preaching among the coal miners.

The President reported his labors throughout the District, comforting the Saints with the story of the success of the gospel, and the attendance of the signs following.

Brn. Anthony Delap, Horace Bartlett, Charles Alderman, and James M. Leland reported.

A request to be dismissed from the Church on the ground of believing the unconscious state of man after death, signed by Noah Dutton and three others, was read, and upon motion a committee of three, consisting of Brn. Anthony Delap, Wm. Aldrich and A. B. Alderman, was appointed to visit and labor with the parties, according to resolution in such cases, passed Aug. 17th, 1872,

before taking further action, and then to report to the President, and, if unsuccessful, to prefer charges, according to said resolution of Conference.

Resolved that the President of the Marengo Branch be requested to visit Br. Wm. Randall, and learn his feelings and intentions concerning the work.

Resolved that this Conference request each Branch to establish a mission fund (independent of tithing) for the benefit of the District President, taking up collections once a month, (according to former resolution of this Conference), and that those having such fund now on hand be requested to pay the same to him.

Saints were present from Geneva, Wis., and from Pecatonica, Capron, Batavia, Cortland, Lodi, Sandwich and Plano, Ill., and the Conference seemed to be well enjoyed by all. There was preaching by Brn. H. A. Stebbins, Horace Bartlett, Wm. G. Harris, A. Delap and David Brand. The testimony meeting on Sabbath evening brought an excellent refreshing from the Lord. The gifts were manifested and many good testimonies given for the work of the last days.

Adjourned to meet at Mission, Lasalle Co., Ill., Oct. 24th and 25th, 1874.

### Pittsburg District.

The Quarterly Conference of the above district was held at Church Hill, Trumbull Co., Ohio, June 6th & 7th, 1874. Elder Jame Brown, presiding; W. H. Garrett, secretary.

#### MORNING SESSION.

*Branch Reports.*—Church Hill, Ohio, 30 members, Increase 3, decrease 3, 1 child blessed. Sunday School average attendance of scholars 20, Teachers 5.

Financial; received, free will offering \$3.40, Elders fund \$2.60, S. S. Fund \$7.13. Expended.—Branch expences \$3.40, S. S. \$5.39. Balance remaining on hand.—Elders fund \$2.60, S. S. fund \$1.74. Approved. Morgan Williams, president; Samuel McBirnie, secretary.

Br. J. Ells as delegate of Pittsburg Branch, reported: "the spirit of peace and unity is manifested. 7 have been added by baptism, and others are investigating; 2 have removed. Delegate's report accepted.

*Elders' Reports*—Wm. Lawrenson by letter, labors confined to Pittsburg Branch. 7 have been baptized since last report, there seems quite an inquiry and some are believing, Saints are progressing and future seems bright. Accepted.

Jacob Reese reported by letter; had visited some of the scattered members at Mansfield and vicinity during past quarter, there are some 12 in number, their desire is good

and all are in good standing except one; had also filled his duties as teacher in Pittsburg Branch, as far as opportunity offered; feels desirous of continuing in same field of labor. Accepted.

Peter Ray reported by letter; had been preaching every week at Cambridge, Guernsey Co., Ohio; had pretty fair attendance; some investigating; good may be done in time. Accepted.

James Brown, Presiding Elder, had not traveled any during past quarter; had labored, preaching each week in the neighborhood in which he resides; had large congregations, but few are investigating; purposes to visit all the branches this quarter. Accepted.

W. H. Garrett reports; having labored in Pittsburg Branch as usual, preached a few times during the quarter; baptized 3. Accepted.

Morgan Williams reported; had done all he could; lives some distance from the Branch at Church Hill, but tries to look after the Saints and teach them to live up to their duty. Accepted.

S. McBirnie, priest, has tried to do all he could to best of ability to build up his brethren and sisters, Saints seem alive to the work, though there is not so much interest manifested outside. Wants to do all the good he can and as little evil as possible. Accepted.

Thomas Evans, priest, reported; he feels willing to go on in the work and do all the good he can. Accepted.

Joseph McDowell, priest, reported; had labored principally at Church Hill and vicinity, preached as often as he could besides 4 funeral sermons and delivering 2 lectures, desires to do all the good he can. Accepted.

Wm. Strachan, teacher, reported; had tried to the best of his ability to perform the duties of his office; Saints are trying to live faithful; desires to do all the good he can. Accepted.

John Clark, teacher, has striven to the best of his ability and help of God to do good; has been much blessed in his labors, and has strong desire to discharge his duties. Accepted.

Joseph Lewis, Deacon, but lately ordained, desires to go on with the work.

#### MISCELLANEOUS.

Secretary reported; had written according to instructions of last conference to Elder Geo. Moore, of Brookfield, Ohio, asking his license for direktion of duty, but the letter remained unanswered. As District Book Agent, he has no Church publications on hand; has the money to remit to Herald Office for 1 copy of Saints Harp, \$1.25 and 1 copy of Doctrine & Covenants, \$1.25, there is also some indebtedness for tracts, but until his account is received from Herald

Office, could not tell the exact amount yet due by the District.

The following resolution was offered:

In as much as Elder Geo. Moore of Brookfield has been direlict in his duty, though repeatedly urged to perform it, and informed of the penalty attached for neglect, therefore, be it Resolved, that it be published in the *Herald* that the license of said Elder Moore, has been revoked.

Pending consideration of the resolution, conference adjourned till 9:30 to-morrow morning.

*Sunday Morning Session.*—The president stated that he had received a letter from Bro. Aaron Harris, of Fairview, West Virginia, who stated that some of the Saints had moved away, some died, and a few have gone back into the world, and that branch is in a scattered condition, but that there was a great desire to hear the Elders preach again. The president said he purposes visiting that section this quarter.

The question under consideration at close of last evenings session, was again taken up and, on motion, laid on the table.

Resolved that Br. John Clark as Teacher; and Br. Joseph Lewis as Deacon, receive their licenses from this Conference.

Officials present: One of the Quorum of Twelve, 1 Seventy, 4 Elders, 3 Priests, 2 Teachers, 1 Deacon.

Br. Ells then took the stand, preaching upon the origin of man, and the elevation designed for him.

*Afternoon.*—After reading and approving the minutes of the morning session, Br. John James, Priest of the Brookfield Branch, reported that the Saints were all in good standing except three; meetings being held regularly.

On motion, Conference adjourned to meet in Pittsburgh, Pa., Sept. 12th, and 13th, 1874.

One baptized during Conference.

The following reports were received after close of Conference, therefore could not be inserted in minutes of Conference:

Belmont, O., Branch, same as when last reported.

Elder James Craig reported: Has been laboring in the gospel as diligently as he could, and preached as often as circumstances permitted; had been laboring in different places, and a great interest has been manifested in the gospel, wherever he has went. May it ever go on.

Report of Joseph Parsons, H. P.: In cooperation with his brethren, have rented a Hall at Mansfield, Pa. There is a sufficient number of members here, and we propose organizing a Branch in the course of a few weeks: Brn. Jones and Collins, Priests, are striving to push on in the cause, and appear to be strong in the work.

Report of Elder A. Falconer: Since last Conference have been endeavoring to improve my time as becomes a Saint and Elder; attending to all duties when called on at the Branch, and attending, as usual, closely.

### Southern Indiana District.

The above Conference was held at Marietta, Crawford Co., Indiana, May 30th, 31st, and June 1st, 1874. Harbert Scott, president; J. S. Constance, secretary. Introductory remarks by the President and B. V. Springer.

*Branch Reports.*—Pleasant Ridge, 10 members; 1 baptism.

Low Gap, 18 members; 3 baptized.

New Trenton, 11 members; 2 baptized.

Union, 31 members; 1 baptism, received by vote 2.

Eden, 35 members; lost 1.

On motion, Branch Clerks were requested to date their reports the day prior to the convening of Conference.

*Elders' Reports.*—B. V. Springer, I. P. Baggerly, C. Scott, and H. Scott, reported. B. V. Springer had baptized 3, ordained 1 elder, 1 priest, and blessed 6 children.

I. P. Baggerly had baptized 4, and opened one new place for preaching.

C. Scott had labored according to resolution of Conference, in Crawford, Perry and Spencer counties. Found increasing interest wherever he went, and held thirty-four public meetings.

H. Scott's labors had been confined to his Branch, administering to the sick, etc.; had done the best he could.

District Treasurer reported: Total receipts for the quarter \$1.35; expenditures \$1.10; on hand \$0.25.

Brn. I. P. Baggerly and C. Scott responded to the call for volunteer labor, the former expressing his willingness to do all he could in his vicinity; the latter stated his willingness to labor anywhere in the District, as the Conference thought best.

Br. Springer stated his inability to promise anything the next quarter, as his family needed his attention.

Resolved that Elders and Priests of this District are requested to labor in the District as circumstances permit.

That we earnestly invite Elders passing down the Ohio River to call at Leavenworth, and on the Low Gap Branch.

On motion a committee of three was appointed to arrange the further business of Conference.

Resolved that the District officers be requested and are hereby authorized to report this District to the next Semi-Annual Conference, to be held in the state of Iowa in September next.

That Br. C. Scott be sustained and con-

tinued in the field of labor assigned him last Conference.

WHEREAS some of our Elders have been negligent in reference to reporting themselves to the Conference, therefore be it

Resolved that hereafter all Elders who fail to report themselves, either in person or by letter, and fail to give good reasons therefor, shall be under censure of this Conference, and for a second offence shall be called upon to give up their license to the District President, until they can magnify their calling.

On motion, each member of the District was requested to do all they could for the District Fund.

*Evening Session.*—Preaching by C. Scott.

*Morning Session, May 31st.*—Resolved that when this Conference adjourns, it does so to meet at Union, Jefferson Co., Ind., August 29th, 1874, at 10 A.M.

That we sustain all the spiritual authorities of the Church in righteousness, by our faith and prayers.

That we sustain the action of the General Conference in the continuation of B. V. Springer on his mission here, and that we earnestly desire him to labor all he can in our District.

That we sustain Harbert Scott as President, and J. S. Constance as Secretary of this District for the next three months.

On motion the audience then repaired to grove near by, where they were addressed by Br. H. Scott.

*Evening Session.*—Preaching by B. V. Springer.

*Morning Session, June 1st.*—Resolved that licenses be granted to Wm. H. and James Chappelow.

On motion a vote of thanks was tendered the Saints of Low Gap, together with the citizens of Marietta and vicinity, for their hospitality to the visiting Saints.

By request, Br. Springer then gave the Saints a short exhortation, being blessed in his effort. Others followed, and a calm quiet season of enjoyment was granted to the Saints, such as it has seldom been our lot to witness; every heart seemed to beat in unison, by the aid of that Comforter which was promised by our blessed Master. The few moments spent on that occasion will long be remembered by some of the Saints.

Adjourned as per resolution.

## Miscellaneous.

### A Request.

District Presidents and Clerks now having, or hereafter receiving Branch Reports, or any corrections, and also other information about District or Branch records, are requested to send them in at their earliest

convenience. Also; officers of Branches not connected with a District, will confer a favor by sending from time to time the items, names and dates of the changes occurring with them since they sent their report in full, or since their last report of changes.

HENRY A. STEBBINS,  
General Church Recorder.

PLANO, Ill., July 1, 1874.

**Bishop's Quarterly Report.**

Church of Jesus Christ in account with  
Israel L. Rogers.

1874.	Cr.		
April 1,		Balance of Tithes and Offerings as per last report.....	\$70 11
" 1,		From Reeb's Station Saints, Ill.....	15 00
" 7,		Thomas Thomason, Ill.....	20 00
" 8,		Z. H. Gurley, Iowa.....	2 00
" 8,		Wm. A. Moore, Ill.....	3 00
" 8,		L. D. Hickey, Mich.....	5 00
" 8,		C. Danielson, Ill.....	5 00
" 8,		David Brand, Ill.....	10 00
" 8,		F. G. Pitt, Ill.....	2 00
" 11,		J. E. Reese, Montana.....	10 00
" 11,		Thomas Reese, Montana.....	10 00
" 11,		A. M. Wilsey, Ill.....	10 00
" 11,		Sr. Ruth Green, Mich.....	5 00
" 14,		A. M. Christian, Ill.....	15 00
" 17,		Christian Andreason, for Mad Powlson, Utah.....	6 90
" 17,		Unknown.....	5 00
" 22,		Samuel Shepherd, Cal.....	96 00
" 22,		James Hunter, Ill.....	2 00
" 22,		Columbus Scott, Ind.....	1 25
" 22,		Sr. Harriet Taylor, Utah.....	1 00
" 28,		Samuel Garland, Ill.....	20 00
" 28,		Joseph Squires, Jr., N. Y.....	3 00
May 6,		Carl A. Gross, Nevada.....	3 00
" 6,		Thomas Lester, N. Y.....	5 00
" 6,		Nyesville Saints, Ind.....	5 00
" 9,		A Sister, Ill.....	9 00
" 9,		Joseph Squires, Jr., N. Y.....	5 00
" 9,		Mary Squires, N. Y.....	2 00
" 9,		Millersburgh Saints, Ill.....	6 25
" 9,		D. M. Gamet, Iowa.....	20 00
" 9,		Bishop Gamet, being tithing paid to him.....	50 06
" 12,		John McKenzie, Mo.....	2 00
" 12,		F. D. Young, Utah.....	1 00
" 12,		No name, Marietta, Ind.....	2 00
" 12,		J. B. Chute, Neb.....	2 00
" 12,		C. A. Gross, Nevada.....	25 00
" 12,		James Houston, Ind.....	3 00
" 12,		C. G. Lanphere, Ill.....	3 00
" 20,		U. A. Austin, Iowa.....	5 00
" 20,		Sr. Ann Lawrence, Utah.....	2 00
" 20,		Andrew Talbot, Maine.....	1 00
" 20,		Amboy Saints, Ill.....	10 00
" 20,		Sr. J. A. Robinson Ill.....	1 00
" 20,		Angus McMillen, Cal.....	10 00
" 20,		George Rarick, Ill.....	10 00
" 20,		Marengo Saints, Ill.....	5 80
" 20,		Wolf River Saints, Wis.....	8 00
" 25,		No name, Fort Dodge, Iowa.....	5 00
" 25,		Sr. H. Taylor, Utah.....	1 00
" 25,		Sr. H. Fowler, Utah.....	2 00
" 25,		A sister, Utah.....	1 00
" 25,		Thomas Harris.....	18 00
" 25,		Pottawattamie District, Iowa, per Andrew Hall, Agent.....	60 00
" 25,		C. W. Conat, Mich.....	50
" 25,		West Belleville Saints, Ill.....	16 20
" 25,		Robert Eyers, Ind.....	5 00
" 27,		Burlington Saints, Iowa.....	6 00
" 27,		Sr. Mary Kyte, St. Louis, Mo.....	10 09
" 27,		Canton Saints, Ill.....	3 70
" 30,		DeKalb Saints, Mo.....	10 00
" 30,		Ole Madison, Mo.....	10 00
" 30,		A. Jacobson, Mo.....	2 00
June 1,		Moses A. Meeder, Cal.....	300 00
" 1,		Stephen Pope, Utah.....	5 00

June 2,	"	Sr. Abigail Daniels.....	50
" 3,	"	Ephraim Rowland, Mo.....	5 00
" 3,	"	Sr. M. Davis, Mo.....	3 00
" 3,	"	Edward Ridley, Cal.....	11 10
" 3,	"	Richard Alden, Cal.....	11 10
" 3,	"	David Alrich, Cal.....	11 10
" 3,	"	John Garner, Cal.....	11 10
" 3,	"	Sr. Mary James, Cal.....	11 10
" 3,	"	E. P. Prothero, Cal.....	5 50
" 3,	"	Joseph Tidro, Cal.....	5 50
" 3,	"	Sr. Adaline Boren, Cal.....	1 50
" 3,	"	Sr. Ann McGinnis, Cal.....	25
" 3,	"	Kewance Saints, Ill.....	29 00
" 4,	"	Cherokee Saints, Kan.....	12 00
" 5,	"	Jemima M. Califf, Mo.....	5 00
" 9,	"	E. J. Robinson, Iowa.....	365 62
" 11,	"	Lamoni Branch, Iowa.....	48 50
" 11,	"	Bryant Branch, Ill.....	22 50
" 11,	"	Streator Branch, Ill.....	75
" 11,	"	Wellsville Saints, Mo.....	5 75
" 11,	"	Henry Wagner, Mo.....	150 00
" 11,	"	Sherman Branch, Mich.....	2 50
" 11,	"	Ann Jones, Cal.....	3 00
" 11,	"	A sister, Cal.....	5 00
" 13,	"	Briggs Alden, Iowa.....	5 00
" 15,	"	Thomas Hougas, Ill.....	25 00
" 15,	"	Wm. Long, Ill.....	2 00
" 16,	"	T. P. Green, Ill.....	2 50
" 16,	"	Thomas J. Ayres, Ill.....	2 50
" 16,	"	T. R. Hawkins, Bishop's Agent for Nevada Dis., gold and prem.....	54 50
" 16,	"	E. H. Ladner, Iowa.....	5 60
" 16,	"	Elizabeth Boice, Iowa.....	1 00
" 23,	"	J. G. Gillespie, Pa.....	5 00
" 23,	"	Archibald Falconer, Pa.....	5 00
" 23,	"	George H. Hulmes, Pa.....	2 00
" 23,	"	Jacob Reese, Pa.....	30
" 23,	"	Boston Branch, Mass.....	10 00
" 23,	"	John Roberts, Bishop's Agent for California District.....	47 00
" 23,	"	C. E. Knowlton.....	5 09
" 23,	"	Ed. M. Bowen, Montana.....	5 00
" 26,	"	Nyesville Saints, Ind.....	5 00
" 30,	"	Thomas and Betsy Carico, Ioa.....	2 00
" 30,	"	Odin Jacobs, Ill.....	10 00
			<u>\$1,888 98</u>

1874.	Dr.		
April 1,		paid H. A. Stebbins, acting Secretary.....	10 00
" 1,		Isaac Sheen, Church Recorder.....	50 00
" 8,		Sr. Anna Horton.....	10 00
" 8,		A. C. Inman.....	4 00
" 11,		Sr. J. S. Patterson.....	25 00
" 14,		John T. Davies, Missionary to Wales.....	125 00
" 18,		Sr. M. J. Henderson.....	38 10
" 18,		Sr. Eliza Cox.....	22 10
" 22,		J. W. Briggs.....	20 00
" 22,		P. S. Wixom.....	2 00
" 28,		Thomas W. Smith.....	12 00
" 28,		C. G. Lanphere.....	20 00
May 6,		Wm. W. Blair.....	20 00
" 12,		C. G. Lanphere.....	5 00
" 20,		Sr. C. W. Wandell.....	25 00
" 20,		J. W. Briggs.....	50 00
" 20,		Joseph R. Lambert.....	25 00
" 25,		Sr. J. S. Patterson.....	25 00
" 25,		Z. H. Gurley.....	17 00
June 1,		Herald Office.....	300 00
" 4,		J. W. Briggs.....	60 30
" 8,		Wm. W. Blair.....	50 00
" 8,		D. H. Smith.....	10 00
" 8,		H. A. Stebbins, acting Sec'y.....	7 00
" 16,		Wm. H. Kelley.....	25 00
" 23,		Sr. John S. Patterson.....	25 00
" 26,		P. S. Wixom.....	3 00
		To balance on hand.....	901 98
			<u>\$1,888 08</u>

July 1, 1874,		Tithes and offerings on hand.....	9C1 98
" 1,		Utah Chapel Fund.....	77 45
		Total due Church.....	<u>\$979 43</u>

**Pacific Slope Mission.**

A Quarterly Conference will convene at Washington Corners, Alameda County, California, on the 9th, or second Sabbath in August, 1874, to prepare for the Semi-Annual Conference to be held at the same place, beginning September 3d, 1874, at ten A.M. The Branches in this District will please discharge their duty as taught in sec. 17, par. 25, B. of C. Every Elder in the District is expected to report in person, if possible; otherwise, by letter.

E. H. WEBB,

June 23, 1873. *Pres. of District.***Church Library.**

The following works have been donated to the Church Library since last report:—"The Works of Rev. Henry Scougal," by Wm. C. Lanyon; "Historical Description of Westminster Abbey," by John McCauley; "The Races of Mankind," in ten numbers, by C. D. Norton, England.

JOHN SCOTT, *Librarian.***Notified to Appear.**

Notice is hereby given, that Lewis Lesly Harmon, a member of the Buckhorn Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, is hereby requested to appear before said Branch, or answer by letter, on or before the 11th day of October, 1874, to account for his membership since March 1st, 1873, to the present time. If said person does not make his appearance by the time above stated he will be cut off from the Branch.

JOSEPH SHIPPY, *Presiding Elder.*RICHARD COBURN, *Clerk.*

ROND EAU, Ont., June 22d, 1874.

**MARRIED.**

At Newton, Iowa, May 26th, 1874, by Elder Thomas E. Lloyd, Mr. CHRISTOPHER BARBEE to Miss ANGELINE SPARKS.

At the residence of the bridegroom's parents, No. 12, Fort street, Providence, R. I., June 30th, 1874, by Elder C. N. Brown, Mr. GEORGE A. YERRINGTON, only heir of Bro. GEORGE S. and Sr. Hannah E Yerrington, to Miss HANNAH M. REUMERT, only heir of Br. George and Sr. Hannah F. Reumert, of Dennisport, Mass.

Of old it was taught, that for each was a mate,

Prepared in the mansions above,

On earth to be wed; through their pilgrim state,  
Unfolding the beauties of love.

So mated were these, and so blest be their lot,

United in life's glowing morn;

May good angels keep them through life without  
And the Great King with jewels adorn. [spot,  
C.N.B.]**DIED.**

At Farmington, Graves County, Kentucky, June 25th, 1874, of consumption, Br. JOSEPH

CAMP, aged 29 years, 4 months and 10 days.

He leaves a gentle wife and three tender children to mourn his untimely loss. A few hours before his departure he was asked by a brother if he had any fears or dread of death other than the leaving of his family, to which he replied, "None," and that he had done "just right," (meaning in obeying the gospel), thus bearing testimony of the comforting and saving influence of the gospel of the Lord Jesus. He will come forth crowned with glory that Jesus will give. A short time before he passed away, he bade his family and friends an affectionate farewell. May the Lord comfort the hearts of the widow and orphans.

J. C. CLAPP.

At Greensbury, Decatur County, Indiana, June 7th, 1874, Sr. ISABELLA HART, aged 66 years and 2 months.

Sr. Hart was born at Hillsborough, Ohio, April 7th, 1808; united with the Church in July, 1833; was baptized by Elder James Emmet. She, with her husband, Elder Aaron Hart, suffered with the Saints in the persecutions of Missouri and at Nauvoo, patiently enduring all things in the hope of eternal life. She united with the Reorganized Church in April, 1863, reiterating her former testimony to the truth of the Latter Day Work. She was a pattern of piety, possessing all the qualities that characterize a Saint of God. "Blessed are the dead that die in the Lord."

Dear as thou art, and justly dear,

We will not weep for thee;

One thought shall check the rising tear,

It is, that thou art free.

And thus by faith's consoling power,

The tear of love restrain;

O, who that saw thy parting hour,

Could wish thee here again.

B. V. SPRINGER.

At Gibson Station, Lake County, Indiana, July 6th, 1874, SELINA BAUM, wife of M. H. Baum, and daughter of C. and H. B. Thurston, of Galien, Berrien Co., Michigan. Born in Oxford Township, Erie Co., Ohio, July 4th, 1849, aged 25 years and two days. Embraced the gospel Sept. 16th, A. D. 1863.

**Selections.****Immense Deposit of Curious Marble.**

A few days ago Mr. A. C. Halderman, of the marble works at Independence, was excavating for some rough stone to be used as ground bases for tombstones, on his land in the outskirts of Independence, when he discovered, on the edge of a small ravine, a large deposit of marble of the most curious conformation we have ever beheld. To the naked eye it has the appearance of a very beautiful variegated marble, but with the aid of a magnifying glass, it can be seen that the composition is of petrified fossils. Petrified worms, snails, shells, roots, snakes, and fish teeth, and a great variety of vegetable matter and other things can be distinctly defined, and a piece an inch square would furnish a geologist interesting study for hours. The marble which lies close to the surface, is compact, almost as hard as flint, its general color being dark gray, it is susceptible of the highest polish, and without the artificial means, in the way of acids, and burning process necessary with most marbles, and will therefore stand ex-

posure much better. There seems to be an abundant supply of this marble, and one block 30 feet long by 20 wide and 18 inches thick has been taken out.—*From the Kansas City News,*

### Thirty Seconds Too Late.

Rev. Mr. Bell was always punctual.—Whoever might be late at meeting, at the funeral or anywhere else, they all knew that Mr. Bell would not. If called to attend a wedding, his foot was on the door-step and his hand on the bell-handle when the clock was striking the hour. It was, at first, quite annoying to his flock to go according to their old habits to a funeral, and meet it on the way to the grave, or go to a wedding, and to find it over before they thought of getting there. So old Mr. Slow waited on the minister to ask him why he "was always in such a hurry, and so afraid of being too late."

"Well, my good friend, I will tell you; and if, after hearing me, you do not think I am right in this thing, I will try to alter."

"That's surely fair," slowly said Mr. Slow, as if afraid to commit himself.

"When I was a young man, and had been preaching only a few months, I was invited to go to a distant town and preach to a destitute people. I went for some weeks, and then returned home for a few days, promising to be back, without fail, the next Sunday. Well, I had a pleasant week among my kind relatives, and was so engaged that I hardly thought of my solemn duties, till Saturday returned, and then my sister and a beautiful friend of hers persuaded me to go out a little while in the little boat Cinderella, on our beautiful lake. The day was fine, and Cinderella spun and darted under my oars as if a thing of life. When we got ashore, I found it was two o'clock, and I knew the cars started in fifteen minutes?"

"I left the ladies and ran home, and caught up my carpet-bag, and ran for the depot. I saw the cars had arrived. I heard the bell ring. With all my strength I ran—I saw them start. I redoubled my efforts, and got within fifteen feet of the cars! Oh, for thirty seconds more! Thirty seconds too late! No more! The next day was a fair, still, sweet Sunday. My mountain people gathering, coming down from the glens and following the rills, filled the house of worship. But there was no minister; and the hungry sheep had no shepherd to feed them! He was thirty seconds too late!"

"There was a poor, old blind man, who lived four miles from the church, and seldom could he get to meeting. That day he ate breakfast early, and his little grand-daughter led him all the way down the mountain to the church. How weary, sad and disappointed he was! There was no minister to

speak to him. He was thirty seconds too late!"

"There was a sick child up one of the glens of the mountain, and she had been inquiring all the week for her minister.—She was so anxious to see him, and have him pray with her. How she hailed the day when he would be there! But no! he was not there.

"There was a great gathering of children to the Sunday School. And their little eyes glistened, for their minister promised to preach them 'a little sermon' to-day; but he was not there. He was thirty seconds too late!"

"That poor old blind man never came to the church again. He was too feeble, and never heard another sermon or prayer. The minister was thirty seconds too late!"

"That little girl was dead before I got back, and I could only shed tears over her corpse! I had been thirty seconds too late!"

"On my bended knees I asked God's forgiveness, and promised him, that if possible, I would never again be thirty seconds too late!"

"And now, Mr. Slow, am I right in my punctuality?"

"Well, I guess it does not look quite so unreasonable as it might!"

And if it is not well to put off the things of life, is it safe to put off preparation for eternity?

**THE USE OF STIMULANTS.**—Out of every thousand men, eight hundred and fifty use alcoholic stimulants; nine hundred and fifty use tobacco; two hundred and fifty use either opium, hasheesh or morphine; forty-six use either arsenic, chloroform or ether; twenty-eight use aphrodisiacs; two hundred and thirty use chloral hydrate. Out of every thousand women four hundred and twenty use alcoholic stimulants; two hundred and fifty use either chloroform, ether or codiene; ninety use morphine; twenty-five use either arsenic, belladonna or chloral hydrate; three hundred and fifty use valerian.

**Look Here.**—The small colored label with your name printed on, on the margin of your paper, if it is one of a package; or on the wrapper if sent separately; also shows the date to which your subscription is paid.

For instance, **15 Aug 74** means that your *Herald* subscription will run out on the 15th day of August, 1874. Renew your subscription in time.

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# THE TRUE LATTER DAY SAINTS' HERALD.

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

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

Vol. 21.

PLANO, ILL., AUGUST 1, 1874.

No. 15.

## The Resurrection.

What an extended variety of views there are upon this subject! Most all of those who discuss this wonderful doctrine, profess to do so from a scriptural standpoint, but some do not.

1. One class teaches that the resurrection takes place in death,—that the rising of the spirit from out its earthly body, is the resurrection.

2. Another holds that in death a prepared body, invisible to the natural sight, is present, into which the freed spirit enters, and that this is the resurrection.

3. Others hold that the spirit after death has power to "materialize a body" at will, out of the surrounding elements, and then to dissolve and put it off at leisure.

4. Then there are those who claim that in the resurrection, God will raise up the body that was laid down, not only so far as the component elements, and the general form is concerned, but that the identical form, and the identical particles, or atoms of which the dead body is composed, will be raised, without adding to, taking from, or in anywise altering the quantity, or changing the relations of the component particles.

5. To these we may add another prominent class, those who believe that in the resurrection, God will raise up the same body, so far as the component elements and general form are concerned, but not, of necessity, the same particles, or the same exact, precise, and particular form, with all its peculiarities and its defects.

The latter, to my mind, hold the true faith in this matter.

Whole No. 303.

As for the first class mentioned, their theory that, the rising of the spirit *out of* the physical body is the resurrection, is utterly incompatible with the signification of the word, and with its scriptural application.

The word *resurrection*, means *rising again*; and the scriptures apply it in this sense to the physical body. Hence the Apostle, in his first letter to the Corinthians, declares:

"It, [the physical body], is sown in corruption, it, [the physical body], is raised in incorruption; *it* is sown in dishonor, *it* is raised in glory; *it* is sown in weakness; *it* is raised in power; *it* is sown a natural body, *it* is raised a spiritual body."

No plainer evidence than this could be given to prove that the resurrection consists, not in the spirit leaving the body, but in the physical body being raised to life again,—the spirit being reunited with it. Such was the resurrection of Christ. He was slain upon Calvary, buried in Joseph's new tomb, and on the third day he took the same body from the tomb, and so "was seen of Cephas, then of the twelve; after that he was seen of five hundred brethren at once."—1 Cor. 15: 5, 6. Christ is "the resurrection and the life," for he holds the power thereof,—he is the pattern, and "the first fruits." As he, in his resurrection, took up the real, literal, physical body which he laid down, so all, in the resurrection, will receive the same body they lay down at death.

That it is the body, that part of man that is laid down in dust that is resurrected, is further seen from Isaiah 26: 19:

"Thy dead men shall live, together with

my *dead body* shall they arise. Awake and sing, ye that dwell in *dust*; for thy dew is as the dew of herbs, and the *earth* shall cast out her dead."

As for the second class, those who hold that a body is prepared at death into which the spirit enters, and that herein is the resurrection, there is but one passage of scripture that can be tortured into teaching such an idea,—it is this:

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."

The "our house which is from heaven," here mentioned, is, to my mind, "the glorious body" of Christ, like unto which the bodies of the redeemed are to be fashioned; for "as we have borne the image of the earthly, we shall also bear the image of the heavenly."—1 Cor. 15: 49. Christ's body was Paul's, for the reason he was to have one "fashioned" like it,—“as is the heavenly, such are they also that are heavenly.”—Verse 48.

The third class, those who claim that the spirit at and after death has power to materialize a body at will out of the surrounding elements, and then put it off when they choose, is equally unscriptural and unreasonable.

This idea of spirits materializing bodies at their convenience, through which to communicate with, and operate among the living, is a favorite one with the Spiritists, and is found essential with them in explaining their spirit-manifestations, and in reconciling their system, in the least, to the doctrines of the Bible. But the idea is not monopolized by them; others, Catholics, latterly teach somewhat similar views. In "*The Irish World*," a genuine Catholic journal, published in New York City, I find, under date of May 16th, a sermon on the spiritual significance of the cross as a christian symbol. In this sermon, preached at Enniscarthy, Ireland, by the eminent Father Burke, in the presence of a host of church dignataries, these words occur:

"We read that when the angels of God

came down upon earth to deliver a message, *they assumed phantom bodies*. Abraham was visited in a tent by an angel in human shape, and even Gabriel himself, when he came to salute the virgin of virgins, took unto himself a phantom body. But the test lies here—they had gathered to themselves phantom bodies in their passing through the air, but the moment their message was delivered, their mission was accomplished, and they returned as pure spirits, and disburthened themselves of their earthly shape."

Father Burke has not told us what *shape*, if any at all, these "pure spirits" had before "they had gathered to themselves phantom bodies;" nor does he tell us of what "shape" or consistency, these "pure spirits" were possessed when they had "disburthened themselves of their earthly shape." This, probably, is one of the many mysteries of her whose origin, history, workings, existence, and very name, is "Mystery, Babylon the Great." Possibly this learned Catholic divine believes, as does many of the Protestant side, that a spirit has no specific form or shape, but that at death man's spirit vanishes "into thin air," and like the God of a large class, is as much in one place as another,—everywhere in general, and no place in particular.

Moses Hull, a leading light of the Woodhull wing of the Spiritists, is a staunch advocate of the materializing idea. He says that when Jesus appeared to the disciples "when the doors were shut where the disciples were assembled for fear of the Jews," John 20: 19, 20, that the spirit of Jesus simply "materialized a body for itself after getting into the room;" and that, in this counterfeit body, he showed them his pierced hands and side; and, that when this was accomplished, he *dissolved*, or, as Father Burke puts it, "Disburthened" himself of said body, and so, unseen and unseeable as his spirit came, it went away.

What a faculty some possess of explaining and simplifying miraculous things!—explain one miracle by conjuring up many others equally as great, or greater, and which are far more difficult of explanation, or belief, than the first! But, then, the latter miracles have one thing to recommend them to their auth-

thors' consideration—they are their own manufacture.

And now comes Rev. Dr. Haven, of the Theological Union, recently held at Evanston, Illinois, with his views of the resurrection, as reported in the *Chicago Daily Times*, May 30th :

"He said, 'Stand by the Bible.' He believed there would be a general resurrection of the dead, and that is what the preachers should preach. If a man came to him and asked if they should have *exactly the same particles*, he would say to him that he had nothing to say on that head. As to the mode and manner of the resurrection he did not know, nor did he care. \* \* \* We shall probably have a body, or rather, perhaps, *an infinite number of bodies*. He himself did not like to be confined to *one body*."

Will the Doctor "materialize" bodies as he may need them, and then *disburthen* himself of them by dissolving them when he shall choose, and so procure for himself "an infinite number of bodies?" Or will he go to work and have "an infinite number" made up for his use beforehand, as one might provide himself with "an infinite number" of shirts, coats, pants, etc.?

Dr. Haven must adopt the materializing process, unless, which is rather probable, he proposes to have his spiritual wardrobe supplied beforehand with "an infinite number of bodies, ready for any and all emergencies. But when the Doctor puts off one body, and then puts on another of the "infinite number," will the first still live? James, the Apostle, says, "The body without the spirit is dead."—2 : 26. This being true, death would triumph every time the doctor changed bodies. And this is equally true of the materializing system. Death is the dissolution of the person—the separating of the spirit from the body; wherefore, as often as a spirit puts off a body, death occurs. This system would perpetuate death, the very thing which the scriptures teach that Jesus will finally destroy.

Paul, the inspired servant of the living God, teaches better doctrine, he says :

"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. 15 : 54.

Jesus, our glorious Redeemer, said :

"But they which shall be accounted worthy to obtain that world, and the 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 20 : 35, 36.

There is no dissolution of a resurrected body.

As for the fourth class, those who believe that God will raise up the same identical body of flesh and bones, with the same particular particles, and identical atoms, without adding to, or taking from them in the least, I do not understand that the scriptures warrant them in such a belief. Certainly, such an idea is repugnant to reason; and, I believe, contrary to the scriptures. I do not believe that the emaciated form, the mere skeleton of skin and bones only, of the dying consumptive, will be resurrected. I do not believe that the huge, bloated form of the dropsical, with its identical particles, no more and no less, will be raised in the resurrection. I do not believe that the eyeless, the handless, the limbless, will be resurrected with precisely the same defective bodies that they laid down. I do not believe that this man with a mountainous hump on his back, and that one with a huge belly like a beer cask, will be raised in precisely the same form, every particle, every atom, no more and no less. I do not believe that the deformed child, having the head of a man but the body, in part, of a beast, will be raised so deformed. Persons are buried who have lost a finger, a hand, a foot, a leg, an arm, an eye, an ear; others there are, who, from their birth, have never had one or more of these members. Shall they be raised without them?

The scriptures teach that Christ "shall change our vile body, that it may be fashioned like unto his glorious body," and so all defects will be remedied. The resurrected body will not have the nail prints in the hands, and the spear-thrust in the side; but in

point of general form, constituent parts, spiritual power, intellectual capabilities, incorruptible, immortal nature, and glorious attributes, it shall be like the body of the blessed Redeemer. "As we have borne the image of the earthy, [Adam], we shall also bear the image of the heavenly, [Christ]."—1 Cor. 15 : 48.

Man bears the image of Adam, our common parent, yet throughout the race there is an endless variety of shadings under this general "image." So, doubtless, it will be in the resurrection. The redeemed will bear the "image" of Christ, yet with special distinctions and distinguishing differences. The defects of the mortal body will be removed; the wanting members will be supplied; the deformities will give place to perfection; the imperfections of a sinful, but now redeemed race, will be transformed by the resurrection power into conditions of beauty and of glory. To accomplish this, the plastic hand of God must work wondrous changes,—must add to, and increase, where there is want; and take from and remove where there is excess. The emaciated form must be supplied with particles of element, that it may be rounded out into beautiful symmetry and exact proportion; the huge, unshapely bodies must yield up the needless portions, that they may be fashioned like unto Christ's glorious body. For the new creation will be the perfection of beauty. The Apostle Paul has answered the question, "How are the dead raised up? And with what body do they come?" He says:

"And that which thou sowest, thou sowest not *that body that shall be*, but bare [plain, naked, separate], grain it may chance of wheat, or of some other grain; but God giveth it *a body* as it hath pleased him, and to every seed *his own body*."

Now here is introduced for illustration a plain and homely figure, that through it the mind may more fully comprehend the manner of the resurrection. There is a seeming contradiction in the quotation, however, where the Apostle says, "Thou sowest not that body that shall be," and "God giveth it a body as it hath pleased him, and to every seed *his own body*." How can

this be reconciled? Simply by heeding the analogy presented in the figure. Let us see:—We sow wheat in the earth, and through the joint action of moisture and heat the kernel dies—that is, the living, active, germinal principle within the kernel, puts off, and separates itself from, the mere hull, or inert part, and so, passing through various stages of development, it at length is clothed with the same general form, and in the same elements, precisely, in which it originally was. Now, the kernel thus produced is *the same* as that sown,—not the same identical particles of matter, not the same identical atoms, but it is the same in general form; the same in its constituent elements; the same in kind. So we see it is not the same body so far as the identical particles are concerned, nevertheless it is the same in kind,—hence it is the same body,—"God giveth to every seed his own body."

It is a fact, too plain to need argument, that all bodies of the animal kingdom, man included, are formed of the surrounding elements—earth, air, fire, water, and electricity. And it is a further fact that these bodies, through death, are resolved into, and commingled with their respective elements, and are therefore, in conditions to enter into, and compose other similar bodies. Who knows but that some of the particles of matter of which the bodies of Paul, and Peter, and James, and Jude, and the millions of martyrs were composed of at their death, were once component parts of other human bodies? And who knows but that the identical atoms of which the bodies of these martyrs were composed, and which were separated by the flame; by becoming food for wild beast; by starvation; or by the slow but certain process of putrefaction on earth, in the earth, or in the sea, have entered into the composition of other human bodies, and formed a part of them at death? It is not only possible, but highly probable; nay, almost certain, that such has been the case. Now, inasmuch as different ones, at the time of their death, were possessed of some of these same identical atoms, it would be

quite impossible for each to possess them in the resurrection; for the same particles cannot be in two different places, or in two different bodies at the same time.

It may be that some will spurn these arguments, and claim that they should have no consideration in the case inasmuch as they are not found in the Bible. To such I would reply, that God has endowed man with rational powers for the express purpose that he may cultivate and use them. The Lord said to Israel, "Come now, and let us reason together."—Isa. 1 : 18; and to the Jews said, "Yea, and why even of yourselves judge ye not what is right."—Luke 12 : 57; and surely, we may "give a reason for the hope that is within us," as Paul has instructed the Saints to do, without rendering ourselves censurable therefor.

Revelation is higher, and broader, and deeper in its reaches than human reason, but is not repugnant to it. Revelation bears reason up upon its strong and radiant pinions, and traverses regions, and exhibits scenes, to which it were otherwise a stranger. Revelation leads reason into, and lights up the labyrinthian ways of nature, the mysteries of creation; it leads it out into the broad fields of humanity, and into the wonderful mysteries of redemption, and thence, upward, through the avenues of light, the pathway of the angels, it leads to the very throne of God and the Lamb. God's revelation is superior to all. Compared with human reason, it is as the refulgent sun to the feeble, flickering taper; yet reason is necessary.

Nothing in the scriptures is, to my mind, more plainly taught than the literal resurrection of the body, the body of flesh and bones, such as Jesus exhibited to his sorrowful and astonished disciples, Luke 24 : 39, and with which he ate and drank in their presence.—Verse 42. Acts 10 : 41. Yet I cannot see any definite proof that, of necessity, the same identical particles composing the body at death, should compose it in its resurrection; but only that it should be the same in general form, in its elementary parts, and made incorruptible, immortal, spiritual and glorious.

The experiences of life teach us that the mind's capability, power and happiness depend in a great degree upon the excellent condition and quality of the physical body,—that is, that the mind of man is more capable, and more happy, in a good physical body, than in a poor one; in a healthy one, than in one diseased; and that the more perfect the physical body, the more perfect the manifestations of the mind. This being the law relative to our existence in this life, we may safely argue that it will be the law in the life to come. Hence the fitness, the necessity, so to say, of the resurrection; that by it and through it, the spirits of the just made perfect may have perfect, immortal, spiritual and glorious bodies in which to dwell, and by which to receive a fullness of salvation, of glory and of joy. Joseph, the Martyr, taught, Doctrine and Covenants, 90 : 5, that:

"The elements are eternal, and spirit and element, inseparably connected, [as in the resurrection], receiveth a fullness of joy; and when separated, man can not receive a fullness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple."

May the Lord keep his Saints, that in the resurrection their glory may be that of the Sun, and they therefore be made like the Lord Jesus Christ, is my sincere prayer. W. W. B.

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#### What is it to be in a Saved Condition?

We find many in this day and age of the world who are good at heart, and would be in a saved condition if it were not for the many, so called, gospels. If they were to ask the question, "What must I do to be saved?" one would tell them, "O, you must believe that Christ died for sinners. We were all sinners once; come to our meetings and we will pray for you, and after you have experienced religion, we will sprinkle a little water upon you, and then you will be in a saved condition; but another steps up and says; "That will not save you; a man must be baptized, believing that

Jesus is the Christ, and then he is all right.

We might mention many ways that are taught in these last days, for the salvation of man; but, Do they correspond with the plan that Jesus and his apostles taught? We will notice what the Apostle Peter said to the multitude on the day of Pentecost, when testifying to them how they had with wicked hands taken and crucified their Savior. "They were pricked in their heart," and cried out, "Men and brethren, what shall we do?" Let us hear what he [Peter] tells them. "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost," was the Apostle's command. So we find repentance was required of them first; they no doubt realized, on that day, the power of God to such an extent, that they truly believed they had committed a terrible deed, and that unless they gave heed to the words of Peter, they were in a lost condition, therefore they commenced to exercise faith, and the next thing was to repent of their wickedness and be baptized, which are the three first principles of the doctrine that our Savior taught.

Again we find, when John came preaching in the wilderness of Judea, he said unto the people, "Repent ye, for the kingdom of heaven is at hand."—Matt. 3 : 28. But some one might say, "What is it to repent?" In answer I would say, that after we have thoroughly investigated the doctrine of Jesus, and believe with all our hearts, that we must yield obedience to all the principles taught therein; we must do so with a broken heart and contrite spirit, and if we have wronged our fellow man, go to him and make restitution, asking the Lord's forgiveness; and if we do this, and go down into the water and be born again, we have the promise of God's Holy Spirit to guide us into all truth, inasmuch as we walk uprightly before him; for the Savior said unto Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." But he (Nic-

odemus) marveled. He could not see how a man could be born when he was old; but Jesus makes it plainer: "Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."—John 3 : 3, 5.

Again Paul, speaking to the Roman brethren, says:

"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."—Rom. 6 : 3-5.

I have shown what the three first principles are, but there is something else for us. Peter says:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2 : 38, 39.

"O yes," some would say, "we believe in the baptism of the Holy Spirit." But, I ask, how is this gift conferred upon the believer? After Philip's preaching to the Samaritans the wonderful things of God, they "gave heed" unto the things which Phillip spoke, and:

"When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, \* \* \* then laid they their hands on them and they received the Holy Ghost."—Acts 8 : 12-17.

Again, Ananias was sent to Saul, to lay hands upon him that he might receive his sight, "and be filled with the Holy Ghost." Again:

"Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come

after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues, and prophesied."—Acts 19: 1-17.

In other instances we find this gift conferred upon the believer by the imposition of hands; and in no other way was it conferred upon the believers in early days; and that after the ordinance of baptism. I know that there are some that will say, "We know of one man, and his whole house, who received this gift without the imposition of hands." Yes, we know, but for what purpose was this great manifestation of God's power? It was to show that the Gentiles were accepted of God, inasmuch as they feared him and worked righteousness. This is evident from the vision that Peter saw; it being as a sheet let down to earth; wherein there were all manner of four-footed beasts; and there came a voice to him: "Rise, Peter; kill, and eat. But Peter said, not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God has cleansed, that call not thou common." Peter still doubted in his mind, but after he went with the men to the house of Cornelius and witnessed the outpouring of the Holy Ghost upon him and all that heard his words, Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"—Acts 10: 47.

It is not reasonable to suppose that every one will receive the gospel in its fulness, but the Lord has some sheep scattered upon the earth, and the Savior said, "My sheep know my voice and a stranger they will not follow." O, ye servants, who have the words of eternal life, let not your voices cease in proclaiming the everlasting gospel, for there are many who are running to and fro hunting the word of God and do not find it.

E. D. BULLARD.

None preaches better than the ant; and she says nothing.

Drunkenness is nothing else but voluntary madness.

### The "One Faith;"

OR, THE GOSPEL—WHAT IS IT?

[Continued from page 432.]

The history of God, in every age when it has existed, demonstrates the fact that the administering in the various ordinances and ceremonies was done by special and divinely appointed agents or officers. So of any special work—such as the building of the ark, and the delivering of Israel out of Egypt.

So, in the Church of Christ, in order that the work of the ministry might be done, God gave for that purpose certain officers, among whom Paul mentions Apostles, Prophets, Evangelists, Pastors and Teachers; and again, Elders and Deacons. The very fact of their different names and different grades, demonstrates that their callings and offices were different; that although an Apostle could be a Prophet, or an Evangelist, or a Pastor, or a Teacher, yet a Teacher would not necessarily be an Apostle. A general can be, and is a soldier; but a soldier is not necessary a general, or a colonel, or a captain. The Apostles, at least had the "keys of the kingdom of heaven," or the authority to preach baptize, lay on hands in confirmation and ordination, and for healing; but it appears that others had some or all of this power of whom it is not written that they were Apostles, such as Philip and Ananias. The necessity of divine authority, directly given, or of delegated authority given by some one who has either received it from heaven direct, as the Apostles of the first century, or from some one who received it from some one else by ordination, is admitted by all who believe the history of the past. There is no evidence that any one in Bible times assumed to be a minister of God, or an ambassador for Christ, without a direct commission or call from heaven to himself, or through some one else. Those who essayed to run without being sent, only met rebuff and disaster; and a commission given to Peter, James or John to preach and baptize was not a commission to any one else in that or any subsequent age. If the assumption is legitimate, that one office or special

work of the Bible can be assumed without a divine and direct personal call to the party assuming, then can another or any office or work be assumed. If men can become Elders without a personal call from heaven, and without ordination by some one who are themselves duly qualified through personal call and legitimate ordination, then men can become Apostles; or even Prophets, Seers and Revelators, like Moses; or build arks as did Noah; or fill again the mission of John the Baptist; or could write authoritative epistles like Paul.

And if the commission given to Peter or John to preach and baptize authorizes a man to-day, he must not only preach what they preached, but must hold and exercise all the authority conveyed by that commission as given to them in Matt. 16:19; 18:18. How any one can claim to be authorized to preach and baptize by virtue of the commission in Mark 16:15-18, and not understand that they must exercise all the authority granted to those who received the commission at the first, is singular. In those days to preach and baptize was only a part of their ministry. There is no proof that Elders, or Bishops, or Deacons, were ever commissioned to go into all the world and preach the gospel; and hence the commission did not apply to them, but only to those to whom it was given, even the Apostles. If any man is authorized by that commission he must be an Apostle, and the same signs that followed the labors of Apostles in those days should follow them at all times, for the promise of them is intimately and inseparably connected with the commission. And it is singular that hundreds of men, whose only authority is that borrowed from Peter and John's commission, imagine that they fulfill it by locating themselves for years in one particular locality; by preaching for a large salary to one congregation, and yet deny the spiritual gifts that Jesus promised the believer. They say that "They are done away with," and yet the men to whom this commission was originally given, were required to go "Into all the world, and preach the gospel to every

creature," and that too without hire. The principal feature of this commission was the extended field of labor given them. It was not a new commission at all as regards granting authority to preach; for these very men had previously been authorized to preach, and also to heal the sick, to cast out devils, and to work miracles, which they did afterward also. There were no additional powers granted as pertains to preaching or baptizing, nor any new gospel to preach; but, instead of to Jews alone, (who were the only party they were sent to in their first commission, Matt. 10:5), they were now to preach "to all the world;" to Gentiles and Samaritans, as well as to Jews.

And they who pretend to take *this* last commission as *their* authority instead of the *first*, (see Matthew 11:42), must do it only because the last includes "all the world," whereas the first included only the Jews; for there was no difference in the things preached, nor in the duties to be enjoined, nor in the rules to be observed; nor would there be any difference in the world's reception of the word and of the preachers; nor in the nature of the consequences to be suffered in preaching the unpalatable truths to be uttered. If this be the case then, the difference must be that the last required the preaching to be done in "all the world," to "every creature." Yet the majority of those who claim their authority under this last commission, violate this very principle, and are not governed by the rules regulating either commission. And this extension of the field of labor being only an *additional* duty laid upon the Apostles, in connection with those already enjoined upon them, we insist that all who claim authority by this commission should be governed by the considerations, regulations and laws; and should be affected by the circumstances characterizing both commissions. All of the authority that these commissions grant is theirs, or else none of it, and all the conditions are to be respected or none of them. And if the ministers of the day have only part of this authority, and are only required to

do a part of the labor required by these commissions, then they cannot claim that this commission is their authority; for it does not even hint that in a subsequent age, another class of men can fill it in part. And if a different line of duty is required, and less powers are enjoyed by men to-day, then they ought to produce a commission given to *them* regulating *their* labors. This, of course, would necessitate a personal and divine call, a direct revelation, and this the said preachers are slow to admit as being a necessity.

But, whether they labor under Peter's commission, or under one which they have got directly from heaven for themselves, it would be generally admitted that this call or commission must be approved and made effectual by an ordination, or by the laying on of hands of men who have in their turn been ordained in like manner, and by similarly qualified parties. If it is the case that ordination is valid only by virtue of being performed by ordained men, then it follows that all ordinations must descend from a legitimate starting point; therefore they are to be questioned as to their validity.

If the appointment of the Apostles by the Savior was the beginning of the christian ministry, then from this source must all the ordinations of to-day come. There must be no break in the chain; no links left out. If there is one single failure to connect, or single ordaining party not himself ordained, or if ordained by some one who had no right to do so, then all authority after that is illegal. How many of the ordinations of the present time can be traced in a direct and indisputable line to Apostolic days? There appears but one chance for a continuous stream of ordaining power, and that is through the Church of Rome. But the Protestant world disclaim all connection with her, calling her "Mystic Babylon," "The Mother of Harlots," the corrupt, fallen, and apostate Church. Yet from her they have derived all their authority.

Wesley was the founder of one Church from which several off-shoots have grown,

and was the head or fountain of ordination of hundreds of preachers. He received his ordination, and authority to ordain others, from the bishops of another Church. They in turn got their authority from the Church of Rome, from which they had revolted, and by which they were excommunicated. They of course lost all the powers and privileges which they had while connected with her. Is it not strange that a church could have so far departed from the faith, and have become so corrupt, as to warrant their departure from its fold. How could its ministry be so far acknowledged and approved of God as to obtain and retain the divine right as ordained ministers of God, and could be qualified to administer a valid ordination to others, when their seceding party, and others in like situation, declare that the priesthood of the Romish Church was the fountain of the corruption in that Church, and that from which all her false, corrupt and anti-christian doctrines, decrees and practices have sprung? Was not the corrupt and debasing teachings and practices of the Romish ministry, from Pope to Priest, the cause of Martin Luther's secession and opposition? Yet did he not obtain all the authority he ever held as an *ordained minister* from that same Romish Priesthood? Was he ordained afterward by some one else, and if so did not that party obtain its authority from the same source? But as there is no evidence, that we have seen or heard of, that he was reordained, it is clear that all who trace their ordinations to Luther, must not hesitate to acknowledge that his, whether valid or not, was given by the priesthood of Rome.

And it certainly looks unseemly, uncharitable, and ungracious for children to slander their mother, and to charge her with being unchaste. It appears somewhat strange for Churches to call the Church of Rome the "Mother of Harlots, when they well know that she is their *own* mother.

Other parties who have sprung from Catholicism, through some other dissenters or seceders, are subject to the same criticism, and their claims are equally untenable.

For parties to say that they can find in past ages some who believed as they do on certain points of doctrine; therefore they argue for an ancient church of the same faith and order as themselves, whereas those people were not known by any modern church name; and beside they are not found in every age, nor in an unbroken line. Therefore, those who claim views similar to those held during a few ages after the apostolic age, cannot begin to trace their ordinations back to them. And if they can to them even, they certainly cannot go any farther back.

If this authority cannot be traced to the Apostles, then a similar authority as held by the Apostles, (even so far only as refers to the right to preach, and to baptize and ordain others), if held at all in this day, must have been restored from heaven. God placed in his Church in former days Apostles first, and through them organized his Church more fully. So if that Church lost its existence as the accepted and authorized bride of the Lamb, through its apostasy, its unfaithfulness, and its unchaste course, it also lost the Spirit of God by which alone it could exist as a true Church, or "kingdom of heaven." John Wesley said it lost it—"Because the Church had turned heathen again, having lost the Spirit, and had but a dead form left." If it ceased to exist, as a spiritual organization it, of course, lost its divinely appointed priesthood. So it must, therefore, be restored; and Apostles first in it is God's order.

That a similar commission will be in force before the end comes, is clearly implied in the prophecy of Christ:

"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Matt. 24: 14.

As the former commission to preach the gospel to every creature, or in "all the world," was given to Apostles, so the latter day commission has been given to those ordained by a divine messenger sent from heaven. Christ called and ordained Apostles, and through them he ordained Elders, Bishops, Evangelists, Teachers, &c. So in these latter

times an angel has come from heaven and called and ordained Apostles, and through them ordained other officers.

John saw, in the vision of the future given him, an angel thus commissioned:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. 14: 6.

There was no need of an angel coming to earth with the gospel at the time that John wrote; nor was it an event of the past, but a future event foretold to take place at a time when the gospel was neither preached in its fullness, nor by divine authority; and therefore when there was a necessity existing for the restoration of it and of the authority to preach it.

This work has been done, and on the 6th of April, 1830, the Church of Jesus Christ was reorganized through the ministry ordained at first by the angel; and, as God, by his Spirit, directed, those who received it from heaven also bestowed it upon others, and now these truths are again proclaimed to men. The gospel of the kingdom; the doctrines of "faith" in God and in Christ; of "repentance" from sin; of "baptism" for the remission of sins; of "laying on of hands" to confirm members, to heal the sick, and to ordain others; of "the resurrection of the dead;" of the "eternal judgment" of God, who will judge the world and reward every man according to his works; giving his Saints everlasting inheritance, even the "kingdom under the whole heaven;" but destroying those who, after hearing, reject the word, and subjugating the heathen to his sway. This was "the faith once delivered to the Saints," as Jude calls it. It was the faith of Abraham, of Isaac, and of Jacob; even that eternal inheritance, and eternal life to enjoy it, which God promised them. Paul said that:

"God foreseeing that he would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. 3: 8.

This promise was made to Abraham and *his seed*. Paul said that seed was Christ, and that all nations, or "fami-

lies of the earth" will be blessed in Abraham's seed; even in Christ who will reign in peace and righteousness over all nations; who will make an end of war and bloodshed, sin and death in that day. In his day also:

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and young lion and fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah 11: 6-9.

This was the faith of Abraham; and they who are Christ's "are Abraham's seed, and heirs according to the promise." "Examine yourselves, whether ye be in the faith;" and if you have it, continue therein. T. W. SMITH.

### Stealing the Word of God.

*Br. Joseph Smith:*—Please let me say a word, through the *Herald*, in reference to the sin of stealing God's word. Not, however by way of accusing any of the writers of that publication as accessory to this crime.

Not long since I was out to Battle Creek, and called on a Mr. Waggoner, in the Second Advent printing office, and showed him an article which I had just written, proving it to be God's word that the "Meek shall inherit the earth," after that transgressors are rooted out of it.

At first he agreed to publish it in the *Review*. But after finding the author of it to be in connection and agreement with the Latter Day Saints, and the doctrine it contained one of their fundamental principles of faith; and knowing that this doctrine did not originate with the Second Adventists, but is recognized by all the sects as peculiar to Mormonism, he did not like to be known as a co-worker among us, or with us; but if he could cover up the fact concerning the origin of this "word of God," and publish it as the faith peculiar unto their

own denomination, instead of Latter Day Saints, all right in their eyes.

In referring to the history of past time, I find the religious world have been guilty of this same crime of stealing the word of God from their neighbors. In Jeremiah 23:30, it reads:

"Therefore behold, I am against the prophets, saith the Lord, that steal my word every one from his neighbor."

God did not approve of stealing from a neighbor, not even the *truth*. And why of a neighbor? Because God had revealed this word unto his chosen people, and through them to whomsoever would willingly receive it as the word of God, and not as the mere opinions of men.

And in this generation God revealed to Joseph Smith, Junior, in the coming forth of the Book of Mormon, that in this generation the tribes of Jacob should be gathered from every nation under heaven and rebuild Jerusalem upon its own heap; and soon after this to destroy all the other nations and establish the glorious millennial reign of peace, love, and "good will to men." Of course, the "Meek will then inherit the earth," and transgressors will then be rooted out of it, as says the prophet Malichi, "root and branch."

And this doctrine is so plainly and plentifully proven by the inspired writings, that now, men will steal it as their own, and sell it for money in newspaper productions. How often have I been branded as a Mormon by renowned sectarians for just repeating one passage in that holy book, which almost every one assayed to believe forty years ago. One celebrated Methodist minister near Albion once threatened to put me off the "Camp Ground" if I dare to repeat again that passage which he said was "peculiar to the Mormons." I did repeat it, by saying, "If the Bible is indeed peculiar to the Mormons, I can't help that; for I believe the Bible, and there I read that the Saints shall reign with Christ on the earth."

If for this saying I must be "put off," no matter how soon; for I don't want a religion that so dreads the light of truth.

"The meek," is but another name for Saints. And now Mr. Waggoner who dreads the Mormons, has verily stolen this much of their "*peculiar*" dress and puts it on and wears it before the public. Is he a thief or a robber?

The Lord used to be against all such prophets. No doubt but he is the same jealous God still.

This Mr. Waggoner, of whom I speak, acted as editor of an organ, or paper, issued at Battle Creek, a very intelligent man, with a remarkably high forehead, who ought to know better than to steal.

One who claimed to know considerable said that the *truth* was "public property, and could not be stolen." How is it then that such men as say this do accuse General Grant of stealing public property and of converting it to private use. But all truth is not for the whole public, for the reason that they would make a bad use of it. "See thou tell no man," said Jesus to one whom he had healed. Was not that truth private property? True and living faith is the best of property; but it is possessed many times by individual men from whom it cannot be stolen. But the word of God, which he sends by his prophets unto a particular man, or city, or country, as he sometimes has done, false teachers often have, and still do, steal and convert it to their own private use, to strengthen and build up party influences. Men should "buy the truth and sell it not." If he who buys it has no right to sell it, is not that a guilty man who steals it from his neighbor and then sells it as his own production? Better by far to be engaged in tilling the earth and selling the product of honest toil. J. S. C.

PARMA, Mich.

Diligence should be the motto, and the watchword of every Latter Day Saint whose choice is good and whose desires are to escape punishment after death. "Use all diligence, add to faith, virtue, knowledge, temperance." One may be very diligent and unwise in temporal things to gain much of this world's goods, and lose his soul at the end. But none can be acceptably diligent in spiritual things except they are in temporal also. They who are not diligent in temporal things, can not be in spiritual things to their soul's salvation.

### Where Is Ephraim?

*Br. Joseph*.—I wish to offer a few thoughts as they present themselves to my mind, respecting Ephraim, the son of Joseph, that was sold into Egypt. Jacob, when he blessed the two sons of Joseph, said, "Let them grow into a multitude in the midst of the earth;" Manasseh, "He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."—Gen. 48:16-19. In chapter 8:1, of Alma, Book of Mormon, we read that "Lehi, who came out of the land of Jerusalem, was a descendant of Manasseh, who was the son of Joseph." But of the family of Ishmael, we have no record that they were Manasseh or Ephraim. Now let us search the prophecies and see if we can find Ephraim:

"Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned."—Hosea 7:8.

"Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes."—Hosea 8:10.

"I have written to them the great things of my law, but they were counted as a strange thing."—Hosea 8:12.

"My God will cast them away, because they did not hearken unto him; and they shall be wanderers among the nations."—Hosea 9:17.

"How shall I give thee up, Ephraim? How shall I deliver thee, Israel? My heart is turned toward thee, and my mercies are extended to gather thee."—Hosea 11:8.

"I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord."—Jer. 31:18-20.

"And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine; yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gath-

er them; for I have redeemed them; and they shall increase as they have increased. And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children, and turn again."—Zech. 10: 7-9.

"And I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land."—Nephi 3.

That was fulfilled by Columbus; when he went back to Spain, the news of his discovery spread to the nations, and they all put in for a claim upon this land. And if Ephraim was among the nations of the Gentiles, some would come with them, for the Lord works by means to bring about his purposes upon the earth. Columbus discovered this land in 1492; almost four hundred years ago; and they (the Gentiles) have been coming more or less ever since; and also, the blood of Ephraim with them. There is a prophecy of Joseph, the son of Jacob, (Gen. 50: 33), which says:

"That seer will I bless, and they that seek to destroy him shall be confounded; for this promise I give unto you; for I will remember you from generation to generation; and his name shall be called Joseph; and it shall be after the name of his father; and he shall be like unto you; for the thing which the Lord shall bring forth by his hand shall bring my people unto salvation. And the Lord sware unto Joseph, that he would preserve his seed forever."

"Say unto them, thus saith the Lord God; behold, I will take the stick of Joseph which is in the hand of Ephraim."—Ezekiel 37: 19.

So that seer and prophet must have been an Ephraimite; for the stick of Joseph was in his hand.

"Surely the Lord God will do nothing, until he revealeth the secrets unto his servants the prophets."—Amos 3: 7.

Hence an angel came to that seer and prophet, and revealed the secret where the record was hid; he translated it into the English language by the power of God. When the Church was organized on the 6th of April, 1830, the Elders, in a short time, were sent forth, two by two, east, west, north, and south, with the stick of Judah in one hand and the stick of Joseph in the other, sounding the gospel trump. Here,

upon this land, was the material to build up the Church; the blood of Ephraim was here to receive the gospel. Jesus said, "My sheep hear my voice, and they will follow me; but a stranger they will not follow." The gospel trump gave the certain sound, and the sheep knew it. "For, verily, I say that the rebellious are not of the blood of Ephraim."—D. & C. 64: 7. In a few years the Church gathered to Kirtland, Ohio; I gathered there with them in 1835. Joseph Smith, Senior, was the Patriarch of the Church; he held meetings in the Temple, one day in a week, for the brethren and sisters to receive their patriarchal blessings; he would tell the Elders, by the Spirit of God, when his hands were on their heads, "Thou art a descendant of Joseph that was sold into Egypt; through the loins of Ephraim, thou art one of the horns of Joseph to push the people together to the ends of the earth." There would be ten of Ephraim to one of Manasseh that received this blessing. This I saw with my eyes and heard with my ears relating to the blessings. Now we will see what Moses says in his blessing to the tribe of Joseph, before his death:

"His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."—Deut. 33: 17.

We have found Ephraim scattered among the nations of the earth; they gathered here upon this land for a wise purpose; they were to become a multitude in the midst of the earth. I expect Ephraim is mixed with Manasseh in the West. We cannot expect preachers of the gospel from the remnants of Joseph in the West, for they are called heathen nations. D. & C. 87: 3. But when the fullness of the gospel is preached unto them by the Elders of the Latter Day Saints, by the power of the Holy Ghost, telling them who they are, and where they came from, and who were their forefathers, and that they are a remnant of the house of Israel; then they will come into the gospel in clouds

and like doves to their windows; then they will gather to the New Jerusalem, and help build up Zion. Now ye Elders of the Church of Jesus Christ of Latter Day Saints, if you have the blood of Ephraim and Manasseh flowing in your veins, you are some of the horns of Joseph to push the people together from the ends of the earth. There are great blessings to Ephraim in the last days. D. & C. 108 : 6. Your brother in the gospel of Christ,

THOMAS CARRICO.

### The Prophet's Word.

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—2 Peter 1 : 19.

This passage, with its context, was for many years a matter of perplexity to my mind; for I was unable to see why the word of God given through a prophet could be *more sure* than the word of his own mouth; for Peter had just alluded in the preceding verse to the voice of the Almighty on the mount of transfiguration. Hear what he says in the context:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And *this voice* which came from heaven we heard, when we were with him in the holy mount."

"We have also a more sure word of prophecy." What! *More sure* than the *voice* of the Father himself from the excellent glory? Certainly not. This thought led me to question the King James' translation of this text, and to seek for some other version of it. I found it translated by some in the following manner, "We have also the prophetic word *made sure*;" but this, thought I, only moves the difficulty one step further off, for if the prophetic word had to be *made sure* by "this voice which came from heaven;" then it follows that the prophetic word, relative to

the second coming of Christ in glory, was untrue prior to the transfiguration on the holy mount; for it appeared clear to my mind that Peter, by the term, "Prophetic word," had direct reference to the testimony of all the prophets in relation to the great future; especially the second coming of Christ and the immortal state of the kingdom of God. But I still remained unable to solve this passage, as well as a great many others in the King James' translation, until I obtained a copy of the Inspired Translation; then this passage, as well as a great many others, appeared perfectly plain. I will here insert the Inspired Translation rendering:

"For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have therefore a *more sure knowledge* of the word of prophecy, to which word of prophecy ye do well that ye take heed, as unto a light which shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the scripture is given by any private will of man. For the prophecy came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

This sets this subject all right, by bringing the subject matter of the text and context into perfect order and harmony with each other. Peter here says, "We have *therefore a more sure knowledge* of the word of prophecy;" that is, by the transfiguration we have a better understanding, or a *more sure* knowledge of the word of the prophets in reference to the coming power and glory of the Lord Jesus Christ, as well as the immortal and glorified condition of the Saints, as was represented in the persons of Moses and Elias, who appeared with him in glory and talked with him on that occasion. The term, transfiguration, is very expressive of this same idea. Trans, to pass beyond the present state; figuration, to present in a figure some future event. Thus Christ, in the transfigura-

tion on the holy mount, exhibited in a figure, his glorious coming in the majesty of the celestial kingdom; as well as presenting the glorified condition of the Saints in light. Also making plain the statement of Enoch, the seventh from Adam, saying:

"Behold, the Lord cometh with ten thousand of his Saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude verse 14.

Giving them likewise an understanding of the prophet Daniel:

"And I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7: 13, 14.

That the prophets diligently sought for an understanding of the glorious coming of the Son of God, is evident from 1 Peter 1: 11:

"Searching what time, and what manner of salvation, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow."

Verse 13.—"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

Zechariah testifies that his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and towards the west, \* \* \* "And the Lord my God shall come and all the Saints with thee." To cut the matter short, suffice it to say that all the prophetic declarations of the prophets, relative to the second glorious appearing of the Lord Jesus, was made plain to Peter, James and John on the Mount, where Christ was transfigured before them; and his face did shine as the sun, and his raiment was white as the light; and there overshadowed them a bright

cloud, (which Peter called the excellent glory), from which the voice of the Almighty is heard, saying, "This is my beloved Son, in whom I am well pleased." No wonder that Peter could say we have not followed a cunningly devised fable, in making known unto you the coming of our Lord in power, for we were eyewitnesses of his majesty, by seeing this glorious event of which the prophets have spoken, exhibited in a figure, or by the transfiguration; he could with the greatest propriety say, "We have therefore a *more sure knowledge* of the word of prophecy, unto which word of prophecy ye do well that you take heed, as unto a light that shineth in a dark place." There is no place so dark as the future. Hence, God designed that we should have the starlight of the prophetic word until the Sun of righteousness should arise and illuminate all his Saints with the *perfect gift* of eternal life. I consider this translation of 2 Peter 1: 19, a strong proof of the Inspired Translation.

HARBERT SCOTT.

ENCOURAGEMENT.—This life is like a dangerous sea; many shoals, snags, whirlpools, bars, storms, etc., to risk. The world is like an island of sinful pleasures; many vessels are content to anchor by this island. Some set sail for a better land.—God has provided a compass, the Bible, which points the right direction, and is understood by the true spirit given after obedience, faith and prayer. None need be deceived who trust in God. Search the scriptures, and ask God for wisdom. All who obey the gospel are like vessels who are willing to leave the pleasures of this world. If we are able to not rebel against God; not take his name in vain; not murder; not turn from the priesthood; not condemn any; be forgiving; desire good; practice righteousness; encourage others,—we are then able to steer clear of the shoals, snags, and bars; and whatever else we fail in, we will be forgiven if we do the best we know and can, and we will receive a reward of life immortal which will be eternal, and not mingled with temptation, pain, sorrow and death.

Vain glory, fornication and discord, blemish, weaken, and at length utterly consume nobility.

IF A MAN would live well, let him bring his last day to him, and make it always his company keeper.

# The Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., August 1, 1874.

By St. Joseph, Missouri, papers, we learn of the happy marriage of Br. Robert Winning to Sr. Nellie Burlington, eldest daughter of Br. John Burlington, of St. Joseph. We presume that "our Nellie" is just as wisely mated as is Nellie, the President's daughter; and from what we know of the parties, we feel sure there are better chances for happiness.

This reminds us of a question that is, and has been of frequent occurrence both in and out of religious circles; the law of marriage and of divorce, how permissive is the one, how binding is the other.

We have not time at present to enter upon an exhaustive treatise of the subject, were we ever so well qualified to discuss it; but we may offer a few thoughts upon it in a general way.

The Church recognizes marriage as a divinely appointed institution, controlled by civil government. This recognition of marriage as divinely appointed seems to carry with it the assumption that all marriages are, or ought to be consummated before authorities divinely commissioned; and out of this idea has grown a dangerous doctrine, which has been taught by some churchmen outside of the Church of Christ, and also by some, so-called, Latter Day Saints, that no marriages are valid that have not been entered into before church authority, and therefore are not binding upon those who have been so united. The Church at an early day saw the danger of such a doctrine; and true to the best interest of the people of the Church, as well as those surrounding the Church, put the matter forever at rest, by adopting the following, "All legal contracts of marriage made before a person is baptized into this Church, should be held sacred and fulfilled. Inasmuch as this Church of Christ has been accused of the crime of fornication, and polygamy, we declare that we believe that one man should have one wife; and one wo-

man, but one husband, except in case of death when either is at liberty to marry again."—D. & C. 111: 4.

Here the binding character of the law of marriage is plainly exhibited; for the bond shall continue during the lives of both; *i.e.*, while they both shall live.

From this, and the sayings of the Savior, "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so," it is easy to infer that the contract between man and woman by which they became husband and wife, was to be a life long one. It was so understood to have been in the beginning. The Church so understands and recognizes the marriage covenant. Whence then the law of divorcement?

There was one cause, as named by the Savior, which justified a man in putting away his wife, even in the day in which he was speaking, that cause was fornication, and by complicity, adultery. Where this cause exists, all agree that separation may properly take place. The passages in the New Testament upon which, it may be said, the scriptural idea of the law of divorcement among christians must rest, are somewhat diversified in wording, although we believe that the same intention may be gathered from all.

In Matthew 5: 32, the Savior asserts that whosoever shall put away his wife except it be "for the cause of fornication, causeth her to commit adultery;" and that "whosoever shall marry her that is divorced committeth adultery." It is evidently the intention in this passage to convey the instruction, that the marriage covenant was to remain inviolate, if kept according to the spirit of its institution; but that should either party be guilty of the crime which is named as the cause for separation, that party breaks the bond and it is disannulled and made void. In such case both parties were free, but the guilty one is a disgraced person, stained with crime.

The passage in Mark 10: 11, 12, evidently means the same thing, except in this there is no cause stated; but from the context it is not difficult to understand that Jesus was answering to the general question, and laid the *crime* upon the *one who put the*

*other away.* It reads, "Whosoever shall put away his wife, and marry another, committeth adultery *against her.*" "And if a woman shall put away her husband, and be married to another, she committeth adultery." In this last instance the one against whom the adultery is committed is the husband who is put away. The passage in Luke 16: 18, is only a little different wording of the same principle.

Now, the thought most strikingly presented to us in these passages are these:

1. The marriage bond was intended to be a holy unity between a man and a woman, to be consummated before competent witnesses, and taken cognizance of by the civil authorities of the government under whose jurisdiction the parties lived, which consummation should constitute a contract to which they mutually consent, and which contract was to run according to the institution of it until one or both the parties thereto should die.

2. The provisions for an interruption to the unity of the bond so solemnly agreed upon, were first written "because of the hardness" of men's hearts; and the only legitimate cause for a dissolution of the bond is crime, of which either, or both parties, might be guilty,—that crime is fornication.

3. Either party being guilty the other is free, innocently free, and is at liberty to put away the guilty one, by legal means, and to contract again. If the one be free, innocently free, so is the other free, but guiltily free; so that whoever marries the guiltily free does so with a full knowledge of their guilt, for which guilt they can never be freed until tried before the judgment tribunal of God in the day of accounts for having broken a divinely instituted covenant, to the justice of which they consented when they entered into contract under it, and enjoyed its blessings of peace and love.

4. Whoever, for any other cause than the one named, whether man or woman, having entered into this marriage covenant by which they became husband and wife, shall "put away" his or her companion is guilty of *committing adultery against that companion.* It is not necessary that the one so put-

ting away shall actually sin in fornication or adultery with some other person than their companion, in order to be guilty, but by the act of putting away that companion the sin is committed, and the covenant is broken. As a consequence of this sin the one sinned against is free, innocently free; unless, by a returning of the guilty one before the commission of sin with some other person and a forgiveness by the one sinned against, the covenant is again renewed; in which case it remains as binding as though it had never been broken. Should sin with other persons occur, before reconciliation, the bond is broken, the same as if such sin had been committed before putting away.

One of the sins of the age is that the marriage bond is treated lightly. It is frequently entered into without proper consideration and thought; its obligations imperfectly understood, or but slightly appreciated; the duties of bearing the burdens of the married condition misconstrued by either against the other; and, when forbearance is needed, none provided for. Under such conditions as these it has been looked upon and is now regarded by many as a *bondage*, rather than a *marriage*.

The efforts of many who regard the marriage bond as sacred to maintain that sacredness inviolate and teach men so, are so badly misdirected that they but render the ties irksome rather than pleasant.

We think that those acts by which married persons make the lives of their companions unhappy, are so many acts of criminality by which they commit adultery against them, and it is time that Saints, married Saints, should begin to live "like the angels in heaven."

WE are pleased to learn of Br. C. W. Wandell, from Sydney, Australia, under date of June 5th, 1874, that he has been favored with the receipt of letters and other mail matter from this place.

The enemy is not asleep, for Br. Wandell says, "Spiritualism has been introduced here for the first time, (I believe). It is creating quite an excitement. The sects are also trying very hard to get up a revival. Morning and midday prayer-meetings are in fashion. This excitement thins our con-

gregations, and probably will for awhile. My health is not the best. We are at peace among ourselves, and the Saints are rejoicing in the truth. Br. Richard Ellis will start to-morrow for Plano. \* \* \* Br. Ellis will give you the news."

Br. Wandell was engaged to preach against Spiritualism on a stated evening.

Br. Wandell desires the prayers of the Church in behalf of the Australian Mission and the Society Island Saints. Enclosed with Br. Wandell's letter was one from Br. Gland Rodger to him. Br. Rodger was well, and laboring for the building up of the kingdom of God. He sends his kind regards to friends on this side of the water.

Let the Saints remember those brethren in their absence from home and labors of love.

Br. J. L. BUCKINGHAM, of Prairie City, Grant County, Oregon, writes as follows:

"My brother Thomas is somewhere in Canada. About ten years ago he was at Sherbrooke, Canada East; is by trade a carriage builder; I have had no letters for a long time. If there are any Elders in that region, I would like for him to be visited; I think that he would obey the gospel. We are waiting at the posts of wisdom's doors until an entrance shall be administered to us into the everlasting kingdom."

Though not a member, Br. B. sends five dollars for the missions.

SINCE Br. T. W. Smith left Butler County, Ohio, about the 4th of June, he has labored in Belmont County; also, at Pittsburgh, Allegheny City, South Bethlehem, and Philadelphia, Pennsylvania; being blest with liberty in the division of the word, especially at the latter place. He was hopeful of a happy ingathering ere long. At the time of writing, July 16th, he was at Swedesboro, New Jersey; expected to go to New Egypt, near there, soon; where there was once a large and flourishing Branch in the days of Joseph the Martyr. Many of those old-time Saints are still there. He hopes for good results from his contemplated labors among them.

A letter from Br. Wm. Lilley, a china and earthenware decorator, of Hanley, England, asks whether it would be advisable to get

up a plate containing a picture of the temple at Nauvoo and likenesses of the martyrs, Joseph and Hyrum. We can not say what the demand for such pictures there would be. There is a very excellent engraving now extant, the plate and copyright of which belong to Br. J. J. Jemison, of Nauvoo, who is, or soon will be, ready to furnish any number of copies at one dollar each. It is a very fair representation of the temple, is about twenty by twenty-four inches square, and a good picture. There are no good photographs of the martyrs, it might be that if there was a good picture engraved, many would like to have one; though there be some who think that the liking for pictures is wrong and near akin to idolatry, we are not of this number.

Hon. Wm. O. Clark, of Drytown, Amador County, California, called upon us on the 18th of July. He had been East attending the National Division of the Sons of Temperance. He spoke once in the Saints' Chapel here, referring to his tour in the Holy Land, and the temperance cause in which he is actively engaged. He also delivered a lecture in the M. E. Church in this place. He was *en route* for home. We trust Br. Clark will remember our last interview, and the importance of the subject had under review—the gospel of Christ.

We are indebted to Br. Avondet for an editorial clipped from a Geneva, Switzerland, paper, the tone of which shows that the national church of Geneva is in danger. The "New Constitution," lately adopted, makes some provisions which the Protestant clergy deem subversive of their religious privileges, an unwarranted interference upon the part of the state in the appointment of the professors of Theology in the Academy.

There has been an unsuccessful attempt made at Earlville, Illinois, to unite the several churches, Methodists, Congregationalists, Baptists and Presbyterians in one. The difficulty in the way of unity was, which of the four should absorb all the others; of course neither could give up its specific creed, and so they remain separate as usual.

Br. H. A. Stebbins left Plano on the 22d ult., for Atchison, Kansas, and other per-

tions of the West. He may not return before the Fall Conference, at Council Bluffs, Iowa. We had the pleasure on Sunday, July 19th, of seeing Br. Stebbins baptize three hopeful young candidates into the Kingdom. May he often have such service to perform. That peace, the comfort and protection of the Spirit may attend him during his visit West, is our desire.

Br. J. M. Terry, writing from Millersburgh, Illinois, requests the prayers of the Saints in behalf of Sr. Viola Vernon, sometime afflicted with disease in her eyes, but now supposed to be slowly recovering. Br. Jacques of Ontario, also requests the prayers of the Saints. He is crippled. We request also that the Saints remember Br. David Smith.

We have on hand three four-page tracts of the new series, ordered by the late General Conference, namely: "The Mountain of the Lord's House;" "The Kingdom of God: What is it? Whence comes it? Where is it?" and "Laying on of Hands."

Elder Richard Ellis, late of Sydney, Australia, arrived at Plano, July 22nd, direct from Sydney, *via* San Francisco, by emigrant train. Bro. Ellis comes to make a home in the "west" among the Saints. He is welcome.

Br. J. Charles Jenson, of Council Bluffs, Iowa, writes, "George Alma Hinkle, a son of Col. G. M. Hinkle, was baptized at Omaha, last Sabbath, (June 14); he returned from Utah two weeks ago."

Br. Z. H. Gurley has again been heard from; he is still in Decatur County, Iowa. Is engaged every Sunday in dividing the word to the people.

## Correspondence.

BIG VALLEY, Lassen Co., Cal.,  
June 28th, 1874.

*Br. Joseph Smith.*—For some time I have had it on my mind that I would write to you or brother Alexander, in relation to our need of the Gospel here. I firmly believe that now there is a good opening here for the Gospel to be preached. The Lord in His wisdom has seen fit to take away the people's property, consisting of flocks and herds; consequently, the inhabitants are very humble. I believe I promised to get as many subscribers as I could for the

*Herald*, and with this object in view, I went to Pitt River, fifteen miles distant, and found Bro. Whitley and two other families, that belonged to the old Church. They told me they would be glad to take the *Herald*, but they were too poor, having lost nearly all they had last winter. I gave one of them a *Herald*; and here I will state, that two of those men of whom I am writing have sworn that an edge shall not come on their beards until Zion be redeemed. The younger one of those two says he is ready to enter the field whenever he is licensed by the proper authority. Another person who claims to believe the Book of Mormon we intended visiting, but we were told the road was not safe and we reluctantly turned homeward.

Brother Joseph, can you send us some efficient laborer this fall, I believe one could accomplish much good here. I know of several who would put a shoulder to the wheel as soon as the work is started. We earnestly desire that you take action on this at your next Conference; and shall pray the Good Father that He send forth more laborers into this vineyard. I will say one thing in favor of this valley; it is exceedingly healthful, and physicians have a poor practice. Although in the limits of California, it forms a part by itself, occupying the northeast part of the state, bordering on Oregon. It is enclosed on every side by hills rising one above another forming an amphitheatre in nature's handy work really beautiful. Hoping the Good Shepherd will remember His scattered sheep and in due time gather them all, I will close. A sister in hope of eternal life,

EMILY B. FARRAR.

17 Arthur Road, Stoke Newington,  
LONDON, England.

June 6th, 1874.

*Br. Joseph Smith.*—I have been out of town and done a little fireside preaching, and when Bro. Brand (who was not a stranger) went with me, and the result was, two sisters were added to the Church. The eldest sister said it was all through my book. The Book of Mormon was soon read through, and begun again with all the standard works I have got. So the cry of this country is, books, books, books. Convince their judgment with well written tracts, and the work will speed. We shall then get some gifted men to take hold of the plough which we need very much here in London. Last week on the 29th of May I baptized a dear good soul, whom I have known for twenty years, who is a native of the city of Cheltenham, and once a member of Brigham's Church of that place, whose name and address I forwarded to Bro. Taylor, he being about twenty miles from here. There are three or four more who are almost ready for the water, and if my circum-

stances would permit, I should be glad to spend my time for Christ. Bro. Patterson was here last week and confirmed the sister above mentioned, and I think he leaves England in about a week. I feel greatly pleased with the appointment of Elder Thos. Taylor, of Birmingham, to the presidency of the European Mission. My spirit says, love the good men that are appointed to rule; this I am determined to do, therefore, God speed the plough under Br. Taylor. Please remember me kindly to Br. Briggs and Ells, not forgetting yourself.

With sentiments of high esteem I subscribe myself your brother in Christ,

CHARLES D. NORTON.

ST. LOUIS, Mo.,  
July 8th, 1874.

*Editor Herald:*—As I have closed my labors in this vicinity, and am now on the eve of going on to Alma Mines, and Jeffersonville, Ill., I thought a few lines from me in regard to the work in this district might interest your readers who long for and love the prosperity of Zion.

I made brief calls at Montrose, Nauvoo and Keokuk, on my way here, and exchanged fraternal greetings with many of the Saints who are precious to us, and we trust to our Father in heaven. I reached this city on the 12th of June. On Sunday the 14th, Conference for this District assembled at the Saints' Hall in this city, and held till Monday afternoon. The exercises of Sunday were specially edifying, and all were profitable. The District is improving and bids fair to make still further, and important progress. I met on Sunday morning, for the first time, our venerable brother James Whitehead of Alton. Whilst we grasped each others hands in cordial greeting, the Holy Spirit from on high bore witness of his membership in Christ our living head. How delightful to meet with kindred souls who have the seal of God upon them; and of whom the Lord testifies, "This is one of my jewels,—a follower of my son." I feel like mentioning many of the dear Saints here by name, who are loving and laboring for the Master; but I forbear lest I should seem to slight some. When I think whom I would like especially to mention, others equally as dear, come trooping up till I see it best to not choose from among them, but take them as a whole and simply say the Saints throughout this District are laboring to promote the glory of God, and to secure the salvation of souls. Many of the young men and women are doing well, and making substantial progress in their holy profession; and so also the younger children. As some of the old veterans are stooping under the burthen of accumulated years, or the weight of bodily infirmi-

ties, younger persons stand ready to step into their places of duty in the Church, and roll on the work to its final and glorious triumph.

Considerable additions are being made to some of the Branches, and hopes are high for further and important accessions. Br. M. H. Forscutt is here in charge of a grocery store, and preaches in the city, also in various places near by as opportunity serves. I have visited the Belleville, Gravois and Dry Hill Branches, and find them doing well. The Sunday School at Belleville, Gravois, in this city and I think at Dry Hill, are in a fair condition. I attended the picnic for Zion's Hope Sunday School, of this city yesterday. The day was very warm, but it did not hinder the S. S. children, and the children of a larger growth, together from having a joyous time in the shady grove on Mr. Filly's grounds, near "the king's highway," some four miles west of the central part of the city. No accidents, no discordant words nor unseemly ways occurred to mar the fleeting hours of pleasant pastime, and joyous recreation. I think if the schools of Dry Hill and Gravois could arrange to unite with the city school in their annual picnic, it would add not a little to the occasion.

I go to-day to Alma Mines, and then on Saturday next, to Jeffersonville, Ill., where I think to remain till the 20th prox., and then go on to New Albany, Mt. Eden, and Madison, Ind. In gospel bonds,

WM. W. BLAIR.

48 Repton St., Limehouse,  
LONDON, England,  
July 26th, 1874.

*Br. Joseph:*—We are doing a good deal of preaching, both out door and in. A great many are acknowledging that what we preach is truth; but none seems to take hold of the work at present. London is a hard place to get people to believe the truth in a straight forward manner. If we had the means to print large bills, we might get some one to join; but because we cannot make a great show, and are so few, they think we cannot be right.

I remain your brother in Christ,

THOMAS BRADSHAW.

STOCKTON, San Joaquin Co., Cal.,  
July 5th, 1874.

*Br. J. Smith:*—Elder D. S. Mills was at Stockton, Sunday, June 28th and 29th, and delivered two lectures in the City Hall. Notwithstanding several other meetings coming off at different halls at the same time, Bro. Mills had quite an audience to hear, and some felt highly interested; the best of attention was given. Able lectures were never delivered in Stockton. One, a professed infidel, a reporter for one of the

daily papers of this city, who attends all public lectures, declared that "Elder Mills was the first man that had preached the Bible and its doctrine in this city for a number of years past. Other denominations, or ministers of the same, preach a part and deny the other. This kind of preaching was the sole cause of my being an infidel." These lectures were well received.

Elder H. Green was with us to-day, July 5th, making arrangements to go to San Benito. Br. Green was in rather poor health, but whole hearted in the work. Health of the Saints generally good.

Yours in love, HENRY P. ROBBINS.

SOUTH BEND, Nebraska,  
June 9th, 1874.

*Br. Joseph.*—We have had some Latter Day Saint Elders in here, some three times. Brn. R. M. Elvin and J. W. Waldsmith some five years ago; that set me to reading, and I made up my mind to obey the gospel that they preached. So at the fall Conference of the Fremont District, sent for some one to come and administer the ordinance to me. They sent Brn. James V. Roberts and James Kemp; they preached four times and baptized one. I then went to the Manti Conference and got the promise of Br. Gordon E. Deuel to come over and try and get a Branch started. So he came on the fourth of this month and preached twice, and baptized my wife, and blessed our four children, and created a good interest in the Latter Day Work; for he truly is filled with the Holy Ghost. He has promised to come back again soon, when I think there will be some more ready to obey the gospel. Praying that the Lord will prosper you and the cause of Zion, and asking an interest in the prayers of all Saints. I remain your brother in the gospel of peace,  
JOE B. GOULDSMITH.

WOODBINE, Harrison Co., Iowa,  
June 20th, 1874.

*Br. Joseph Smith.*—A few days ago I returned home from a preaching tour into Cherokee County, being accompanied by Br. Thomas Dobson, or the man who is extensively known out here as "Uncle Tommy."

Many, very many, are free to admit, that "Uncle Tommy" is a good man, who cannot believe the strange doctrine he is so zealously advocating. Well, we are not informed that *all will* believe, but the promise is, "He that *believeth*, and is baptized, shall be saved." *Believeth* what? Evidently that which they were commanded to preach, "the gospel," or "all things whatsoever I have commanded you."

May 27th I met Br. Dobson, for the first time, at Denison. By wagon we soon

reached his home at Deloit, and I learned that I was to preach at night in the Saints' newly erected Church. Quite a number were present at my meeting, over one hundred I think.

The next day, Thursday, we rigged up our team and started for Cherokee, by way of Ida, Ida County. Here we spoke to a goodly number of people in the Court House, with good liberty.

Saturday forenoon we commenced operation at the Bennett School House, (I think that is the name), in Cherokee Co. Our meetings on Saturday were slimly attended, but we had a pleasant and profitable time. Sunday we preached twice; subjects, the Kingdom of God and the Apostasy. The attention was better than on Saturday. Some excitement prevailed, and a number of young men wished us to make miraculous demonstration. O foolish people, "who hath bewitched you," that you should be so far removed from the truth as it is in Jesus? Do you think to enjoy the gifts of the gospel, in which you do not believe, by tempting God, or by sincere obedience to his word? You say that Jesus worked miracles to make men believe. If so, why did he not display his greatest power where there was the most unbelief?—Mat. 9: 28, 29, 30; also second verse of same chapter. Mark 8: 12. Mat. 13: 57, 58.

Thursday and Friday evenings we held meetings in the town of Cherokee. At our first meeting there was a small, but attentive congregation; at our second, there was but few from town, and most of them left before preaching was over. This reflects discredit upon the preacher or upon the hearers. You may attach the blame where you please.

The next Saturday and Sunday, June 6th and 7th, we preached four times in another school-house. We trust some good was effected.

June 13th and 14th found us at Deloit, attending Conference. We had a profitable waiting before the Lord. The attendance was very good, and the Saints did rejoice. I shall be gone again in a few days. Yours in the "one faith,"

JOSEPH R. LAMBERT.

WELLSVILLE, Mo.,  
June 20th, 1874.

*Br. Joseph.*—There are quite a number of Germans around here, and I thought I would send to get some of the German tracts to distribute among them; please put in some of the different kind. I wish it was possible for you to send a good Elder to labor here some time during this year. I will give him a home and help him all I can. I have done what I could in distributing books and tracts, and have done some public preaching, and talked a

great deal with many persons. I am led to think that there are some honest in heart to be gathered in, though I do not see so much effect as I would like; for it is the desire of my heart to see the work of the Lord prosper and souls saved, and the honest gathered in the day of salvation. It is a grief to me to see men so hard and indifferent in view of the gracious invitation of the Lord in these days. We are admonished by the Spirit that if we are faithful there are honest souls to be gathered into this Branch, perhaps I am too impatient. Pray for us, we do the same for you. From your brother in Christ,  
J. T. PHILLIPS.

TINNEY'S GROVE, Ray Co., Mo.

*Br. Joseph.*—I write you an account of my work at Richmond. At my first meeting I met a slight opposition; I did not expect to get to preach any more there, but at the close of the meeting I was invited by three of the leading men of the place to come and preach for them again. I did so on the second Sunday, at which time there were several that said they believed. The next time I went back I baptized three, and on the next time three more, at which time I was opposed by an Elder of the Christian Union Church. After a few words past, I challenged him to discuss any part of our faith, but he would not accept.

On the third of June I preached at the New Haven School House; there I found three that believed; and on the first Sunday in July I was to baptize two of them; but on the fourth of July I saw the man, (one that was to be baptized), he did not talk much like he was going to be baptized. I had received a letter from Br. Frampton to come to Richmond on the 5th. I was telling him about it; he said he would go with me, if I would go; so we went and heard Br. Frampton; and at night I preached to an attentive congregation. We started for home the next morning, and though he was sick, he seemed to be further from being baptized than ever, finding fault with some things that had been done at the organization of the Richmond Saints into a Branch; he grew worse and worse all the time I had to stay with him; he vomited, then he got so he could ride; we started on, but did not go very far before he got so bad he could not go any further; he laid down on the ground and groaned, and kept getting worse all the time; after a while he said, "I feel very sick, I don't belong to the Church, but I want you to administer to me; I believe I will get well." I told him just as his faith was just so it would be with him. I administered to him, and just as I took my hands off, he exclaimed, "I am better," and then rose to his feet and said, "get your horses and let us go." He said he felt as well as ever, only

he was weak. So we went on, but he did not have anything to talk about; he was in a deep study for a long time, at last he said to me, "Right down yonder, (pointing to the creek), is a nice hole of water; if you are ready to baptize me, I am ready to be baptized." So we marched to the water, and I baptized him; then we came on our way rejoicing. His name is Thomas Lawid. I think he will make a faithful soldier for the Master.  
W. C. KINYON.

[The above letter is without date, but was received by us on the 16th July.]—Ed.

BEVIER, Macon Co., Mo.

*Bro. Joseph.*—With pleasure I endeavor to let you know what we are doing in this part of the Lord's vineyard. Since I last wrote you, I have moved to Bevier; there are some good-hearted Saints here, and I believe that the Lord will revive his work in this place. We humbly pray that the Lord may give unto his Saints in these parts a portion of his Holy Spirit, to show both by precept and example that we are the children of the light; and when they see our good works, they may be brought to glorify our Father who art in heaven.

On the 28th of June, Sunday, Elders Ephraim Rowland, T. D. Reese, and G. W. Nuttall and Br. Williams of Bevier Branch, went down to Huntsville to preach the word of life. There is a good old-time Saint living there, Br. Perry, who had previously given out an appointment to preach three times on the Sabbath. We went on Saturday, found them all well. I was very poorly when we started, and I thought I should not be able to speak. In the morning meeting Br. Rowland showed the unchangeableness of either God or his law, the Spirit resting on his servant with power. At two o'clock Br. Nuttall preached to a large audience, subject, "The Kingdom of God; its King; its officers, and the subjects to be governed in that Kingdom;" showing plainly how all those that had fallen into Infidelity and Universalism, by what means they were drawn into this belief. They saw the various sects of orthodoxy all antagonistic to each other, and out of their mouths they heard the hue and cry, "Lo, here is Christ," and "Lo, there is Christ," each one laying claims to a peculiar kind of faith, to which Mr. Infidel and his brother, Mr. Universalist, scorns at their presumption, which the so-called Christian world brings forth; a conclusion is now come to, and he cries with wild and frantic cries, 'All is delusion,' and as the old prophet declares, "Has become as the vision of a night dream." The discourse was listened to very attentively, and all seemed to be satisfied, and I said the scriptures warranted just such doctrine. Our evening meeting

was held in the Court House, where we were told that Joseph, the martyred prophet, and Sidney Rigdon preached about thirty-five years ago. No Latter Day Saint has ever preached there since. Our subject was Universal Salvation on God's plan, from 1 Cor. 15:40, 41. The discourse was listened to very attentively, and very good order prevailed, which speaks well for the citizens of Huntsville. When meeting was over, two gentlemen came and wanted to buy our old King James' translation. To which we replied that all this strange doctrine was to be found in their own Bible, to which they answered they did not know it. We hope soon to be called again to preach the glad tidings of salvation, and we feel to say of Br. Perry, as far as our acquaintance with him goes, that his whole soul is in the work, and anything that he can do will be done cheerfully. We hope that the seed sown may grow up into a bountiful harvest unto the Lord, and we hope and trust and pray that a Branch of the Church of Christ may be organized in Huntsville, Randolph County, Missouri. We also found Br. Vone at Huntsville, we nearly forgot to mention his name.

ELDER G. W. NUTTALL.

WARNOCK STATION, Ohio,  
July 5th, 1874.

*Br. Joseph.*—I have made my way into Monroe Co., Ohio, where the doctrine we teach has not heretofore been preached. I preached four times to a very large and attentive congregation. Subject, "Spiritual Gifts." Was replied to by a Methodist minister. After the gentleman had dismissed his congregation, I called for the attention of the people, and it was granted me. Then I replied to his remarks and brought up scriptural evidence, to prove that those gifts had not ceased. Afterward I baptized two, which I think will be a great help to the work—Luther R. Devore and wife. Many more are believing and I think soon will obey. Doors open in that county for preaching, and other points wherever I have been. I expect to visit them again; and hold a series of meetings, and preach the doctrine through at Jaynesville, Monroe Co., Ohio. Your brother in the gospel,  
JAMES CRAIG.

MILTON, Florida,  
May 21st, 1874.

*Br. Joseph.*—My soul is filled with gratitude when I think over the past, when we were few in number and almost alone. To see our condition now, makes me rejoice when I think of our condition at the present. We had but eleven in our Branch when we first organized, and now we number nearly forty. I have baptized eight since my last letter. The Lord is working

for Zion in this part of his vineyard. I have more calls than I can fill. I am assisted by Bro. Cooper, a man with great zeal, also by Bro. Grimes, who has lately moved to this place. Wherever we have concentrated our forces on the enemy, they have been compelled to yield. I preached last Sunday four miles from here, where I baptized two, and left one standing looking after me; her mother not wishing her to be baptized until the return of her father. I will preach next Sunday six miles from here, at Bro. Cooper's, there I expect to baptize three more if the Lord will.

May the Saints press forward and magnify their calling, is the prayer of your unworthy servant,  
EDWARD POWELL.

SALT LAKE CITY, Utah,  
June 29th, 1874.

*Dear Br. Blair.*—We received your kind letter, and we were glad to hear that you were well; but we are sorry to hear that David is so sick. Dear brother, Br. Smith would be glad to put the Branch in good order, but there is only one Elder, and that is himself. Without more Elders he can do nothing. Br. Joseph told him to see to it, so that is the reason there is nothing done. The Salt Lake Branch is in a very bad condition; Br. Townsend thinks it would be expedient for the President to appoint a President for the Salt Lake District, and then it would give him power to call a Conference; for it is no use to trust to those east of Main Street, for they do not want a Conference; for they do not want to speak in public. We want to get the hall we used to have, but they do not want any more than a small house; but now is the time, for the people are getting dissatisfied with Brigham Young. The people are looking forward for one of the martyr's sons to come and lead the Church, for they are tired of Brigham's swindle. The Poland bill is making great havoc here. It has cut the cords that bound the Governor. It only became a law four days ago, and the Governor has hauled out three of the polygamy Bishops from the Probate Court in Rich County. We are glad that the United States law is being pushed vigorously through. The grand jury will be impaneled this week, and they intend bringing up those saintly brethren that believes in cutting people's throats to save their souls; for instance, the Mountain Meadow criminals. Our government officials here talk of having a few surprise parties at an early day. The court opens on the 8th of July. We send you a copy of the *Tribune*, (Sunday.) We learn that there is quite a feeling among the Mormons in favor of one of Joseph Smith's sons leading the Church. They are getting disgusted with the swindling Brigham. Dear brother, we are sorry

to say that Sr. Browning and family have left and gone to Ogden. Our mission will not be interrupted now, the Poland bill is past. We are glad that President Grant has done something for Utah, and we hope that our President of the Reorganized Church will do something for us, so that the work can roll on. There is a good chance now to roll on the work—better now than ever. Br. Blair, it is a long way for strangers to go to Br. Clark's. It is not far from the camp. We want the old path again. We do not know of any more energetic men than Br. Smith, of Union Fort, or Br. Townsend of Salt Lake; for we want the law of God, and nothing else will do for us. Please give our kind love to Br. David and Br. Joseph and all the Saints. Truly your brother and sister Townsend. The Lord bless you.

W. TOWNSEND.

ROCKWALL, Texas.

*Br. Joseph.*—At my age (64) and with my constitution, I never expect to be able to preach any more; but the Lord has enabled me to buy tracts, and distribute among the people which I am disposed to do. As far as I have tried it, it is having a good effect among them. Since Bro. D. H. Bays left and went to Missouri, there is constant inquiry being made when he will return. I am sure he can do more good preaching here than any Elder that could come; he has gained the good will of many of the best of the people, whole families have expressed a desire to be baptized. It was the dissatisfied condition of his family, who were at Denton, Denton Co., Texas, that caused him to return north so soon. I hope Bro. Bays will come back soon; if not, I hope the Lord will send some other faithful and competent Elder that will be able to fill his place and do honor to the cause of God.

With the most ardent desire for the redemption of Zion, I subscribe my name as your brother in Christ, B. F. BOYDSTUN.

JOHNSONVILLE, Tenn.,

June 29th, 1874.

*Br. Joseph.*—I suppose you would like to know what I am doing here all alone. I have done no traveling on account of my being so poor that I was compelled to turn my attention to the wants of my family. The people here (at least a portion of them), appear to be reasonable, but the most of them are uneducated and are hard of understanding. There are a few here who were Latter Day Saints in the time of "Old Joseph;" but have since attached themselves to other churches. They have been visited, but have not yet been induced to believe the Reorganized Church. I have hoped that I would be visited by brethren J. C. Clapp and J. H. Hansen, but am dis-

appointed as yet. May the Lord bless you and prosper Zion is the prayer of your brother in the gospel of Christ,

REUBEN CAPPS.

DAVIS CITY, Decatur Co., Iowa,  
June 30th, 1874.

*Br. Joseph Smith.*—My mind was active lately, thinking on the words of the Savior, "Blessed are the meek for they shall inherit the earth." What a bulk of meaning in a few words. How great the promise. It is a prophecy, "the meek shall inherit the earth." It is strange to me that there are so many in this world who claim to believe the Bible and yet do not believe in a literal resurrection,—in a tangible heaven on the earth. Whilst passing a grave yard lately I noticed the following lines on a tombstone.

"Yes you have sunk away to rest,  
The scene is closed—life's toils are o'er;  
Your tears have all been wiped away,  
And we shall meet you on earth no more."

With my understanding of the Scripture I do not think I could be satisfied with the belief or hope to meet departed ones on earth no more. What mortal has knowledge to comprehend an eternal spirit existence? But a tangible, real existence with flesh and bones, with the senses to see, feel, taste, smell and hear; to eat and drink, to see Eden restored, and experience enjoyment when there is nothing to destroy or make afraid, and to delight in abundance of peace is something we can now comprehend, and what some wishes for every day; if it is a drouth we wish for rain, if very hot for cool, if very cold for warm, if stormy for calm, if sickness we desire health, if pestilence is had we wish there was none. Who can tell a time when the meek has possessed the earth since the transgression of Adam and Eve? There is Scripture which means different than what it says. The Bible is its own interpreter. In Nebuchadnezer's dream the little stone does not mean a little stone, because it is differently explained; but where the prophecy and promise is given that "the meek shall inherit the earth:" it does not mean anything else, because it is not explained in scripture to mean anything else, for the spirit of truth does not contradict itself, it comes from God, it is the inspiring intelligence by which men of like passions as others wrote and spoke what would be hereafter. It is reasonable because it teaches wisdom, for God is just. The failure to find any history that those who strove to be meek have ever as a general thing inherited the earth is a reasonable evidence that the time when "the meek shall inherit the earth" is yet future and from the signs in the heavens and wonders on the earth,—“blood and fire,” “and the abounding of iniquity,” “false Christs and false prophets arising

deceiving many," in proof of the coming of the Son of Man is evidence in favor that the time is not far off when "the meek shall inherit the earth." WM. C. LANYON.

## Conferences.

### European Mission.

Conference held at Birmingham, England, April 4th, 5th and 6th, 1874, in the Saints' Meeting Room, 14 Temple Row.

Conference was organized by electing Elder J. S. Patterson to preside. Elder C. H. Caton was chosen clerk, and Thos. Taylor deacon.

The President in a short but pointed address, exhorted the brethren to be orderly and wise during the transaction of business. To speak as briefly as possible, and to the point. To avoid all personal remarks, and to cultivate a spirit of forbearance one towards another.

*Reports of Missions.*—The Welsh Mission was reported by Elder R. Evans as containing 8 Branches, and scattered members in four localities. The numerical strength is 1 Seventy, 45 Elders, 13 Priests, 1 Teacher, 3 Deacons; total officials 63, members 89, total 152. Seven baptized in six months, 1 received by vote; loss in the half-year 11. Br. Evans stated that the Saints for the most part were in a very good condition spiritually; there seems to be a good prospect for an ingathering of the honest in heart into the family of God. He reported his own labors as having done the best that his ability would allow of. He had earnestly strove to teach the Saints under his care the proper understanding of the law of God. He desired to labor for the Lord, and if sustained he would try to do his best in the cause we so much love.

Birmingham District, reported by Elder Thomas Taylor, contains five Branches and two localities in which there are scattered members. The numerical strength of the District is 15 Elders, 10 Priests, 3 Teachers, 4 Deacons; officials 32, members 93, total 125. Baptized 29; lost 8 by emigration, died 2, disfellowshipped 7. One Branch had been organized. Elder Taylor reports the District in a fair condition spiritually. He had labored to the best of his ability, and if sustained would strive to discharge his duties faithfully.

April 5th, 10:30 A.M.—Elder Coward delivered an earnest address to the Saints, on the necessity for the people of God to live consistent with the gospel teachings.

2:30 P.M.—Elder R. Evans spoke to the people on the restoration of the gospel in the latter days. He was followed by Elder John Seville on the general principles of the Church.

4 P.M.—Sacrament meeting. One confirmed by Elders Taylor, Seville and Coward. One sick administered to.

6:30 P.M.—Elder John S. Patterson spoke to a very attentive congregation on the hope of the Saints of God. One child was blessed. There was a good attendance of strangers at the preaching meetings.

### REPORTS OF MISSION.

April 6th, 9:35 A.M.—The London Branch report shows that it is not in as good condition as might be wished for. Numerical strength 6 Elders, 2 Priests, 1 Deacon, 23 members, total 32. The report of Elder Thomas Bradshaw shows he is laboring very earnestly to remove hardness of heart from the members. He desired to continue his labor for the Lord. Elder C. D. Norton reported two additional baptisms in London Branch.

Penston (Scotland) Branch consists of 1 Elder, 1 Priest, 1 Deacon, 3 members, total 6. George Chambers is laboring to the best of his ability.

Elder M. T. James, of Plymouth, states there are a few Saints in that place, but they are cool and indifferent. He is doing the best he can.

Brethren John L. Bear and John Avondet report there is in Italy 6 members, and in Switzerland 3. Times hard. Asked an interest in our faith and prayers.

Elder C. H. Hassall reported by letter as having baptized one since last report.

Elder John S. Patterson had devoted the whole of his time to the cause of truth; he had not, to his knowledge, missed one opportunity of doing good. His end and aim had been to do his duty—how far he had succeeded was for others to judge. He handed in a financial account of the European Mission fund. Total amount received £9 3d.

Statistical Report of the Mission.—17 Branches, 8 places where there are Saints not in an organized condition. High Priest 1, Seventy 1, Elders 77, Priests 27, Teachers 4, Deacons 8, total officials 119, members 240, total 359; lost by emigration 12, expulsion 13, death 8, other means 2, total 35; gain by baptism 40, vote 1, total 41.

The President in speaking on the numerical strength of officials in the mission, advised the Elders to be very careful in ordaining men to offices. "Lay hands suddenly on no man." He was sorry to see that there had been men ordained Elders in the Reorganization because they held that office in the Brighamite Church. Too many Elders in a Branch, in his opinion, are conducive of evil. He had seen plenty of men who held the office of Elder, and seemed out of place; while if they had been Priests, Teachers, or members, they would have done more good to the cause. He thought

the time had now arrived when some measures should be taken to prevent the further ordination of men to the priesthoods, unless it was clearly manifest that the Lord had called them. He asked to hear what the brethren's thoughts were on this subject. The generality of the brethren spoke and were in favor of the question.

Resolved that we honor the resolution of European Mission General Conference, held in London, October, 1872, governing ordinations, found on page 14 of those minutes.

That we take for our guide the law of ordinations as found in Doctrine and Covenants, sec. 17, par. 16; and sec. 42, par. 4; also sec. 104.

The following were sustained in their proper order, by unanimous vote:—

Joseph Smith, W. W. Blair and David H. Smith as the First Presidency of the Church in all the world.

The Quorum of the Twelve Apostles, J. W. Briggs as president, and all the other Quorums of the priesthood as sustained by the General Church Conference in America.

J. S. Patterson as President of European Mission.

Brn. Bear and Avondet in their labors in Italy and Switzerland.

Br. R. Evans in Wales.

Thomas Taylor as President of Birmingham District.

John R. Gibbs as President of West District Welsh Mission.

Daniel Griffith as President of East District of Welsh Mission.

That we sustain in their labors all the priesthood not before mentioned.

A vote of thanks to Br. C. H. Caton for services as clerk of Conference.

A vote of thanks to Birmingham Saints for their kindness to visiting members who attended Conference.

A vote of thanks to Br. Thos. Taylor for the able manner in which he had performed the duties of Deacon to Conference, and that he be discharged from that duty.

Number of priesthood present: 7 Elders, 5 Priests, 1 Teacher, 1 Deacon.

Adjourned *sine die*. Benediction by the President.

### Southern California District.

Conference held in San Bernardino, on the 6th and 7th of June, 1874. Convened at 11 A.M. John Brush, District President; Z. J. Warren, secretary *pro tem*.

Elders John Brush, M. McKenzie, George W. Sparks, Edward Pethero, and F. M. Van Leuven reported. Teachers Allen and Kidley reported favorably.

*Sunday Morning Session.*—Elders Hines, Whitlock and St. John reported. Priests Jas. Pethero and Jno. Ward reported; also Teachers R. Allen, Jr., and Allen Baldwin.

Bishop's Agent gave a verbal report of the financial condition of the District.

Resolved that a Branch of the Church has no right, by their President, to give letters to members moving from Branches, without a vote of the Branch.

The usual resolutions sustaining general Church and District officers, were adopted.

Adjourned to meet on the first Saturday in September.

### Nevada District.

The Nevada Quarterly Conference was held at Franktown, Nev., June, 6 and 7, 1874. Br. Abednego Johns, presiding; T. R. Hawkins, clerk.

Br. Alex. H. Smith, being present, was urged to take control of the Conference, but waived all desire, or claims, to the President of the District.

Remarks by Alex. H. Smith, in regard to the conducting of a District Conference, choosing a President, and his duty as a President. Remarks by Br. A. Johns on the same subject.

*Branch Report.*—Carson, Dayton, Mottsville and Franktown reported. No material change in the District since the last Conference, excepting the increase of one by baptism, (Br. E. Penrod, who has returned to the fold).

Elders A. Johns, John Twaddle, T. Millard, G. Smith, D. I. Jones, L. Atkinson, T. R. Hawkins, and D. K. Jones reported.

Priest Carl A. Gross reported.

On motion the Clerk of this District was instructed to notify Elder Edward Parish, who is now residing in Utah, and Elder Clembake, of Idaho, to report themselves to the Presidents of the Districts in which they may reside.

*Bishop's Agent Report.*—Reported up to date. Received on tithing and donations \$51.25. Paid for a Blank Book \$1.50. Balance on hand \$49.75.

Moved that the Bishop's Agent send the balance of the money on hand to Bishop I. L. Rogers. Carried.

On motion a committee of three was appointed to investigate certain charges against two of the brethren.

Conference then adjourned until 9 o'clock Sunday morning, for a prayer and testimony meeting.

At 11 A.M., preaching by Alex. H. Smith, from 1 Cor. 13: 19,—subject, "Hope"—to a very attentive audience.

At 2:30 P.M., Br. Carl A. Gross, by vote of the Conference, was ordained an Elder by Brn. A. H. Smith and A. Johns.

Resolved that we, as a Conference, will sustain Br. Joseph Smith as President of the Church and all the spiritual authorities of the same in all righteousness.; also Br. Alex. H. Smith as President of the Pacific

Slope Mission by our faith and substance.

Resolved that we sustain the resolutions passed at the last Conference until the same are rescinded.

The sacrament was then administered and many of the Saints bore a faithful testimony to the work of the Lord.

Preaching at 7:30 P.M., by Br. Alex. H. Smith, to a large audience.

Conference then closed, to reassemble at Carson City, Nevada, Aug. 29, 1874.

### Philadelphia District.

Conference assembled at South Bethlehem, Pa., June 20th, 1874. T. W. Smith was chosen to preside, and C. N. Brown as clerk.

Official members present: Of the Quorum of the Twelve 1, Elders 6, Teachers 2.

The Philadelphia Branch reported four members added since last Conference, one removed and one disfellowshipped. Present numerical strength eighteen.

South Bethlehem Branch reported no increase of membership. Present numerical strength seven; one ordained Teacher; two children blessed.

Hyde Park not reported.

The Brooklyn Branch is now embraced within the New York, Massachusetts, Connecticut, and Rhode Island Mission, in charge of C. N. Brown.

A season of prayer and testimony followed, in which all the Saints took part with much freedom of spirit; a heavenly season was enjoyed with an abundant manifestation of the Spirit, in tongues and interpretations, with cheering words of promise unto the humble and faithful.

*Sunday, June 21.*—Saints assembled at the Franklin School Hall at 10:30 A.M.

Preaching by C. N. Brown, from 2 Cor. 2: 2. The audience, though small, listened with marked attention.

After a short intermission, the following officials reported in person: Of the Twelve, T. W. Smith; Br. Smith had baptized sixteen and organized a Branch; Elder C. N. Brown, President of the Massachusetts District; Elders J. Stone, L. D. Morgan, A. Copeland, E. Lewis, J. T. Williams, and Teacher W. Miller.

The resignation of Elder Samuel M. Reeves as President of the Philadelphia District, was read and accepted. Elder John Stone was then elected to preside over the District.

Resolved that when this Conference adjourns, it shall do so to meet at Philadelphia, on the fourth Saturday in August.

Preaching at 2:30 P.M. by C. N. Brown, from 2 Tim. 2: 15. "Study to show thyself approved unto God." The number present was larger than in the morning.

*Evening Session.*—Devoted to prayer, tes-

timony, and sacrament meeting; held at Br. J. T. Williams', under the charge of Br. Smith, in which the cheering influences of the Spirit were felt and witnessed by all present, and the gifts of the gospel were again manifest to perfect the joys of the communion of Saints, and, by their hallowed influences, confirm in our memories the heavenly blessings of this Conference season at South Bethlehem.

### Decatur District.

Conference convened at the Lamoni Branch, Decatur Co., Iowa, June 5th, 1874. Br. S. H. Gurley, District President. F. A. Jennings was chosen secretary.

Moved that no one shall speak over five minutes, on any one subject, except by permission from the Chair.

Resolved that all motions be put verbally or in writing, at the choice of those who offer them.

*Reports of Branches.*—Lamoni: 99 members. Increase since last report 33.

Chariton: 6 members.

Leon: 19 members.

*Elders' Reports.*—D. P. Young reported: It seems to me I have done all I could. My labors have been confined to the Branch; have administered to the sick several times with good success.

E. Robinson reported; labors confined to the Branch.

S. H. Gurley, had been busy ever since last Conference. Had preached at Leon, Allenville, in Ringold county, and in Missouri. Had administered to some, always with good success. Baptized one at Allenville.

Br. Ackerly had been away for the last nine months.

Br. Braby had preached twice since last Conference, and administered to the sick in company with Br. Jones, with marked success.

A. J. Green said: I am nearly blind; am not fit to preach. Have bought and distributed some tracts and a "Voice of Warning."

Br. Adams had spoken twice since last Conference, and had been with Br. Young to administer to the sick.

Br. Johnson: I have been with Br. S. H. Gurley three times for preaching. Whenever we have attempted to speak, we have had liberty.

Z. H. Gurley: I have spoken twice at Pleasanton; at Little River three times. Since that my labors have been elsewhere. I have baptized some. My desire is to do all I can in the cause.

*Saturday Morning Session, June 6th.*—Reports of Elders resumed.

Br. Bailey: Circumstances had rendered it impossible for him to preach, but he in-

tended to do some preaching the next three months.

Br. Abbott reported.

Br. Bird: I have not labored preaching the gospel, but am willing at all times to go with my brethren to help build up the cause of Zion.

Teacher J. L. Green reported: Have been doing some labor outside of the Branch, which I believe will result in good to the cause.

Teacher Harder had done fireside preaching in the neighborhood, and believed that prejudice was giving away before the truth.

Elder Spencer reported having held five meetings, and had labored as circumstances will permit.

Resolved that all the officers of the District labor for the benefit of the cause, as their circumstances will admit.

The President appointed Brn. Bailey and Braby to preach in the afternoon.

*Afternoon Session.*—Preaching by Bro. Bailey, followed by Br. Braby, also by Br. D. P. Young.

Resolved that when this Conference adjourns it does so to meet in Lamoni Branch, at the Draiper School House, on the first Friday in September next, at 1 o'clock p.m.

Officials present: 1 Apostle, 2 High Priests, 3 of the Seventy, 7 Elders, 4 Priests, 4 Teachers, 3 Deacons—total 24.

*Sunday Morning Session.*—Preaching by Br. Z. H. Gurley. Text: 1 Cor. 3: 11.

Adjourned to meet at the waters of baptism at one o'clock.

At one o'clock nine were baptized by Br. Z. H. Gurley. [And one on Monday morning following by Br. S. H. Gurley].

*Afternoon Session.*—After confirmation, the sacrament of the Lord's supper was administered, after which, some time was spent in testimony, the good Spirit of the Lord being truly manifest.

Resolved that we sustain the authorities of the Church in righteousness.

On motion of Brn. Adams and Young Br. S. H. Gurley was sustained as President of the District.

Resolved that Br. Wilson Hudson be appointed to act as Bishop's Agent.

That Br. O. B. Thomas act as Secretary of the District.

That a vote of thanks be given to Br. Jennings for acting as Secretary of the Conference.

*Evening Session.*—Preaching by Br. E. Robinson, followed by Br. Z. H. Gurley.

Adjourned to meet at the Lamoni Branch, September 4th, 1874, at one o'clock p.m.

A great man will not trample upon a worm, nor cringe to an emperor.

A divided family can no more stand than a divided commonwealth.

[Selected.]

### UNIVERSAL TAKE-OFF.

What if the author be no lord,  
But write a doggeral song;  
What if the muse her aid refuse,  
While she doth creep along;  
The squally winds may clear the sky,  
And drive the fog away;  
My groveling rhymes may hit the times,  
And truth and light convey.

A cobbler works, a quack will ride,  
And noddies often dream;  
A clown will walk, a babbler talk,  
And I presume a theme.  
Huzzah, brave boys, loud be our joys,  
Our sins shall be forgiven;  
Hop, skip and jump, for God our king  
Will bring us all to heaven.

Repent we may, reform and pray,  
If not, it will be well;  
For do our worst we shan't be cursed,  
Nor can we get to hell;  
Some think the just alone reach heaven,  
But all who curse and swear,  
And lie and steal, get drunk and kill,  
Find safe admittance there.

But can such filthy souls as these,  
Angelic honors hold?  
O, yes; they wear white raiment there,  
And walk the "streets of gold."  
'Tis there God gives to every knave  
A bright and radiant crown;  
'Tis there they eat ambrosials sweet,  
And swill the nectar down.

Then the black devil shall ascend,  
And walk with God in white;  
When he through age has lost his rage,  
And flung out all his spite.  
The sin against the Holy Ghost,  
Which Jesus did declare,  
"Never forgiven," in earth or heaven,  
Was nothing but to scare.

Paul's fabulous catalogue of crimes,  
Which in his works were found,  
Put there to make the fearful quake.  
Will neither kill nor wound.  
And all those filthy Sodomites,  
When God bade Lot retire,  
Went in a trice to Paradise  
On rapid wings of fire.

And when the Canaanites to Joshua's host  
The sun stood still; [were given,  
That they might kill  
And send them off to heaven.  
God saw those villains were too bad  
To own that fruitful land;  
Wherefore, he took the rascals up  
To dwell at his right hand.

And Judas, that perfidious wretch,  
For crimes was not accursed;  
He by a cord outwent his Lord,  
And got to heaven first;  
Although he's branded with a woe,  
And better ne'er been born,  
The "mock woe" gave him a blow,  
Yet grace doth him adorn.

For every vile abandoned wretch  
Beneath the spacious sky,  
Who tires in the love of sin,  
Shall reign with him on high.  
Then saints and devils, good and bad,  
Shall mingle with the crowd,  
And souls from hell and God shall dwell,  
And praise His name aloud.

## Miscellaneous.

### Disfellowshipped.

Notice is hereby given, that on the 21st day of June, 1874, Edward Cooper and Ann Hargreaves were cut off from church fellowship; the former for drunkenness, entering a brother's house and insulting him, speaking evil of the Church and its officers, denying the gifts, rejecting the resolutions passed both at Councils and Conferences, and being not willing to abide by them, rejecting the authorities of the Church, receiving moneys for *Heralds* and not forwarding them to the appointed receivers, and for being a disturber of the peace and comfort of the Saints; the latter for evil speaking, lying, slandering, and undermining the character of brethren and sisters, rejecting the authorities of the Church, and openly accusing the brethren in a fellowship meeting, and entering a brother's house and causing a disturbance.

By order of the Hanley Branch of the Church of Jesus Christ of Latter Day Saints,  
C. H. HASSALL, *Pres. and Sec.*  
HANLEY, England, June 22d, 1874.

### Notice to Traveling Elders.

*Mr. Joseph Smith.*—You will please tell any traveling Elders that might be traveling through this place, to call on me. I will do the best I can for them. I have been living here about three years, and have not seen a Latter Day Saint since I have been in the place. From a believer, S. TRANSUE.  
MARYSVILLE, Kan., July 13th, 1874.

### First United Order of Enoch.

NOTICE TO STOCKHOLDERS.—The Annual Meeting of the Stockholders of the First United Order of Enoch for the election of a Board of Seven Directors for the ensuing year, and for the transaction of any other necessary business, will be held on the Conference grounds, near Council Bluffs, Iowa, at one o'clock P.M., on Monday, September 21st, 1874. All full paid shares should be represented, either in person or by authorized proxy. Blank forms are being sent to those who are not expected to be present in person, excepting to those who are delinquent, such having no right to vote.

We also give a list of Stockholders eligible to election as Directors, affixing a star to those delinquent as above stated. Stockholders are requested to name on the blank some one likely to be present as their proxy, and to fill in the names of seven men of their choice from the list, not forgetting to sign their own names at the close.

With the blanks we send copies of the Constitution and By-Laws of the Order.

### LIST OF STOCKHOLDERS.

Geo. Adams, Thos. J. Andrews, Jas. Allen, Richard Allen, Levi Atkinson, John Beard, Amazon Badham, Geo. Braby, Wm. Brittain, A. D. Boren,\* Elijah Banta, Calvin Beebe, S. P. Beckstead,\* R. W. Briggs,\* J. D. Cravens,\* Thos. Chapman, Roland Cobb, Andrew Christofferson, C. J. Calkins, G. W. Conyers, Phineas Cadwell, David Dancer, Samuel Diggle, Alma Ellison, Henry Etzenhouser, Wm. France, Thos. France, A. Faulconer, W. W. Gaylord, M. W. Gaylord, John Garner, D. M. Gamet, Geo. George, William Hopkins, Wm. Hart, Geo. Hatt, John Hook, David I. Jones, John Jones, M. A. Meeder, W. McLane, Jesse Mason, Stephen Mahoney, Alex. McCord, John McKenzie, Sidney Mee, Alma M. Newberry, Geo. W. Oman, Geo. R. Outhouse, Joseph Parsons,\* Wm. Powell, Edward Prothero, Nelson Peterson, Stephen Richardson, John Roberts, Edward Ridley, Ephraim Rowland, I. L. Rogers, Geo. Rarick, Ebenezer Robinson,\* Henry Scofield, S. E. Stivers, Joseph Standeven,\* Thomas Standeven, Orrin Smith, William C. Sides, Samuel Shepherd, Geo. W. Sparks, William Strong, J. G. Smith, Geo. Tomblins,\* F. M. Vanbuven, Samuel Walker, Stephen Woods, D. R. Winter,\* N. J. Wixom, Henry Wagner, Charles Wagner, Roliondo Wight.

E. BANTA, *President.*

H. A. STEBBINS, *Secretary.*

SANDWICH, Ill., July 15th, 1874.

### MARRIED.

At the residence of the bride's parents, Gravois, Mo., on July 5th, 1874, by Elder John Sutton, Mr. EDWARD E. GILES to Miss MARY GRAHAM.

At the residence of the bride's father, Bevier, Macon Co., Missouri, May 20th, 1874, by Elder Geo. W. Nuttall, Mr. JOHN DAVIS to Sr. ELLEN STEVENSON, both of Bevier.

At San Juan, Cal., July 4th, 1874, SILAS W. TWITCHELL and Sr. ELIZABETH BONA.

At San Francisco, Cal., June 30th, 1874, by Elder D. S. Mills, HARRY LINCOLN and ATLANTA J. BOSWORTH.

### DIED.

At his residence, near Burlington, Wisconsin, July 17th, 1874, of old age, BRO. JOHN C. GAYLORD, Presiding Elder of the Burlington, Wisconsin, Branch.

Br. Gaylord was born in Luzerne County, Pennsylvania, July 12th, 1797, and was at his death seventy-seven years and five days old. He was one of those who became identified with the Church in its earliest days, and has always been faithful to his profession. He is the man who with his team carried the first missionaries who went to England, from Kirtland to Fairport to take vessel for the East. He was an honored member of the society where he lived, and goes to rest regretted by all. Funeral services by Elder Joseph Smith, at Spring Prairie, July 19th, 1874.

At Bryn, Poutlaffraith, Monmcutshire,

Wales, June 7th, 1874, Elder DANIEL BIRCH. Br. Birch was born at Old Tredegar, in 1811, and united with the Reorganized Church November 17th, 1872. He died in "the faith."

At San Bernardino, California, Br. JOHN JONES, after an illness of four days. Born July 22d, 1822, at Lansamlet, near Swansea, Glamorganshire, England.

This brother left his native home in 1853, and associated with the Reorganization 1867. The day before he died he heard the sweet gentle voice telling him to be still, all would be well with him. He was favored with hearing the voices of heavenly choristers singing praises to God. Funeral sermon by Elder A. Whitlock—Romans, chap. 5.

At London, England, May 16th, 1874, of a complication of diseases, Elder JOEL BARNES, aged 67 years, 4 months, and 13 days.

He obeyed the gospel in 1845. In 1856 he was baptized into the Reorganized Church. During a long illness he bore his afflictions patiently, and in his last moments bore testimony of the truth, and hailed with joy the hour of his departure. Funeral services by Elder John Owen.

Near Council Bluffs, Iowa, May 30th, 1874, Sr. MARY, wife of Br. John H. DAVIS, aged 47 years, 2 months, and 29 days.

She died strong in the faith, and in the hope of a glorious resurrection.

At Nyesville, Park Co., Indiana, June 20th, 1874, JOHN THOMAS, son of Br. Thomas R. and Sr. Ellen WILLIAMS, aged 3 months, 9 days.

Funeral sermon preached the Sunday following by Br. T. R. G. Williams; text, "Blessed and holy are they who have part in the first resurrection."

At the residence of his parents, St. Louis, Mo., July 1st, 1874, of cholera infantum, JOHN HENRY, son of Benjamin and Martha PETTY, aged 7 months and 6 days.

Funeral services held at the house and grave by Elder M. H. Forscutt.

#### ADDRESSES.

T. W. Smith, 1318 Warnock street, above Thompson st., Philadelphia, Penn.  
John Roberts, cor. Wood and Seward-sts., West Oakland, Alameda Co., Cal.  
A. H. Smith, cor. Wood and Seward-sts., West Oakland, Alameda Co., Cal.  
C. W. Wandell, Sydney, N. S. W., Australia, via San Francisco, Cal.  
John T. Davies, 368, Cardiff Road, Aberaman, Wales.  
A. C. Bryan, West Oakland, Alameda Co., Cal.  
J. S. Patterson, box 271, Kewanee, Henry Co., Ill.

### Selections.

#### Letter from Elder D. S. Mills.

EDITOR MORNING CALL.—In your issue of May 26th, under the caption of "Mormonism in Monterey County," a correspondent at Salinas City writes thus:

"About two months ago two missionaries of Mormonism from Utah came to Long Valley, in the extreme southern part of this county, and commenced preaching the doctrine of Mormonism. They met with such success in their labors, that with the assistance of two or three co-workers of the same

stripe, who have since joined them, they have converted, with a few exceptions, all the families residing in that section to the faith of Joe Smith and Brigham Young. Information has reached here that the greatest religious excitement prevails, and that many persons are nearly insane. Meetings are frequently held day and night at the school-house and at many of the dwellings. Fear of the law alone has prevented them from practicing polygamy, and it is believed that the whole population who have been converted—embracing nearly all the settlers—will soon abandon their homes and depart for Utah. Parties lately in the valley report that the most intense religious zeal and fanaticism has taken hold of the people, and there is no telling what it will lead to."

Having recently returned from Long Valley, and knowing the situation, I was both surprised and amused on reading the foregoing article, which I think should have emanated from a Celsus or a Porphyry, instead of a correspondent at Salinas City, who has been so misinformed, and (I trust unintentionally) done violence to the excellent and happy citizens of Long Valley, in misrepresenting the faith they have espoused. Now, be it known to all, no missionaries of Mormonism from Utah have either been seen or heard in Monterey County for many years; and moreover, no person, there or elsewhere, has or can be converted to the faith of Joseph Smith and Brigham Young at the same time, until two bodies can be made to occupy the same space at the same time. The converted settlers of Long Valley, with all those of the same stripe, have just that fellowship for polygamy that Gabriel had for Lucifer. None of them have any idea of abandoning their homes either for Utah or beyond the bounds of time and space. I saw no symptoms of insanity among them, or of intemperance in anywise, save that named in Acts ii. 4. It is true that many have been baptized for a remission of sins, and received the laying on of hands, by certain Elders of the Reorganized Church of Jesus Christ of Latter Day Saints, now under the Presidency of Joseph Smith, of Plano, Kendall County, Illinois, eldest son of Joseph Smith, who met a prophet's fate at Carthage, Illinois, June 27, 1844; since which time his widow and three sons remained at Nauvoo, Illinois; and on April 6, 1860, Joseph Smith was called to his present position, taking up the original work where his father left it; since which time he has been actively and successfully engaged, with his two brothers, A. H. and D. H. Smith, aided by an increasing and efficient body of earnest and voluntary co-workers in the ministry, fast extending their labors with a warning voice to every

clime, kindred and people, with unparalleled success; not forgetting the erring sheep in Utah, bound by the iron yoke of tyranny and oppression; and as is well known to the world, they have been roughly treated there, for it is from polygamists and their secret sympathizers we meet with the most abusive oppression, while preaching the gospel of Christ and pointing them to the law on marriage as given through Joseph Smith to the Church, which most emphatically forbids polygamy and also commands an observance of the laws of the land.

By publishing this you will do justice and oblige an old resident of Alameda County, who is prepared to prove all he asserts.

D. S. MILLS.

MISSION SAN JOSE, May 28, 1874.

### Golden Grains.

- A fault once denied, is twice committed.  
 A fool loseth his estate before he finds his folly.  
 A friend in need is a friend indeed.  
 A good man can never be miserable, nor a wicked man happy.  
 A good name is rather to be chosen than riches.  
 A gossip speaks ill of all, and all of her.  
 A covetous man is a dog in a wheel, that roasteth meat for others.  
 A fool's bolt is soon shot.  
 A guilty conscience never thinketh itself safe.  
 A hog that is bemired endeavors to bemire others.  
 A jealous head is soon broken.  
 A yoke never gains over an enemy, but often loses a friend.  
 A little wealth will suffice us to live well, and at last to die happily.  
 A little wrong done to others, is a great wrong done to ourselves.  
 A lie has no legs; but a scandal has wings.  
 A man may love his house, and yet not ride on the ridge.  
 A man must ask his wife's leave to thrive.  
 A man's folly ought to be his greatest secret.  
 A man, woman, or child that breaks their word, bids others be false to them.  
 A man that keeps riches and enjoys them not, is like an ass that carries gold and eats thistles.  
 A man had better be poisoned in his blood than in his principles.  
 A penny saved is a penny gained.  
 A quiet conscience sleeps in thunder.  
 A soft answer is the greatest repulse to an enemy.  
 A willing mind makes a light foot.  
 A wise man begins in the end; a fool ends in the beginning.  
 A wise man's thoughts walk within him, but a fool without him.

### Different Spirits.

1. We read of the spirit of Antichrist in 1 John 4: 3.
2. The spirit of bondage, Rom. 8: 15.
3. The spirit of counsel, Isa. 11: 2.
4. The spirit of devination, Acts 16: 16.
5. A dumb spirit, Mark 9: 17.
6. The spirit of error, 1 John 4: 9.
7. Evil spirit, Luke 7: 21.
8. A familiar spirit, 2 Chron. 33: 6.
9. The spirit of fear, 2 Tim. 1: 7.
10. A foul spirit, Mark 9: 25.
11. The spirit of jealousy, Num. 5: 14.
12. A lying spirit, 1 Kings 22: 22.
13. A perverse spirit, Isa. 19: 14.
14. The spirit of slumber, Rom. 11: 8.
15. A sorrowful spirit, 1 Sam. 1: 15.
16. The spirit of vexation, Eccl. 1: 14.
17. Unclean spirit, Mark 1: 23.
18. The spirit of understanding, 11: 2.
19. The spirit of whoredom, Hos. 4: 12.
20. A wounded spirit, Prov. 18: 14.
21. The spirit of infirmity, Luke 13: 11.
22. The spirit of anguish, Exod. 6: 9.
23. A hasty spirit, Prov. 14: 29.
24. A haughty spirit, 16: 18.
25. The spirit of sleep, Isa. 29: 10.
26. A grieved spirit, Isa. 54: 6.
27. The spirit of heaviness, Isa. 61: 3.
28. A faint spirit, Ezk. 21: 7.
29. A troubled spirit, Dan. 2: 1.
30. The spirit of disobedience, Eph. 2: 2.
31. A proud spirit, Eccl. 7: 8.
32. The spirit of adoption, Rom. 8: 15.
33. A broken spirit, Ps. 51: 17.
34. A faithful spirit, Prov. 11: 13.
35. The spirit of grace, Heb. 10: 29.
36. Humble spirit, Isa 57: 15.
37. A patient spirit, Eccl. 7: 8.
38. The spirit of truth, John 14: 17.
39. The spirit of wisdom, Eph. 1: 17.
40. An excellent spirit, Dan. 9: 3.
41. Spirit of sanctification, 2 Thess. 2: 13.
42. The spirit of judgment, Isa. 4: 4.

We are indebted to the *Herald of Life* for the above list of "spirits." The classification indicates a "spirit" of research, which only needs to become general to blot from the vocabulary of current theology all such expressions as "deathless spirit," "undying spirit," "immortal spirit," etc. If people would be satisfied with Bible theology, we should have a marked improvement in the language of christendom.—*Bible Banner*.

- Let us never be weary in doing the right,  
 If we faint not we soon shall be blest,  
 For the children of God when their spirits take  
 There remaineth a rest. [flight.]
- For the frail hands that toil, for the feet that  
 are torn,  
 By the thorns on the path they have pressed;  
 For the lips that unceasingly quiver and mourn,  
 There remaineth a rest.
- For the heart that is crushed with its burden of  
 To the cold careless world unconfessed; [woe,  
 For the life that is lost by the tempests of time  
 There remaineth a rest.

**Confirmation of Scripture.**

The testimony from old monuments to the truth of the Bible is already wonderful and abundant. The following is a strangely interesting instance of this, confirming the story in the twelfth chapter of Exodus of that awful morning when the oldest child of every Egyptian family was found smitten by the angel of wrath, "from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon," and "there was not a house where there was not one dead."

Dr. Cumming, of London, says: "There are monuments to be found to every Pharaoh save the one who perished in the Red Sea. Concerning him two stones have been found narrating many of his exploits, but each ends with 'and —,' a long black line succeeding. Every other of the Pharaohs we find was succeeded by his eldest son, according to the law of Egypt, but this Pharaoh it is expressly said that he was succeeded by his second son; while no account whatever remains of his first son." What an astonishing confirmation of Scripture is this!—*J. A. Woodman, in Advent Review.*

**INSPIRATION.**—It is evident that the most of this world is in blindness. They profess to believe in Christ, but deny his power. They seem to think that inspiration of God is too great for man. We should not condemn them; but should pity and pray for, warn and teach them in love for their souls. We are nothing to understand, know, or do in spiritual things; except we are inspired to some degree of God. Christ declared that he was nothing without the Father. Paul showed how without charity, the most gifted and valiant were nothing. Who has any right to condemn; who has reason to boast; when none can know the things of God, none can testify of Jesus "but by the Holy Ghost."

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# THE TRUE LATTER DAY SAINTS' HERALD.

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

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

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PLANO, ILL., AUGUST 15, 1874.

No. 16.

## What Is Presbyterianism?

OF THE FIVE POINTS OF CALVINISM.

The daily papers have been presenting their readers with the peculiar faith of Presbyterians, as it is evolved from the controversy lately pending before the Presbytery sitting for the trial of Prof. David Swing, arraigned before that body on charges of heresy. It is fortunate for Prof. Swing that it is the nineteenth instead of the sixteenth century; for though the creed is unchanged and the crime of heresy remains the same, there is a wide difference in the penalty to be inflicted. Burning, quartering, or racking heretics is impracticable; not even the *thumb screws* are now admitted into the disciplinary arrangements of sectarianism; and therefrom, the worst thing that is likely to happen to Prof. Swing, if ultimately proved guilty, is to be put under the ban of ecclesiastical censure of the Presbyterian Church; that is, they will solemnly declare to the world that he is not a sound Presbyterian.

In order to appreciate the situation, upon the principle of loss or gain to Prof. Swing, we must consider the question, What is Presbyterianism? And is it thus loss or gain to be severed from it? Presbyterianism is one of the leading sects which arose out of what is known as the Reformation of the sixteenth century, and its first triumph was in packing the synod of Dort, for the purpose of establishing the Calvinistic creed, or confession of faith. The character of this council may be judged by the act of the remonstrant deputies, who, desiring to attend to defend their

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views against the five points of Calvin, deemed it necessary to ask a *safe conduct*. Luther had obtained one before upon the occasion of his famous visit to Worms. The Diet at Worms was Catholic, and the Synod of Dort was Protestant; but the same intolerance characterized both. Reform had, up to this point, done little for mankind in the direction of free speech. True, the Pope's Inquisitors had been changed for a home-made inquisition, such as, it might be said, was this Synod of Dort. This body was called by the authorities to settle the questions involved in the remonstrance against the grounds taken by a previous council upon the five points of the Calvinistic faith, the basis of the Presbyterian Church in all its changes.

Let us present these points as they originated with Calvin, as they were amplified by Beza and others, and as they finally became fixed in the famous Westminsterian General Assembly. From these sources we obtain the following:

1. "*Of Predestination.*—As all men have sinned in Adam, and have become exposed to the curse and eternal death, God would have done no injustice to any one, if he had determined to leave the whole human race under sin and the curse, and to condemn them on account of sin, according to these words of the Apostle, 'All the world is become guilty before God.' That some in time have faith given them by God, and others have it not given, proceeds from his eternal decree; for 'knowa unto God are all his works' from the beginning; according to which decrees he graciously softens the hearts of the elect, however hard, and he bends them to believe; but the non-elect he leaves in his judgment to their own perversity and hardness, and here, especially, a deep dis-

crimination, at the same time both merciful and just; a discrimination of men equally lost opens itself to us, or that decree of election and reprobation which is revealed in the word of God; which perverse, impure, and unstable persons do rest in their own destruction; so it affords ineffable consolation to holy and pious souls. But election is the immutable purpose of God by which before the foundation of the world was laid he chose out of the whole human race, fallen by their own fault from their primeval integrity into sin and destruction, according to the most free good pleasure of his own will, and of mere grace, a certain number of men, neither better nor worthier than others by lying in the same misery with the rest, to salvation in Christ; whom he even from eternity constituted mediator and head of all the elect and the foundation of salvation; and therefore decreed to give them unto him to be saved, and effectually to call and draw them into communion with him by his word and Spirit; or he decreed himself to give unto them true faith, to justify, to sanctify, and at length powerfully to glorify them. This same election is not made from any foreseen faith, obedience of faith, holiness, or any other good quality and disposition, as a pre-requisite cause or condition in the man who should be elected; he hath chosen us, not because we were, but that we might be holy. Moreover, holy scripture doth illustrate and commend to us this eternal and free grace of our election, in this more especially, that it doth testify all men not to be elected; but that some are non-elect, or passed by, in the eternal election of God, whom truly God, from most free, just, irreprehensible, and immutable good pleasure, decreed to leave in the common misery into which they had, by their own fault, cast themselves; and not to bestow on them living faith, and the grace of conversion; but having been left in their own ways, and under just judgment, at length, not only on account of their unbelief, but also of their other sins, to condemn and eternally punish them, to the manifestation of his own justice, and this is the decree of reprobation, which determines that God is in nowise the author of sin, but a tremendous, incomprehensible, just Judge and avenger.

2. "Of the death of Christ.—God willed that Christ, through the blood of the cross, should, out of every people, tribe, nation and language, efficaciously redeem all those, and those only, who were from eternity chosen to salvation, and given to him by the Father; that he should confer on them the gift of faith.

3. "Of man's corruption.—All men are conceived in sin and born the children of wrath, indisposed to all saving good, propense to evil, dead in sin, and the slaves of sin; and

without the regenerating grace of the Holy Spirit, they neither are able to return to God to correct their depraved nature, or to dispose themselves to the correction of it.

4. "Of grace and free-will.—In which (the divine grace of regeneration), the renewal of our spiritual will, and our liberty truly consents; in which manner, or for which reason, unless the admirable author of all good should work in us, there could be no hope to man of rising from the fall by that free-will, by which, when standing, he fell into ruin.

5. "Perseverance.—God, who is rich in mercy, from his immutable purpose of election, does not wholly take away his Holy Spirit from his own, even in lamentable falls; nor does he so permit to glide down, [*prolabi*] that they should fall from the grace of adoption and the state of justification; or commit the sin unto death, or against the Holy Spirit; that being deserted by him, they should cast themselves headlong into eternal destruction; so that not by their own merit or strength, but by the gratuitous mercy of God, they obtain it; that they might totally fall from faith and grace, nor finally continue in their fall and perish."

The foregoing are the five points of Presbyterianism; and strong as they are, they are rendered still stronger by the following quotations:

"A wicked man by the just impulse of God, doeth that which is not lawful for him to do."—*Calvin*.

"When God makes an angel or a man a transgressor, he himself doth not transgress, because he doth not break a law; the very same sin, namely, adultery or murder, inasmuch as it is the work of God, the author, mover and compeller, is not a crime; but inasmuch as it is of man, it is a wickedness."—*Zuinglius*.

"God can will that man shall not fall, by his will which is called *voluntas signi*, and in the meanwhile he can ordain that the same man shall infallibly and efficaciously fall, by his will which is called *voluntas beneplaciti*. The former will of God is improperly called his will, for it only signifies what man ought to do by right; but the latter will is properly called a will, because by that he decreed what should inevitably come to pass."—*Dr. Trisse*.

"God's will doth pass, not only into the permission of the sin, but into the sin itself which is permitted."—*Dr. Trisse*.

The foregoing from Calvin and his co-workers in explication of the five points make them, if possible, still more pointed in establishing two additional points; first, that God is an incompre-

hensible despot; and, second, that man is an irresponsible instrument to work out the decrees of the aforesaid despot. The same views of a predetermined fatality to every event, is the ruling belief of the Chinese; and, more or less, tinctures the religions of all pagans. The Dominican order in the Catholic Church were also Predestinarians; and from them, Calvin no doubt received it. It is also a tenet of Mahometanism, as the following extracts show:

"No man can die unless by the permission of God, according to what is written in the book containing the determinations of things."—Al Koran, page 52.

"The fate of every man have we bound about his neck."—Page 228.

Here is a unity of faith among Pagans, Mohammedans, Catholics and Presbyterians; but the Catholics and Pagans admit withal a decree of expiation and restitution, and the Mohommedan creed allows that good or bad deeds operate through the fore-knowledge of God in the determining such decrees.

It is thus Presbyterians alone that head off every reason save the pure will of God, either in the salvation or damnation of man. Calvin says:

"Predestination we call the eternal decrees of God by which he hath determined in himself what he would have to become of every individual of mankind; for they are not all created with similar destiny, but eternal life is fore ordained for some, and eternal damnation for others; every man therefore being created for one or other of these ends, we say that he is predestinated either to life or to death. We assert, that by an eternal and immutable council God hath once for all determined, both whom he would admit to salvation, and whom he would condemn to destruction."—Calvin's Institutes, book 3, chapter 23.

No one can fail to see that this doctrine of decrees involves, necessarily, infant damnation; and this was freely admitted by them in the phrase, "There's infants in hell not a span long;" but latterly, Presbyterians, still clinging to the above creed, wish to avoid by some means the terrible doctrine. One effort to this end is by asserting that none but the elect die in infancy. This discrimination is like that of the ancient Egyptain Theologians. Upon the occa-

sion of cats being enrolled among the sacred animals to which attached divinity and divine honors, it was soon seen that the existing number of cats would, in the ordinary course of nature, speedily outstrip the demand for that class of gods, and instead of remaining objects of worship, they would become a public nuisance. The Egyptain doctors were equal to the emergency. It was solemnly affirmed that the kittens were not divine; it was the old cat alone that was divine. The presbyterian reverses this; with him the kittens are all elect, but the old cats are reprobate.

It may be asked if it is possible that in this enlightened age such doctrines; such blasphemous descriptions of God; such reversal of every attribute ascribed to him by Christ; such an utter removal of every incentive to seek, or to knock, or to do good, or to be good, are believed and taught? Let us see how such divines preach and write in later times, and the question will be answered. We can judge what kind of divines such a divinity as the above creeds would produce, when they represent God as being pre-determining the damnation of certain creatures of his that he is yet to create, merely because he wills so to do, and that he hates them for being just what he has made them. What we ask, must be the effect upon men who become God like? We will let these divines answer in their own words:

"We do not deny that infant damnation was once the orthodox doctrine of the Church, [Presbyterian Church], nor do we deny that Calvin himself believed that some infants were non-elect and perished, nor do we deny that Calvinistic writers have held and taught, that the children of unbelievers and heathens might be eternally lost; it is still taught inferentially in the Presbyterian Confession of Faith, it reads thus, 'Elect infants dying in infancy are regenerated and saved by Christ through the spirit; so also are all other elect persons who are incapable of being outwardly called by the ministry of the word.' If such language means anything, the phrase, elect infants, pre-supposes there are non-elect infants."—Congregationalist, pages 68, 69.

Dr. Jonathan Edwards says:

"Reprobate infants are vipers of vengeance, which Jehovah will hold over hell

in the fongs of his wrath, until they turn and spit venom in his face."

Elvin says:

"Children bring their condemnation with them from their mother's womb, being liable to punishment not for the sin of another, but for their own; for though they have not yet produced the fruits of their iniquity, they have the seed enclosed in themselves; nay, their whole nature is, as it were, a seed of sin; therefore it cannot but be odious and abominable to God."

This certainly settles the orthodoxy of infant damnation, as a Presbyterian tenet; and if Prof. Swing, or any other clergyman of that sect does not preach it, they must, to keep peace with conscience, make a mental reservation, when making their ordination vows. But as in their creed they have robbed God of every characteristic of nobleness and goodness, divested him of every attribute that is either just, merciful or lovely, and made him the personification of caprice and vindictiveness; if logical results follow such belief, we may look for them to ignore all that characterizes humanity from the brute or the fiend. We will follow them in their own trail, and interrogate them upon their fancied joys of the elect.

The good Ambrose, in his sermon on Doome's Day, says:

"When the damned have drunken down whole draughts of brimstone one day, they must do the same another day; the eye shall be tormented with the sight of devils; the ear with the hideous yellings and out cries of the damned in flames; the nostrils will be smothered as it were with brimstone: the tongue, the foot, the hand, and every part shall fry in flames."

Rev. Thomas Vincent says:

"This will fill them, [the elect], with astonishing admiration and wondering joy, when they see some of their near relatives going to hell, their fathers, their mothers, their children, their husbands, their wives, their intimate friends and companions; while they themselves are saved! These affections they now have for relatives out of Christ will cease, and they will not have the least trouble to see them condemned to hell and thrust into the fiery furnace."

Rev. Thomas Boston, in his Fourfold State, says:

"The godly wife shall applaud the justice of the judge in the condemnation of her

ungodly husband. The godly husband shall say Amen to the damnation of her who lay in his bosom! The godly parent shall say hallelujah at the passing of the sentence of their ungodly child; and the godly child shall from his heart approve the damnation of his wicked parents who begot him, and the mother who bore him."—Page 336.

"The Saints in glory will be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them, but rejoicing. They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them; but on the contrary, when they see this light, it will occasion rejoicing, and excite them to joyful praises."—Edward's Practical Sermons, page 22.

"When they shall see how great the misery is, from which God hath saved them, and how great a difference he hath made between their state and the state of others, who were by nature and by practice, no more sinful and ill-deserving than they, it will give them more sense of the wonderfulness of God's grace to them. Every time they look upon the damned, it will excite in them a lively and admiring sense of the grace of God in making them so to differ. The sight of hell-torments will exalt the happiness of the saints forever."—Emmon's Sermons, 11th.

"The happiness of the elect in heaven will, in part, consist in witnessing the torments of the damned in hell. And among these it may be their own children, parents, husbands, wives, and friends on earth. One part of the business of the blest is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of these miserable objects, will say Amen, hallelujah, praise the Lord."—*Ibid*, Sermon 16th.

The above are the five points and their fruits in prose; let us see how they look in verse:

"There is a never-ending hell,  
And never-dying pains;  
Where children must with demons dwell  
In darkness, fire and chains.

"Have faith the same with endless shame  
To all the human race;  
For hell is crammed with infants damned  
Without a day of grace."—*Dr. Watts*.

When Jesus looked upon Jerusalem and foresaw its calamities, he wept; when he saw the grief of Martha and Mary, he wept. The good Jeremiah wept for the distress of his people, until his tears were dried up with burning

grief, and then said, "Oh that my head were a fountain of water that I might weep day and night," for the distress which he saw; and we are told by Jesus that God, his Father and our Father, so loved the world that he had sent him into the world; and his will was that all men should be saved, and come to the knowledge of the truth. Again; "When he cometh, we shall be like him. Thus God, Christ, and the Saints are represented as being touched by the sufferings of others, which is evidence that none of them are in the least influenced by the Five Points of the Presbyterian faith.

Should posterity in some distant future—say ten thousand years—by some antiquarian researches, discover Calvin's Institutes, Emmons' Sermons, or this article, their amazement would be great at the heathenism of their ancestors.

Having looked over these Five Points invented by John Calvin, upon which was erected a church, is it not proper to regard him as the inventor of that church, including its heaven and hell, and the two prominent beings that figure in these two localities? There is no account that the devil or his assistants feel any satisfaction arising from the tortures of the non-elect; while the God and the elect of the Five Points do, therefore in amiableness of character, the former has the advantage. And then, if these same fore-ordained decrees provided victims for hell fire, did they not also provide this devil to take charge of the place; and in that case he is only a fellow victim; and making him the instrument of torture to his fellow victims, is but the refinement of cruelty that the savage exhibits when he makes his prisoner assist in the torture of his own child or fellow prisoner.

We defy Calvin or his shadow, the ghostly puppets that echo his blasphemies, to evade this conclusion, that if antecedent decrees necessitated sin, the same decrees necessitated the instruments by which it came, as well as for its punishment; and this places the devils and damned upon a level, where they are placed by these same decrees, made, not

in view of their doing or going to do evil, but after the counsel of his own will; he willed it so to be! Horrible blasphemy! It was evidently believers in these Five Points that Jesus alludes to, when the answer to their boastful request is, "You never knew me," or "I never knew you."

An eminent divine of this school, Jonathan Edwards, thus breathes out upon the same melancholy subject of torment:

"The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked; his wrath toward you burns like fire; he looks upon you as worthy of nothing but to be cast into the fire. You are ten thousand times as abominable in his eyes, as the most hateful and venomous serpent is in ours. Oh sinner, consider the fearful dangers you are in, it is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over, in the hands of that God whose wrath is provoked and incensed against you as much as against many of the damned in hell; you hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe it, and burn it asunder, and you have no interest in any Mediator, and nothing to lay hold of to save yourself; nothing to keep off the flames of wrath; nothing of your own; nothing that you have ever done; nothing that you can do to induce God to spare you a single moment,—God will have no other use to put you to, but only to suffer misery; *you shall be continued in being to no other end, for you will be a vessel of wrath fitted to destruction.* If you cry to God to pity you, he will be so far from pitying you in your doleful case, he will only tread you under foot, and though he will know that you cannot bear the weight of his omnipotence treading upon you, yet he will not regard that, but he will crush you under his feet without mercy; he will crush out your blood and make it fly, and it shall be sprinkled on his garments, so as to stain all his raiment; he will not only hate you, but he will have you in the utmost contempt; no place shall be thought fit for you but under his feet, to be trodden down as the mire in the street,—when the great and angry God hath risen up and executed his awful vengeance on the poor sinner, [non-elect], and the wretch is actually suffering the infinite weight and power of his indignation, then will God call upon the whole universe to behold that awful majesty and mighty power that is to be seen in it. The infinite might, and majesty, and

terribleness of the omnipotent God shall be magnified upon you in the ineffable strength of your torments; and when you shall be in this state of suffering, the glorious inhabitants of heaven shall go forth and look on the awful spectacle, that they may see what the wrath and fierceness of the Almighty is." —*Master-piece of Pulpit Eloquence, pages 404, 6, 7.*

Now let any one read the above in connection with the Five Points, that show all the suffering portrayed is the result of these eternal decrees, and then let him try to love and worship the God described. What would be the remedy as prescribed by Mr. Edwards for such a terrible liability? Why just that impossibility, compared with which, the husks that the prodigal filled himself with were the daintiest sweet meats. Thus it is plain that hell fire, brimstone, torment, wrath, indignation, damnation, misery, anguish, terror, fury, venom, &c., are key-words in the Presbyterian religion.

Now St. Paul said, Acts 20 : 20, 27, that he had kept nothing back that was profitable, but had declared the whole counsel of God; but in all his preaching and all his epistles, he has neglected to mention hell, or hell fire, or fire and brimstone; so it is clear that he was not a Presbyterian; and it was no part of the gospel which he received by revelation. He did not consider preaching hell profitable nor any part of the counsel of God. And further, as St. Paul taught that God will have all men to be saved, and that Christ gave himself a ransom for *all*; and that it is the goodness of God that leadeth men to repentance, it is clear that St. Paul did not understand nor believe the doctrines of the Five Points.

J. W. BRIGGS.

June 1st, 1874.

#### Ephraim and Manasseh.

In regard to the article headed as above, which appeared in the *Herald* of July 1, I must say I feel unqualified to do justice to the subject; neither do I wish to oppose the teachings of my brethren, nor do I deem it wisdom to argue such questions through the *Herald*, as it might do harm; but as it is done, and as I am one of those who have been teaching the doc-

trine that "Henricus' discovered thirty years ago to be without proof, and that the Book of Mormon proves untrue." I will give some of the reasons why I have taught it, and if "Henricus," or others, will prove that I have been teaching error, I will quit it, for I do not claim to be perfect. But first, I will state that I would feel better if those writing on doctrine would give us their names, so that we might know by whom the article was written; however I will state some of my reasons for differing from the brother. In the first place I find in the introduction to the Book of Mormon that the aborigines of this continent are of Ephraim, who have dwindled down to these roving bands of Indians. Is this the avowed doctrine of the Church? if not, why is it sent forth in connection with the Book of Mormon. Again in the revised edition of the Voice of Warning, published and sent forth to the world as an introduction to the faith and doctrine by the Reorganized Church; on page 146, in referring to the prophecy of Jacob, concerning the multitude of the nations of Ephraim, the writer says:

"Now let the world search from pole to pole, and they will not find a multitude of nations in the midst of the earth, who can possibly have sprung from Ephraim, unless they find them in America. \* \* \* First as the scriptures cannot be broken, therefore, these scriptures must apply to America for the plainest reasons; because they can apply no where else. Secondly, God revealed himself to the seed of Joseph or Ephraim, dwelling in America. For this we quote Hosea 8 : 12. Speaking of Ephraim, he says, 'I have written unto him the great things of my law, but they were counted as a strange thing.'"

What is plainer than this, that the multitude of nations discovered on this land by Columbus are the nations of Ephraim spoken of by Jacob? If not so, the Voice of Warning as well as the introduction to the Book of Mormon should be suppressed. But as the brother says, "the Book of Mormon proves it untrue;" let us examine the evidence. A proof, Alma 8 : 1. is quoted, and the brother says, "Now if Lehi was a descendant of Manasseh, it follows that his descendants were. His sons marrying

the daughters of Ishmael nor his descendants mixing with the people of Zarahemla, even if Ishmael and all the Zarahemlaites had been of Ephraim, of which we have no intimation, could not have changed the stock or made that which was Manasseh, Ephraim. Very good; and if the Zarahemlaites, and Zoram the servant of Laban, and Ishmael and his sons were of Ephraim, and we have no intimation that they were not; their marrying with the Nephites and Lamanites could not have changed the stock or made that which was Ephraim Manasseh; therefore the majority is in favor of Ephraim predominating, and although they retained the name of Lamanites it is no evidence that the majority of them were not of Ephraim. And their division into a multitude of nations as they were when discovered by Columbus, and as they continue to the present day, is evidence that they are the nations of Ephraim; for that was wherein he was to become greater than his brother.

"And his father refused and said, I know it my son, I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.—Gen. 48: 19.

From this we learn that Manasseh was to become a people, but Ephraim a multitude of nations; if Manasseh has become a multitude of nations, as the brother says, then that was no mark of the greatness of Ephraim; and the word of the Lord has failed.

Therefore I cannot see as does the brother, that the words of Alma prove that all the Nephites and Lamanites, and consequently the Indians, descended from Manasseh; but simply that Lehi was a descendant of Manasseh. But if the Book of Mormon is a part of the great things of God's law written to Ephraim, and the stick of Joseph which was in the hand or possession of Ephraim, and the tribes of Israel his fellows; 587 years B. C. Ephraim was here as also other tribes, Manasseh and some of those spoken of in the Book of Mormon, Omni chapter 1 par. 7, or it could not have been in their hand. However if the brother is right and the nations who

will be born to the Lord through the preaching of the gospel, will fulfill the prophecy in Genesis 48. It should be taught plainly by the Church, and at the same time all works teaching otherwise should be revised.

Hoping that the time will soon come when we shall all see eye to eye and be of one heart and mind, I remain yours in the love of truth,  
D. S. CRAWLEY.

### Envy, Jealousy and Evil Speaking.

A proneness to speak evil, and to notice the defects of others, is an evidence of a mind defective in charity, or prudence, and proceeds from a want of wisdom, and is a weakness which is very reprehensible. It always betrays more folly than discretion and is a sure sign of an uncultivated mind.

"Do unto others as you would have them do unto you." If this requirement was properly defined, there would be less of that envious spirit shown in our intercourse with the world in general, and with some folks in particular. If every one could understand how much their own interests and happiness depend upon the tenor of their feelings towards others, there would be but little to complain of.

Evil speaking is hateful in itself, but when it is prompted by an envious spirit, it is odious indeed, because in connection with envy, there is always a spice of malice and uncharitableness, and a readiness to impart to others evil intentions, or improper motives; and to detract from their merits, and draw inferences, which are oftentimes very unjust and groundless.

Envy makes its possessor very miserable and discontented, and shows its hideousness often in our social intercourse, and every day life.

Envy is very spiteful, it cannot look with a calm indifference upon those whose dress, or personal appearance, or position, is in the least superior to their own, or bear with patience any preference shown to others by word or action. At such times it shows its odious character in an angry countenance and a

promptness to indulge in detraction and censoriousness. Then it is, that it lifts up its hydra head and vaunteth itself of its superior excellence, its integrity and purity of purpose.

When it puts on its angry moods, and distends its visage, it makes no allowance for circumstances, or difference of tastes or how unlike others may feel respecting the claims upon them in their intercourse with the world. In short, envy and jealousy are inseparable companions in the catalogue of evils we have to contend with in this world of evil passions, and to the undisciplined heart, and uncultivated mind they are continual sources of unhappiness, and discontent, and if allowed to have any influence, they will sever the closest friendships, and arouse an ill-feeling between neighbors and in a community.

Selfishness is the ruling principle, the main-spring of every action. They are disappointed if their associates do not submit, and are not subservient to their opinions, and their low estimate of others.

Charity is spoken of in scripture as the most lovely of all the Christian graces, and without the love to our neighbors which it comprehends, all professions of integrity and honesty of purpose are as sounding brass or a tinkling sycambal. Charity is ever patient under injuries, supposed or real. And above all, "She envieth not," is not restless, and impatient with her own lot, when others are tasting of pleasures and enjoyments which she cannot share. She thinketh no evil, is not disposed to impute to others evil intentions. She hopeth for the best, and puts the best construction upon every act, and believeth the best concerning them.

This love is not endowed with a vision so keen, and a judgment so penetrating, as to overlook the beam in its own eye, and clearly see the mote in the eye of another. It is not foolishly blind to its own defects, and so very quicksighted to the trifling faults of another. It never arrogates to itself the right to condemn or to suspect evil where good is probable; is ever more willing to justify than

to condemn. Its kindness is not confined to those they call their friends, it returns good for evil, always sincere, is never guilty of duplicity or back-biting.

If societies and neighborhoods could be more imbued with that Heaven-born principle, Charity, there would be no ill-natured remarks, no envy, and jealousy, or any of those hateful sayings which bring with them so much to regret, and so much heartbitterness. If unenvious dispositions were more cultivated in our social life, unjust judgments and invidious comparisons would become as strange as they are now peculiar; all those monsters which so deface society with their hideous forms would hide their heads in confusion and dismay.

Where this heavenly principle lives in the heart, there is readiness to rejoice in the prosperity of others; it is slow to impugn their motives and to say, this or that was very dishonorable. Such persons will stand for the very approval of the lovers of truth and honor, while envy, malice and uncharitableness will be cast aside, neglected and shunned by those whose minds will shrink from contact with them, or an intimacy which can never be pleasant in its results. St. Paul says, "If it be possible, as much as lieth in you, live peaceably with all men." As far as we can consistently with duty we are to cultivate a peaceful temper and try to live in peace and to conduct in such a manner as is suited to meet the enlightened and conscientious approval of all good people.

Really well bred and well educated persons are seldom heard to indulge in envious remarks or in low comparisons. With such persons there is a refinement of feeling, which teaches them to discountenance censoriousness, or evil speaking. Education is supposed to cultivate the mind, and elevate it above low and mean acts, and it evinces a distaste, (and to use stronger language), a detestation of coarseness either written or expressed. This feeling arises from a just sense of the properties of life. Education and cultivated society have a softening effect upon the mind, as well as the manners, and their influence is shown in an abhor-

ence of anything like a detraction or a disparagement of others.

Good breeding always shows itself by a general courteousness of demeanor, which invariably emanates from a desire to promote the happiness and enjoyment of every one. It naturally shrinks from a contact with people who are in the habit of speaking evil, and ridiculing their neighbors or their friends.

If we understand such persons, they cannot but show how distasteful it is to them to be thrown into company with persons who are entirely destitute of all those softened and refined feelings which constitute the true lady or the true gentleman.

Yet there are, in all the walks of life, many who, without the advantages of education or association with refined society, are intuitively and instinctively kind, gentle and courteous, who possess that greatest of all gifts, Charity; which suffereth long and is kind, and rejoiceth in the happiness of friends and foes.

"Tis education forms the common mind," so the poet says; yet among educated persons the mind is not always trained in the right direction. The twig does not always produce a beautiful and symmetrical tree. They will often make crooked trees, and scrawny limbs in a well cultivated garden, which fact must be attributed to the perversity of their nature. They would be crooked and unsightly, notwithstanding the careful attention of the gardener's training. And then, too, in the forest, and in the wild wood there are trees of beautiful symmetrical proportions, which have grown and spread their lovely branches abroad, as if a skillful hand had ever directed them. Therefore we are not always to infer that only among educated persons, do we find those kindly feelings, those lovely traits and estimable qualities which go so far to make life happy.

Among the rich and the great there are hateful spirits, too. They are not to be envied. Could we have a view of their inner life, we would often recoil with horror from them, and envy them not their gilded misery. Many who are poor in this world's goods are rich in

energies, in hopes, in the power of enjoyment and pleasures, which costly luxuries and delicate living cannot bring.

I will close this second rambling essay, with one or two more remarks about envy. Envy and jealousy are as old as the world. Those two passions have brought, from the time of Cain down to this period of the world's history, untold and indescribable pain and misery and a never ending train of evils. Surely when we consider how many there are, who are tasting every day and every hour of their life, of the cup of sorrow, we should be more thoughtful of the happiness of others.

Sincerity and honesty costs us nothing, and friendly acts and friendly words are easy to give. A perpetual kindness of spirit and a disposition to be lenient to the faults and defects of others, are like a gentle shower, falling where it is most needed, and upon soil that is perishing for the want of its kindly influence.—*Kansas Farmer.*

#### Methodical Judgment.

"That man's religion is not in his heart; it is all in his head."

When the preacher takes his *text* from the word of God, whatever he says in perfect harmony therewith, generally passes for sound doctrine. But when one takes his text from the words of an uninspired man, or a mere titular divine, or hireling priest of some sect, it should first be examined by the light of truth and justice, before admitting it as one of the sayings of the wise. The above text embodies a keen rebuke upon one, whether or not true in his case.

"Rebuke a wise man, and he will be yet wiser." But when it comes from a fool, who sets himself up as a judge of another man's heart, as well as his head; it is then the duty of the wise man to answer him according to his folly, lest he be wise in his own conceit.

Inasmuch as it is true that "out of the abundance of the heart the mouth speaketh," we may safely infer from the general drift of a man's conversation what his heart is in possession of. And if his heart is well stored with the doc-

trine of Christ; so much so that an abundance of truthful sentiments continues to flow from his lips; it might be an unjust judgment to accuse him of false heartedness. And beside all this, it is a matter of serious doubt whether a man ever has a good degree of true religion in his head, with none at all in his heart. The head and heart are too nearly allied to be so entirely separated, without doing violence to both. It is certain, however, that a man may have much feeling of a devotional nature existing in his heart, while at the same time he is deficient in knowledge, so as to render him altogether insufficient to be a correct teacher in the true faith, of which there is but one.

Appollos had a good deal of religion in his heart, and some also in his head; and by it mightily convinced the Jews that Jesus was the Christ; while as yet he knew nothing of the Holy Ghost, and left his hearers at Ephesus in ignorance of those spiritual gifts which the gospel promised at that time to every true believer. Nor did any of his hearers get a legal baptism in water, until after one who was duly authorized to administer the ordinances had taught them more perfectly in the way of righteousness.

Cornelius, too, had religion in his heart, and perhaps some little in his head also, while as yet he had never heard the gospel preached. Still he learned more in his ignorant state than most men attain unto in this generation; for he verily obtained knowledge outside of the Church, such as but few professors of godliness ever attain unto until after their baptism. Nor did this man necessarily have less religion in his heart after he got an increased measure in his head. "Fools hate knowledge and despise reproof." Furthermore it appears that it was necessary for Cornelius to know and to do something more in order to be saved than what he had yet learned by means of his many prayers and heart-felt devotions.

Very probable also the author of this *keen rebuke* had also need of saving knowledge, such as might serve to wash his sins away, by repentance and baptism,

or "the washing of regeneration and the renewing of the Holy Ghost." After this he might be all right.

One Methodist preacher said to me while on a mission, "What if the Book of Mormon is true, what is that to us? We want to get the people converted." And he invited me to help him convert them. But in order to do that to suit him, I should have to leave the testimony which the Lord sent me to bear, and engage in a service with one who was trying with all his heart religion to build up a sect which I knew God designed to destroy. His head and heart both were devoid of that understanding which the inspiration of the Almighty gives to his elect chosen people. Knowing this fact, I could not comply with his invitation. Nevertheless, my heart felt none the less to pity his willing neglect of a duty which the gospel enjoins, viz: to "prove all things."

No doubt but the ancient sects who rejected Jesus and his religion, held to a doctrine or faith peculiar to themselves, and felt in their hearts as much earnest desire to make converts to their religion, as any of these Gentile sectarians. But the Savior warned his disciples to beware of the "doctrine" of the Scribes and Pharisees, which was hypocrisy. He called it "leaven." And as a little leaven leaveneth the whole lump, he knew every convert so made and added, would increase the evil instead of making it better. How then could one who knows this fact, leave God's work to labor for sectarians. But in answer to the question, "What is that to us?" Let a voice from Pharaoh be heard at midnight, saying, "Up, and be gone, for we are all dead now." God had said to him by Moses, "Let my son go that he may serve me; else, if thou do it not, I will slay thy son." This testimony was considered head religion. But although the Egyptians thought the religion of Moses and Aaron was in their heads, altogether; yet it deeply affected their hearts, when not a house was found among them all but what was clad in the habiliments of mourning.

And if the Book of Mormon be true,

as is also the stick of Judah which agrees with it; then it follows that there are but "Two Churches" in the world, and one of these "Two Churches" is that great and abominable Church, whose foundation is the Devil. And "what is that to us, if it be true." So said one of its popular ministers.

Did Pharoah say less or more in regard to that word of God which threatened destruction to his whole company? If one of the number which help compose the "woman which is full of names of blasphemy," should demur to this sacred testimony; let a comparison be made of those witnesses upon this subject which may be found in those Two Sticks of which Ezekiel prophecies.

The angel of God showed to John the Revelator but two churches in the last days; one of which was the great whore which corrupted the earth with her fornication, and lived deliciously with the kings of the earth. Which is it? Is it nothing to us whether or not we belong to it? Is it of no consequence to us whether we be separated from it, or whether we may remain in it to receive of her plagues, dearth, mourning, and famine, when she shall be utterly burned with fire? I think a little knowledge in the head and much religion in the heart will be needful, in order to escape the terrible downfall which will yet precede the glorious millennial reign. For the other woman who wears a crown of twelve stars upon her head, will yet become as a bride, even the Lamb's wife. The crown upon her is her head religion; But love is in her heart. Amen. J.

### Philip More Than a Deacon.

*Friend Herald:*—In your issue of April 1st, under the head of "Sacraments," and signed X. A., I find the following language:

"From which we make the deduction that some one of the lesser priesthood had converted and baptized the Samaritans, as PHILIP, THE DEACON, did the eunuch. \* \* \* We take it for granted that neither the *holy Saint*, nor the one who had been so successful with the Samaritans, had authority to officiate beyond what they had already; namely, to preach and baptize."

Now with all due deference to our brother's assertion, whether done inadvertently or otherwise, that Philip, who baptized the eunuch, was a Deacon; we beg leave to differ from him in all good feeling, and will endeavor to give our reasons for so doing. In the Book of Covenants, (old edition,) 2:11, it reads, "But neither *Teachers* nor *Deacons* have authority to BAPTIZE, administer the sacrament, or lay on hands." This is my authority for disbelieving the assertion that Philip, who baptized the eunuch, was a Deacon.

We need not go into any elaborate argument with a Latter Day Saint to prove that the officers in the Church are the same now as anciently; or to disprove that the various grades of officers in the Church anciently had any greater authority conferred upon them than those of the same grade in the modern Church; and hence we conclude that if Deacons cannot or have not authority to baptize now, they could not legally baptize anciently, and therefore Philip having authority to baptize could not have been a Deacon. We find also that the brother embraces the idea that Philip who baptized the eunuch was not the same that baptized the Samaritans. We gather this from the language, "Neither this holy Saint, nor the one who baptized the Samaritans," &c. Now in carefully reading the eighth chapter of Acts, I fail to see the identity of another, or of two Philips; but to my mind the narration clearly shows that only one and the same Philip was concerned in the transactions there recorded. If we trace the history of this Philip, (concise though it be), we find that after Philip was caught away by the Spirit, he was found at Azotus, and then passed and preached in all the cities till he came to Cesarea. If we turn to the twenty-first chapter of Acts, we find that there was a Philip who dwelt there who had four virgin daughters who prophesied, and this Philip was called an Evangelist, and one of the *seven*, (the opinion of men as placed at the head of the sixth chapter to the contrary notwithstanding.) I do not mean to say that this is positive tes-

timony, in so many words, that this Philip in the twenty-first chapter is identical with the one recorded in the eighth chapter; but I regard it as strong circumstantial evidence that Philip, (like the Latter Day Saint missionaries who return to their homes), after fulfilling his present mission, returned to his home in Cesarea where we find a Philip dwelt, who was an *Evangelist and one of the seven*.

Now, dear *Herald*, I will tell you why I wrote this article. Not long ago I heard of a Campbellite Elder setting a trap, (as he thought), for one of our Elders. He asked our brother if we believed in all the officers in our Church as they had in the New Testament Church, and that their duties were the same? Our brother replied that we did. Upon which the Campbellite Elder produced the Book of Covenants and read the duty of a Deacon there, and produced the heading of the sixth chapter of Acts to show that Philip was a Deacon, and that he baptized; but that the Deacon in our Church was not allowed to baptize. The above transaction caused your humble servant to search into the history of the ordination and preaching of Philip, his life, &c., as far as recorded in the New Testament, and thus I discovered that all they had to build on, that Philip was a Deacon, was the work of uninspired men at the heading of the sixth chapter of Acts.

To my mind there is no contradiction whatever between the revealed word of God, but when understood correctly, there is a harmony existing between ancient and modern revelations. With sentiments of respect to all who may differ from me, whether Saint or sinner, I am yours for the truth, E.

### Of Tobacco.

Tobacco makes a most excellent ointment, and is much safer being applied outwardly than inwardly taken. It is one of nature's extremes, and there is no preparation made that will destroy its poisonous qualities, or reconcile it to man's nature; but the continual use of it may, neurologically, in a measure de-

stroy him; for this cause, at the first taking, it disagrees with all sorts of complexions; with some more, and others less, according to the degree of antipathy it bears to each man's peculiar nature, having a nearer affinity to some than others.

It being extremely hot in operation, it is therefore good taken in pipes, against all cold, windy and phlegmatic humors; but the constant and common whiffing it, does not only destroy and render invalid all its physical virtues, but heats and dries up nature, and powerfully consumes the *radical moisture*, causing most that use it to spit up the moist matter which ought not to be drawn out of the stomach by such forcible attractions; it being a general mistake for people to think that the more thin phlegmy matter they spit up, the better it is for them; when in truth it is altogether the contrary; for if the healthiest and soundest of men take tobacco, it will cause as great evacuations and spitting in them as in the most unhealthy; for this cause the much taking of it destroys the action of the stomach, and takes away the edge of the appetite; whatever matter is superfluous in the stomach, nature will expel it by virtue and power of the inward heat, if temperance be observed; but the constant taking of tobacco is nothing else but the constant taking of physic, though through custom and use the same, (as likewise the highest poisons), may be made familiar to nature; for man is a little world, and in him are contained all the properties and qualities of the great world, as well of poisons as of virtues. The nature of man hath affinity more or less with all things, else custom could never cause such poisonous things to become agreeable; yet none ought to imagine the common use of such extremes to be the more proper or profitable unto their health, because by violence to nature at first, and continual practice afterwards, they can better endure them, and they seem more agreeable than they did at first. I doubt not but some may find benefit by taking tobacco in pipes, but then there must not be a constant taking

of it; for then the physical virtue will not long continue, for by habit and use such things become like common food in the stomach. Most people that smoke tobacco, in the beginning forced nature and made her bow to their inclinations, not for any distemper, but of a vain wanton humor, because of late it is grown the fashion, and many thousands have strained and hurt their health, and brought many inconveniences upon themselves, merely to follow this brutish mode. Sometimes others there are who first learnt to take it for some manifest distemper, who are so far excusable, (though yet not one of an hundred of this sort have found it a remedy), for though tobacco hath been of so universal a use, yet it is no universal medicine: indeed it hath and is endued with its particular physical virtues, as all other herbs are, and when it is properly applied, and meets with such diseases, then it proves effectual, otherwise not. There is as much reason that any other herb should be made as universal as this, but few men hearken to reason; for most, (like brutes), are carried away by custom, and look on the multitude, and make their uncircumcised ways their rule, childishly saying, Sure if there were not many excellent virtues and benefits to be found in the use of such things, as the common taking of tobacco, (viz, five, six, ten or twenty pipes a day, and as much strong drink in one day as might well sustain five or six men a week), such abundance of wise and learned men would never practice the same; for, (say they), we see our physicians and apothecaries, and the best of our gentry, such as have been bred in the Universities and Inns of Court; [but it had been much better they had been of that most excellent employment Jacob's sons were of, though now despised]; nay, some of our reverend divines themselves will smoke as intemperately as any of the vulgar. But all this is still but a fool's argument, to do a thing because he sees others do it, though reason and experience tell him it is prejudicial.

It is not above sixty or seventy years ago since, that only gentlemen, and but

a few of those took tobacco, and then so moderately, that one pipe would serve four or five; for they handed it from one to another; but now every plowman has his pipe to himself. In former days canary was chiefly sold by the apothecaries, and perhaps then when adulteration was not so much in fashion, might be the best cordial in their shops. The name and use of brandy was not known till of late; but now the excess of all these things is become almost general amongst those that count themselves most sober and religious, and who should set examples of temperance to others; it not being esteemed any sin to smoke two, three or four pipes of tobacco at a sitting, and carouse strong drink, brandy, wine, and the like, in perfect health, and when nature doth not require such things; and yet think all is well. If they can but follow their outward occasions, and keep themselves from being drunk, they never regard it, though one of them destroy as much in one day, both in value, quantity and quality, as would suffice five or six; still, I say, all this is not reckoned any sin amongst many thousands of those counted sober people. The common custom and frequent use of these intemperances hides the evil of them, which few consider, or if they do, yet they are ashamed to follow the pure dictates of wisdom, for fear of displeasing or being hooted at by the frantic rabble, who gaze, laugh and rail at all who will not run with them at the same excess of riot. There is scarce anything in the world that has so much depraved man, and deprived him of his understanding, and led him aside from the simple, innocent ways of God and nature, since his original fall, as custom and the example of the crowd.

Nothing is more manifest than that there is not one of many thousands that is guided by his own mind, wisdom or reason, but the common custom carries the day; few ever stand to dispute whether it be good or bad. Is it a custom, the fashion, all the mode? If it be, there is no scruple to be made. The unlawful use of tobacco, brandy, wine, &c., and the intemperance therein, is

cloaked over by the wicked customs of the multitude. Would not any indifferent body vote it a sin and a shame for a man or a woman to sit sopping and smacking ten or twenty pipes of tobacco in a day, making the whole house stink an hundred fold worse than the Saturnine smoke of chimneys, and spitting and spawling as though he had taken a fluxing potion, and continually spitting it up again, as if his chaps had found the perpetual motion; would not, I say, all this seem most abominable, and be counted a very great evil and intemperance if it were not a *custom*? The very same is to be understood in many other things from which evil customs and habits all sober well-minded people ought to refrain, and cast from them, and look upon them no otherwise than as inventions and snares laid by evil angels to enthrall and ensnare mankind, that he may keep them in darkness, and that by following those evil customs, they may be always rendered incapable of understanding God or his own nature.

How much precious time do men spend in smoking tobacco, dosing and stupifying their senses? And how many through such neglect of time and the expenses which this smoking generally draws with it, have half starved their poor families, and involved themselves in many mischiefs and inconveniences?

Tobacco does generally disagree most with the choleric and sanguine complexioned people, being an utter enemy to their nature, the taking of it in pipes doth over-heat their bodies, the fumes and smoke thereof violently penetrates and awakes the center, which always sets nature into an unequal motion; for the sulphurous fumes penetrate too furiously, which does powerfully stir up and awaken the element of water, the attractive and poisonous hot qualities being so strong in tobacco, that rarely any can take it without much spitting, which is injurious to most sorts of people, except some cold, melancholy, or gross phlegmatic complexions, who through cold, windy distempers and watery gross humors, want evacuations; to such it oft-times proves profitable, if not taken

too frequently, but as it were in a physical way; but for others that are in perfect health, and especially for the sanguine or choleric complexions, it very rarely, (if ever), proves beneficial; for it dries up and exhales that most pleasant and moist liquor, and forcibly draws it from all parts of the body and casts it forth by its poisonous fumes; and so the body being deprived of what should keep it in temperature, and cool all the inward parts and vessels, and sharpen the appetite, becomes all over hot and dry, the appetite dull; the stomach out of tone, and great draught or desire to drink follows; and hence it is that the pot and the pipe are inseparable companions, and still the strongest drinks are desired by all smokers, for small will not make nature restitution for her losses; for every extreme begets its likeness, and after two great evacuations there must be supplies.

I dare, from reason and the testimony of experience, affirm, that it is absurd and against nature, for either young people, or any others who are in perfect health, to practice the common smoking of tobacco, it being an herb endued with extreme qualities; and all such things ought to be cautiously taken into the body. I would have every one consider the possibility of nature in all such unequal things, especially those whose predominant qualities stands in the high poisons, and to observe the nature and operation of each thing, and then they will certainly find the truth of what is mentioned before.

The virtue of tobacco taken in pipes, is extracted from the smoke thereof; now smoke is unnatural to nature, and a fulsome steam or vapor full of dark sulphurous saturnal excrements, which the fire and light casts forth as an abomination, being void of all real virtue; it contains a gross humidity, and a fierce keen quality, very pernicious to the pure spirits; for smoke proceeds from the poisonous juices and liquor which the fire and air separates and casts forth, it being a thing that all people endeavor to avoid; and how inimical it is to nature, is further manifested by that black stutty substance which it leaves behind

it, and by its destroying vegetation; for it contains two poisonous qualities, a strong bitter one and a fulsome astringent one, its black color shows that its predominant quality is from a venomous center, and hence when tobacco is burned, it sends forth a strong fulsome scent or smell, offensive to most that are not used to it; nay, do not the very breaths of those that take tobacco perfectly stink? And does not the smoking of it so defile the common air, that a man may know where one hath been that takes tobacco, they leave such a fetid vapor behind them? Do not all or most of our English herbs, when burned, send forth a far better scent, or fume, than tobacco does? And I am sure many of them would be less offensive, and produce better effects as to the cure of diseases. When any herb, wood, or other thing is set on fire, you may presently perceive by the scent what quality was therein predominant, for the fire powerfully awakens all the hidden qualities which could not be perceived whilst the thing remained entire. If the chief quality of the herb or thing burnt stands in the friendly nature, then it sends forth and is manifested by two qualities; viz, a most pleasant sweet smell or vapor, cheering and delightful to the senses, and also it sends forth a burthensome fume or vapor, which incorporates itself with the air, and flies away in a smoke or steam which is from the poisonous root, the original of every life; but on the contrary, if you burn any herb or other thing, the predominant quality whereof stands in the marital or saturnine poisons, then all such things also send forth two qualities; viz, a very unpleasant scent or fume, offensive and burthensome to nature, dulling the pure spirits, and, as it were, suffocating the pleasant thin vapors of the air; and also it sends forth a gross, humid, poisonous matter that incorporates itself with the thickest part of the air, and evaporates in smoke; for if there lie hid any virtue or vice in anything, fire will unlock all the gates and discover it; and if there be any aromatic or balsamic virtue in the herbs or vegetables so burnt, it will appear by sending forth odoriferous and

pleasant smells; as on the contrary, ill smells are an evident testimony of saturnine and martial poisons being predominant, which is the very nature of tobacco, and therefore not to be so wantonly used as commonly it is.

Lastly, I would not have people imagine that there is the more virtue in tobacco, because the fumes and smoke of it will open the body and loosen the belly, for it is the nature of all smoke to open, being of a fierce, keen, penetrating quality that arises from the original poisons in nature, whence it has also a sharp, fierce, humid quality that is exceedingly offensive to the eyes, like the fumes that onions send forth when cut; and we must likewise note, that when tobacco was first brought into England, it was ten fold more offensive to the takers thereof than it is now, because their forefathers were not acquainted with the use of it, so that they could not entail any desire of it on their posterity; for the children that are begotten by persons that have accustomed themselves to the common use of these unnatural things, contract a kind of insensible affinity with such things as proceeding from the like matter and essences, so that thereby there are foundations laid for inclinations towards the use of them; the same is to be understood in other things, as those whose parents live much on flesh or fish, do lay such foundations for an inclination thereunto in the very radix of their children, that it would prove a very difficult thing for them to refrain therefrom.

So that every succeeding age doth more easily and familiarly, and with the less difficulty, receive these evil customs and habits, till in time they almost become natural, and thence human nature in general becomes weaker and decayed, and diseases come into the world with children as part of their essence, and scurveys and other diseases become almost universal, and all this for want of temperance and discretion in their progenitors. A sad inheritance to leave our offspring, when we bequeath them our follies and entail upon them miseries that are but the just punishment and natural consequences of them.

# The Herald.

JOSEPH SMITH, - - - EDITOR.  
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., August 15, 1874.

WE are desirous that the brethren should send us communications expressive of their views and understanding of the scriptures on different points of doctrine, social and scientific questions connected with, and growing out of a lively faith in Christ's perfect atonement, and a willing obedience to his gospel. In fact, articles calculated to increase our knowledge and heighten our wisdom, pertaining to our happiness and well being here and hereafter, are solicited, not only from brethren, but from sisters and friends seeking after the "Pearl of Great Price;" namely, the highest degree of happiness to be attained unto in this life and in that life which is eternal in the world to come.

We are persuaded that there are many kind souls willing to assist us in bearing the burdens of the publication of our papers, and we trust that a few timely suggestions from us may not be out of place, and that they will be kindly received by those wishing to assist in the Master's cause.

Many who write for publication have not a full conception of the amount of labor required, and the constant vigilance necessary to a preparation of manuscript for the press. To say the least, it is a little unpleasant to prepare a long communication written very closely, on and between the lines, with no space left for correction.

We cannot remember everybody's address, nor *guess* correctly at the date of communications, when the writer has failed to give it; nor can we always tell who they are from, when the contributor fails to sign his or her name. Those writing to us would lessen our labors and relieve us of many little annoyances, if they would—First, write the name of post-office, county, state, and date, in a plain legible hand. Never write between the lines; and on but *one side* of the paper. Always begin the names of persons, countries, rivers

and cities with capitals. Let the pronoun I, always be a capital.

Endeavor to spell correctly, cross the t's, and dot the i's. And in quoting from the writings or language of others, always give them the proper credit. In quoting from the scriptures, be *sure* that the quotations are *correct*. An observance of the few suggestions offered, will require but little attention and less labor on the part of the many writers to the HERALD and HOPE and in the aggregate, will save much of time and labor here. We hope to be favored with an increased supply of communications from the ministry and friends at large.

THERE will be an excursion, one or two cars, from Sandwich, Illinois, to Council Bluffs, Iowa, to start at 12:35 P.M., on the 17th of September, to remain at Council Bluffs during Conference, which convenes on the 19th, and then return. The fare will be ten dollars for the round trip, from the following places:—Sandwich, Mendota, Kewanee, Galesburg, Illinois; and Burlington, Iowa; and five dollars from Chariton, Iowa. There will be no half-fare tickets sold. Hand baggage only to be taken. The fare from Burlington is less than one-half; circumstances make it necessary to have the fare the same from there as points further east. All returns must be made to the HERALD Office, Plano, by September 10th, so that the committee may have ample time to make the necessary arrangements.

Israel L. Rogers, E. Banta and J. Smith are the committee; any one wishing further information may address Joseph Smith, box 50, Plano, Illinois, and it will receive attention.

BR. ZENAS H. GURLEY, writing from Pleasanton, Iowa, to Br. R. Warnock, says:

"I opened up new ground yesterday, (July 26th), in a school-house four miles west; large congregation, good attention; and we believe good will come of it—provided the Lord giveth the increase."

Br. H. A. Stebbins was expected there on the 2d inst.

FROM Deer Creek, Nebraska, July 24th, we learn that Br. Charles Derry is still breasting the tide of opposition in his defence of

the truth, pressing steadily toward the "mark," for the prize for which he set out in the long years ago, brooking contumely and abuse, seeking to do good for evil in trying to show the people the narrow way through the preaching of the word.

"Peace hath her victories, no less renowned than war," and we trust she will achieve many, through the steady zeal and persistent labors of Br. Derry.

BR. JOSIAH ELLS, writing from Warnock Station, Ohio, July 28th, says:

"My health is much improved. I expect to stay here a few weeks; the work is spreading, so far as a desire to hear is manifest. I trust some will obey. I will write the result of the effort and other matters soon."

BR. F. M. FULLER, of Williamston County, Mississippi, wishes an Elder sent there; thinks a good work can be done there.

By letter from Br. J. Shippy, Rond Eau, Ontario, we learn that there is still faith in the Branch there.

Br. John Taylor, of Virginia, Montana, writes under date of April 25th, (letter came in this week), that his faith is still steadfastly fixed in the Latter Day Work; may it ever increase, Br. John.

Br. James Hunter writes us from Braidwood, Illinois, that the poor working coal miners are depressed there, in consequence of an eight weeks' strike and the scarcity of work. Courage, brethren, the right will triumph by and by.

Br. George Chapman writes from Leavenworth, Kansas, that the Saints are still striving there, though they be but few. Br. Henry Green is presiding there.

Br. James Anderson, St. Louis, Missouri, says, "We had a refreshing time when Br. Blair was here. He greatly strengthened us in the Lord."

Br. R. Cobb, of Monona County, Iowa, has favored us with a long communication—(without date)—on Priesthood and Lineal Descent. We wish Br. Cobb success in all his good undertakings for the spread of gospel truth.

We are in receipt of a letter from Br. A. C. Inman, he wrote from Crawford County, Illinois, July 26th. He is still trying to

sow the good seed as he passes on through life.

Br. John H. Lake removed from Keokuk, Lee County, to Farmington, Van Buren County, Iowa, the last of July. His address will be the last named place until further directed.

Br. Charles N. Brown, of Providence, R. I., writes, under date of July 21st, very encouragingly of the prospects of the District over which he has been chosen to preside. It has been called "New York and Southern New England Mission." He has visited several places in his mission, and writes feelingly of the Saints where he has been. Circumstances should now make New York, state and city, a good missionary field. Br. Brown has our thanks for his kind letter; it strongly comforts us.

Brn. Zenas H. Gurley and Robert Warnock contemplate starting West soon, if they are not already on the way. Br. Warnock having left Plano, August 13th. They have our most ardent wishes for their success. Br. Warnock is authorized to act as agent for the HERALD Office while on his mission. His acquaintance with the affairs and business of the office will enable him to answer any inquiry necessary to be made in relation thereto. He is authorized to receive moneys for subscriptions or HERALD Office dues.

Br. Briggs Alden wants some one to tell him and others, what "we are to understand by the horns that are on the beast that is to hate the whore and burn her with fire." Here is a chance for Bible searchers and the students of the Church.

Minutes of the Quarterly District Conference held for the Eastern Wales District, are omitted, for the reason that the insertion will be too late for the day to which it was adjourned.

We are in receipt of a friendly letter from Br. E. Morgan, of New Tredegar, Monmouthshire, Wales, dated June 26th, 1874, in which he gives a brief account of the labors of the Elders in that District, and of the ingathering of souls to the fold and family of Christ. He gives particulars of the death of Br. Daniel Burch.

Many good things are reported to us in Conference minutes, which we would like

to publish, but want of space forbids. Some times Conference minutes accumulate so that we have to cut them down to the shortest measure, in order to give all an insertion. Such portions of Conference minutes as are of a local character, and not likely to be of general interest, are excluded from publication; hence the non-appearance of a great many things reported to us.

The Pope, Pio Nono, formerly Mastai Farretti, has excommunicated all members of the Order of Free Masons from the Catholic Church, by official letter; in retaliation, the Grand Lodge of Masons, Scottish Rite of the Orient of Palermo, Italy, did, on the 27th of March, last, expel Pope and King, Pio Nono, formerly Mastai Farretti, from the Order, for Perjury. The decree of expulsion is signed by Victor Emanuel, King of Italy, and Grand Master of the Orient of Italy.

There has been a terrible rain fall and flood in and near Allegheny City, Pennsylvania; in which about three hundred lives were lost, and five millions of dollars worth of property destroyed. Another in Nevada, and another in Minnesota; also one or two in Europe, all within the two weeks intervening between the issues of the HERALD.

#### NEW POSTAL LAW.

We call attention to the following provisions of the new Postal Law, which go into operation next January. It will be seen that it will be necessary for the subscribers within the United States to send an additional amount for postage, as we will have to pay the postage here for all papers that we send out of the office. It will be but a trifle per year to send, and will not increase the price of the HERALD, as the postage must be paid any way. The postage by the new law will be less than by the old, being to actual regular subscribers not more than twelve cents per year. Postage out of the United States is not changed.

Sections 7, 8, and 133 went into effect July 1st, last, and sections 5 and 6 go into effect January 1st, 1875.

"SEC. 133. Mailable matter of the third class shall embrace all pamphlets, occasional publications, transient newspapers,

magazines, handbills, posters, unsealed circulars, prospectuses, books, book-manuscripts, proof-sheets, corrected proof-sheets, maps, prints, engravings, blanks, flexible patterns, samples of merchandise not exceeding four pounds in weight, sample-cards, phonographic paper, letter-envelopes, postal envelopes and wrappers, cards, plain and ornamental paper, photographic representations of different types, seeds, cuttings, bulbs, roots, scions, and all other matter which may be declared mailable by law, and all other articles not above the weight prescribed by law, which are not, from their form or nature, liable to destroy, deface, or otherwise injure the contents of the mail-bag, or the person of any one engaged in the postal service. All liquids, poisons, glass, explosive materials, and obscene books, to be excluded from the mails.

"SEC. 7. That newspapers, one copy to each actual subscriber residing in the county where the same are printed, in whole or in part, and published, shall go free through the mails; but the same shall not be delivered at letter-carrier offices or distributed by carriers unless postage is paid thereon as by law provided.

"SEC. 8. That all mailable matter of the third class, referred to in sec. 133, of the act entitled "An act to revise, consolidate, and amend the statutes relating to the Post-Office Department," approved June 8th, 1872, may weigh not exceeding four pounds for each package thereof, and postage shall be charged thereon at the rate of one cent for each two ounces or fraction thereof; but nothing herein contained shall be held to change or amend section 134 of said act.

"SEC. 5. That on and after the 1st day of January, 1875, all newspapers and periodical publications mailed from a known office of publication or news agency, and addressed to regular subscribers or news agents, postage shall be charged at the following rates: On newspapers and periodical publications, issued weekly and oftener, two cents a pound and fraction thereof; less frequently, three cents a pound or fraction thereof: *Provided*, That nothing in this act shall be held to change or amend section 99 of the act entitled "An act to revise, consolidate, and amend the statutes relating to the Post-Office Department," approved June 8th, 1872.

"SEC. 6. That on and after the 1st day of January, 1875, upon the receipt of such newspaper and periodical publications at the office of mailing, they shall be weighed in bulk, and postage paid thereon by a special adhesive stamp, to be devised and furnished by the Postmaster-General, which shall be affixed to such matter, or to the sack containing the same, or upon a memorandum of such mailing, or otherwise, as the Postmaster-General may, from time to time, provide by regulation."

## Correspondence.

SAN BERNARDINO, Cal.,

July 8th, 1874.

*Br. Joseph.*—After laboring about three months in the Santa Cruz District, I had an opportunity of coming to this place with Br. Frank Clapp, of the Long Valley Branch. We stopped one night at Santa Barbara, which seems to be the garden of California, and from thence to Los Angeles, where we found Br. Frank and Joseph Clapp's mother, who is as firm in the faith as a rock. After writing to Br. John Brush, President of the San Bernardino District, I gave a series of lectures at a place called Compton, about seven miles south of Los Angeles; several gave their names for baptism. I gave them some reading matter, and came to San Bernardino, on Wednesday, July 1st, and was kindly received by Br. Goodcell; on the following Friday Br. Allen found me and took me down to Br. John Brush's, and on the morning of the fourth he took Br. Brush and myself to the celebration, where a very large company of people were gathered together. In the evening Br. Brush and I were called upon to administer to Sr. Prothero who was sick. Next morning, being Sunday, a number of the Saints met together, and Br. Brush thinks that twenty-five more partook of the sacrament than had taken it together for two years. In the evening a large congregation came together, and I addressed them on the subject of the two contending powers, as many, like Saul of old, have fallen away into Spiritualism. We also had meeting last evening, and the brethren think the prospects are as good as ever. I am now at Br. John Garner's, who has lately returned from Salt Lake. His testimony of his numerous acquaintances and relatives there is indeed both laughable and horrifying. I think he did much good there in visiting the families of some, for they have gone back into the old Catholic principle of shutting up investigation. Br. Allen says he will take me to a place called "Gospel Swamp," about seventy miles from here, where he thinks we can do some good. Br. John Garner sends love. Your brother in Christ,

J. R. Cook.

EDENVILLE, Iowa,

July 16th, 1874.

*Br. Joseph.*—The cause is slowly onward in our District. Br. Lloyd and I have been out together. We start to-day for Warren County, to answer to a Methodist preacher who has published his intention of tearing down the Book of Mormon. Brn. I. N. and D. C. White are laboring nearly every Sabbath, with a good show of success. I understand that Br. George Walker is la-

boring considerable south of Newton. Left Br. Stamm up north and west of Des Moines, doing a good work. Our intention is to make a full effort in the cause this fall. The brethren nearly all express themselves as willing to spend more time in the ministry this fall than what they have done heretofore. There has been several new fields opened, and much investigation done; the sects do not like to give up the field. One made his defense against Br. I. N. White by writing his text on the black-board, in the following words, "False teachers, false prophets, thieves and polygamists." His arguments were properly answered, in which we gained the field. Yours in the covenant,

A. WHITE.

SAN FRANCISCO, Cal.,

July 21st, 1874.

*Br. Joseph.*—I have calculated to go up to Healdsburg to attend a District Conference to be held there on the 1st and 2d of August, but shall abide here till I get news from home, if such should come this week. The work is still prospering in California; a greater interest than ever before felt or manifested now exists. I should be loth to give up the mission now; but will submit to the Father's will, and do the best I can wherever placed by him. Give kind love to all. I remain ever your brother,

ALEX. H. SMITH.

GRAYSVILLE, Monroe Co., Ohio,

July 3d, 1874.

*Dear Herald.*—I have been requested by Br. James Craig, of Belmont, to send you my experience for publication in the *Herald*, and feeling willing to confess it before all men, and knowing it to be a duty I owe to God, by his Spirit I declare the same boldly. I have been a bold persecutor of the Saints, or what I thought to be the doctrine they believed, and would not listen to it save with scorn and contempt. My spiritual mind was darkened; I was raised up to believe the Methodist doctrine, yet I was not satisfied; there seemed to be something lacking I knew not what. I was brought by the providence of God, (which seemed a mystery to me), to hear Br. James Craig preach on the evening of May 29th, 1874. I listened more through curiosity than anything else. After preaching, the Saints had a social meeting, and they seemed to enjoy themselves differently and to a greater degree than the Methodists. I could note a great contrast. And thus my curiosity was aroused, and I began to ask questions that I thought would be the most apt to puzzle Br. Craig, and lo! I was astonished, he answered all with ease and a clearness that awakened a desire to learn more and more of the "Apostles' doctrine," as he called it, and proved it all by the

scripture, of which I thought I knew something, but was ignorant. I could not remain with Br. Craig until my curiosity was satisfied, so he gave me the Book of Mormon, Epitomes, &c., that I might examine at will. I came home and ran the reference of the Epitome, and found that it was scriptural or Apostolic doctrine. And I began to doubt, asking myself often how has it come that we Methodists who pretend to believe all the scriptures, have never preached it in this way. I thought I was deluded; my conscience was awakened; I prayed the Lord that he would banish it from me if it was false, that I wanted to know the truth only, but it still haunted me. Then I began to pray that if it was the true gospel that he would give me wisdom that I might understand his word for myself, and also that I might have a great desire to search the scriptures and know for myself the whole truth, and listen to the preachers of no sect. I read my Bible more or less every day, and prayed that the Spirit of Christ might guide me, and in less than three weeks I was convinced that it was the true doctrine that the Apostles taught. Br. Craig came to Graysville on the 24th of June, and preached in the Methodist Church at night of the 25th, to a large and attentive audience. The Methodist minister being present, arose after the benediction and stated that he would reply on Sabbath evening to some of Br. Craig's remarks, E. W. Grimes is his name, At ten o'clock on Sabbath, Br. Craig preached at Pleasant Ridge, "On this rock I will build my church." There were many pleased and some displeased. At night we went to hear what E. W. Grimes had to say. The church is large and it was well filled. Br. Craig had previously affirmed that the Apostolic order was for the Church to-day as well as in that day. E. W. Grimes took the same scripture to prove that it was not; he talked about two hours, and did not prove a single point, and the greater number were ashamed of the disrespectful language and epithets he hurled at the Latter Day Saint Church. He challenged Mr. Craig and all the Mormons he could bring with him, and he would debate the doctrine from end to end. Br. Craig accepted the challenge, but Grimes would not say where he would meet him, as he and his flock are opposed to the Latter Day Saints preaching in the Methodist Church. I know not whether it will come to a discussion or not. Many are desirous that the discussion be dropped, and that Br. Craig preach his doctrine through. Such excitement has never been known in this community before. Br. Craig will be back, if providence permit, about the last of August, to preach the true doctrine to this people. O may the Spirit of God be with him, that great good may result therefrom. Let all the

Saints pray to this end. On Monday evening Br. Craig preached at a school-house four and a half miles northwest of Graysville; subject, "The resurrection of the dead." After which he gave an invitation. I went forward, and on Tuesday evening was buried with Christ in Baptism, and also my dear wife, who formerly belonged to the Disciple Church. We were confirmed the same evening in our own house, there being but few persons present either at the baptism or confirmation. My wife received her evidence while in the act of laying on of hands. I did not receive my evidence at the time, yet I claimed the promise, for the Lord has said "ye shall." During the night some time I beheld in a vision the most beautiful light which I cannot well describe; it did not resemble the sun, neither the moon, but it had the form or shape of the moon; it was enchanting to behold; it seemingly was far above me, but came directly towards me, and its light and power was so fascinating that my whole being was in an ecstasy; it came nearer, and at last came so near that I could not behold it, as it seemed to overpower my vision, and all at once it burst and enveloped me burying me within it. It shook me from centre to circumference, and I felt its power, which no human tongue can picture, throughout my whole frame. It awoke me, and alas! I doubted, and all was dark as death; but I thought of that promise, "Ye shall receive the gift," &c., and it all as quickly returned. Its influence caused me to awake my wife and tell her of the beautiful vision I beheld, and that I had the evidence that I was born of the Spirit, and we rejoiced together and gave God the thanks of our hearts. And this I testify to all the world, for I know I am a new man. Old things have passed away, and behold all things have become new. I love all mankind, and I would that I could carry them all to Jesus. The way is so plain that all who will may find it. We have been wonderfully tempted; but "my grace is sufficient," says Jesus, and all doubts flee away. We can and do claim all those precious promises that Jesus has left on record for all his humble followers. How cheering to the believer. O that precious book how dear to me, and I exclaim in the language of the poet:

"Holy Bible, book divine,  
Sweetest treasure, thou art mine;  
Mine to read, mine to love,  
Until removed to heaven above.

My wife and I are the only Saints in this County. We are wonderfully persecuted, and those most opposed to us are of our own household, in that the scripture is fulfilled. We have enjoyed many happy seasons together. We shun no duty, but in all things give thanks. We ask the prayers of the Saints everywhere that we

be steadfast, unmovable, always abounding in the work of the Lord. I will not forget to say that Br. Craig brought his wife with him on his mission to this neighborhood. Yours in Christ,  
LUTHER R. DEVORE.

GARLAND, Alabama,  
July 31st, 1874.

*Br. Joseph.*—Our Conference has just closed. We had a season of comfort, peace and union; the Elders seemed to be more united than usual. All seemed to manifest a great desire to do something for the Master's cause, in the future. The Conference was well represented. There are Elders in the District who are doing nothing, and seem to be indifferent, who neither report personally nor by letter; but we hope such will be awakened to a sense of their duty. However, I think that a good deal of preaching will be done the coming three months. Some have taken missions to go one hundred miles southeast, into Florida, to fill urgent calls.

I have traveled through the District during the last three months and preached in my feeble way in every Branch. Some I find in a fair condition, others not so good. The District has been losing ground, spiritually, for the last eight or ten months; the Elders seem to be apprised of it and appear to be determined to find a remedy. I am traveling and preaching the most of my time this summer. Some have been added to the Church lately.

G. T. CHUTE.

WARNOCK STATION, Belmont Co., O.,  
July 28th, 1874.

*Br. Joseph Smith.*—Believing that my experience, when related, might be the means of encouraging some of the Saints, whose condition is, or may have been, similar to my own; I thought I would write you, and if you thought it of any service in the good cause, it is at your disposal. Like the majority of mankind I lived many years without God, or a reasonable hope of rest in the life that is to come. But in the providence of God, Sister Malvina Davis came from West Virginia to live in this neighborhood, and she enjoyed enough of the Spirit of God to cause her to talk about it. But single handed and alone as she was, she prayed and battled for the truth. Like myself, when she first heard and believed the glad tidings, she was unlettered, but having received of the gift of the Holy Ghost, her heart went out after her fellows in this life; and to strengthen herself in the work in which she had engaged, she resolved and learned to read. This gave her strength in the conflict; for although when she first appeared in our midst, she was opposed by all, both friends and foes; but bravely she battled for the right. I

say this much for Sr. Davis, "All honor where honor is due."

She could now quote the scripture, and prayed as none of the religionists could pray, for the Spirit helped her; and although ridiculed for her strange ideas, she was steadfast and immovable; and her talk and prayers had their effect, and resulted in sending for one of those preachers of strange doctrines; and in that thing, myself no better than others, I ridiculed also. However, when Elder Wagner came, I, out of curiosity, went and heard him. I went there to mock, but my song was changed; the preaching made me remember my vows unto him who searcheth the heart, and seeth and heareth in secret. Many years before, I was sick nigh unto death, and prayed unto God if he would raise me up, I would remember him and strive to serve him in future; but in my restoration. I did not perform my vow; but the preaching brought all this scene and covenant back vividly to my remembrance, neither could I shake it off by day nor by night. I invited the Elder home to my house, and was by him induced to attend a Conference held at Pittsburg; there the Spirit of God wrought with me in such power that I shook upon my seat, and while attending a baptism at the river, it repeated its visitation, that I could scarcely stand. I would then have taken off my coat and obeyed, but the adversary said, "If you do that, your neighbors will say that you were ashamed to be baptized at home, therefore went to Pittsburg." This resulted in my deferring my duty for several months. Upwards of a year afterwards, a Conference was held in my barn; several Elders were present, and the word was preached with power, and I obeyed, was baptized by Br. Josiah Ells, and I found the pearl of great price; my soul rejoices in God my Savior. A few souls that are in earnest, have entered the covenant with us, and the work is still spreading, we have good and profitable meetings; and people that were hard and indifferent are now anxious to hear. The result of all this has been to myself and family a great blessing; my wife and some of my children have joined themselves to the Lord, I hope in a covenant never to be broken. My house is open for preaching, and we hold regular meetings, and it is a home for the Elders that may be passing this way. Your brother in Christ Jesus,

JESSE SHELDON.

MIDDLETOWN, Ohio,  
July 20th, 1874.

*Br. Joseph.*—As the Saints are requested to send in the good news, I thought some from this quarter would revive the Saints in other parts of the Lord's vineyard. We are still growing in spiritual strength in

the inner man. Yesterday was our day for administering the sacrament; after partaking of the emblems, we had a prayer and testimony meeting, in which we had the gift of tongues and interpretation; all the Saints rejoiced and gave glory to God. I remain your brother in Christ,

M. B. WILLIAMS.

16, Louisa Street,  
SAN FRANCISCO, Cal.,  
July 12th, 1874.

*Br. J. Smith:*—In the last *Herald* you stated that Br. James Kemp had written to you to say, that now was a good time to get farms in the vicinity of Stewartsville, Missouri, on reasonable terms. Will Br. Kemp please tell us through the *Herald* at what price per acre farms can be bought in the place he mentions, and in what part of Missouri Stewartsville is located, and oblige. Yours respectfully in the gospel,

WM. HART.

SCOTTSVILLE, Floyd Co., Ind.,  
July 30th, 1874.

*Br. Joseph:*—After leaving St. Louis, I made a short call at Alma Mines, Ill., where I staid three days, attending one council meeting and preaching two evenings, to large and interested congregations. There are some excellent Saints at this place, and there is some prospect for an increase in their numbers. Br. Forscutt's labors there of late, though brief, were very acceptable and encouraging.

My next call, after leaving Alma, was in the Wayne Co., Ill., District. This District is under the able and successful presidency of Elder George H. Hilliard, and is making substantial progress. Its numbers and its influence for good are increasing, through the joint efforts of its President, his fellow-laborers, and the membership.

On the 12th inst., Elders G. H. Hilliard, I. N. Morris, and myself, held services three times at the Anderson School House. One was baptized, the wife of Br. James Ayers. The best of attention was paid to the word spoken, and we hope the seed sown will bear much precious fruit.

Br. Hilliard and myself went to Springerton, White Co., where we preached six times to packed congregations. It is probable that there are here at least thirty, as I learn from friends, who are persuaded of the truth we preach. Br. Hilliard baptized three at this place, on the 22nd inst., and others told him they would be baptized at the next meeting.

On returning from Springerton, I went to Cisna, at which place I had appointed to preach in the School House on the evening of the 21st. Through the influence of Br. T. P. Green, and others of the Saints, and some of the liberal minded citizens of the

place, the Christian Chapel was procured for me, and at 8 P.M. I spoke to a fair sized and very attentive congregation, from 1 Tim. 4: 10. Although much wearied, and hoarse from a recent cold, the ever-blessed God enabled us to present some of the glorious truths of the plan of salvation in such a way that we are confident they found a permanent lodgment in many hearts. All glory be to God and the Lamb!

I think to remain in Southern Indiana till the last days of August or the first of September, and then go on to Ohio.

Yours in gospel bonds,

WM. W. BLAIR.

PLANO, Ill.,  
July 23d, 1874.

*Readers of the Herald:*—Being on my way to Chicago, I stopped to see the Saints and the town of Plano; and am happy to see the brethren so cheerfully and earnestly engaged in the work which is assigned them in connection with the Office. I was also pleased to meet Br. Ellis from Australia, found him earnest for the cause and anxious for the progress of the work. While writing, I will say in regard to myself, that I do not feel to fault or complain because the work does not progress as fast as I think it should, my ways are not God's ways; therefore let us be content to learn our own duty and labor in our own calling, and do that part of the work which the great Master has called us to perform.

Since I wrote to the *Herald* last, I have been constantly on the war-path in defence of the gospel, and hope ever to be. Since our last District Conference I have labored in preaching nearly every Sabbath, baptized two, and find plenty of room for labor. Brethren come out with local labor, and if we are not permitted to go abroad, let us see to it, "That he that has been warned, warn his neighbor." May peace abide with all the faithful. As ever, yours in the gospel of peace,

JAMES R. BADEAM.

INDIAN CREEK, Howard Co., Kan.,  
July 28th, 1874.

*Br. Joseph:*—I am thankful this morning found me on this side of the river that divides the living from the dead, that in the hands of God I may be the means of doing some good. The gospel trump when blown in my hearing was a strange sound, and it attracted my attention; it was a sound similar to one I was used to hearing, but not the same. I listened, I meditated, I wondered, I became angry, uneasy, began to ask questions, and became obedient. A "verily, verily, thus saith the Lord" came, and I was chosen as a vessel to carry the news of a crucified and risen Savior to mankind. I never experienced such weakness

before. I knew my talent was small, but if I did not dig about it and cultivate it, it might be taken from me. The Lord has truly blessed me, as all who were present last Sabbath can testify. I have been of late preaching about nine miles northwest of here, in a strong Spiritualistic neighborhood. I have been preaching as I could get an opportunity, sometimes every Sabbath, sometimes every two and three weeks, and now I have a regular appointment for every fourth Sabbath in each month.

When I first commenced preaching in that neighborhood, they expected me to tell them to get more wives. My first subject was, "Was Jesus the Son of God, or was he an ordinary man, who taught good morals and set good examples before men?" I took the position that if he was not the Son of God, as he claimed he was, (Mat. 16: 16, John 10: 36), then he was an impostor, a deceiver, and we could place but very little confidence in what he said. My next subject was Faith and Repentance. After meeting a Baptist minister came to me and asked me if I believed what I had preached; I told him most assuredly I did. "Why," said he, "I thought people called you a Mormon." I told him that if he pleased to tell me what a Mormon was, and I would tell him whether I was one or not. He answered, "A follower of Brigham Young." I told him I had nothing to do with Brigham Young more than he had; but I believed Joseph Smith, son of the martyr, to be an inspired man, called of God. You perhaps know what his answer was—a sneer. My next subject was the "Kingdom of God." My Baptist friend was there, he came to me before I opened the meeting, and asked me if I would preach on the subject of Inspiration; I told him I would next time. After I got through speaking, I gave a New Light minister privilege of speaking; he exhorted the people to take to heart all I had said. My next subject was Inspiration, per agreement; I never felt the inner man renewed so powerfully before; eyes were moistened in all parts of the house; a general good feeling seemed to prevail.

A Mr. Gilbreath and wife whom I joined in matrimony not long since, were there; Mr. Gilbreath is a Spiritualist; his wife is opposed to the doctrine of Spiritualism, but is wrought upon by them; she is a sister to Sr. Baumgartle. Mrs. Gilbreath sat very attentively for a while, then I noticed her and her mother go out doors, and she began to cry and to bear testimony to the truth of what I was saying. \* \* \* \* She would join the Church, but is afraid I would not receive her. I told her mother as soon as she was willing to live the religion, I was ready to baptize her any hour, day or night. She wants her husband to go with her, but he told me that

if he should join now, he would act the hypocrite. I told him not to join until he could live the religion I preached. He insists on his wife's joining, saying, perhaps, she may be the means of bringing him in the fold.

When I first went into that neighborhood, I could not find any one to tell me when I could get a vacant house, except the Spiritualists; I never was better used than now, the Baptists and others give me all the information I want, and say when I come back I will always find their doors open, come and dine. I think of holding a Two Days' Meeting there, commencing Saturday before the fourth Sunday in August. I am, as ever, your brother in Christ,

W. S. LOAR.

BURLINGTON, Iowa,

Aug. 4, 1874.

*Br. Joseph.*—Enclosed please find \$10.00, to be devoted to foreign missions. Since becoming a member of the Reorganization, I have become convinced of the folly of using tobacco. (For I am sorry to say, I have been a slave to that filthy habit for a number of years, even to smoking in bed.) I was not only injuring my health, and wasting the money that could have been put to good use in the Master's cause; but I was rendering my body an unfit dwelling for the Spirit of God, for his Spirit will not dwell in filthy or unholy tabernacles.—Therefore I have concluded to devote the money I used to waste for tobacco, to help those who have left wife and family, home and fireside, to suffer privations in foreign lands, to help roll on the great work. You may expect the same amount every three months, while I have health, strength and the means of obtaining it. I am striving in my weak manner to help the work along here. May the kind Father help us all to overcome our evil habits.

Yours in the gospel covenant,

J. R. NICHOLS.

PETALUMA, Sonoma Co., Cal.,

*Br. Joseph.*—As we have been reticent for some time on the Pacific Slope, I thought perhaps you would like to hear from us. There is continually a call in this and the adjoining vallies for preaching, but we have no ministers to preach. Occasionally, however, some of the traveling Elders call and give us a sermon. I baptized a man who had been a Baptist minister, a few days ago, whose name is Hubbard.

Owing to pressing duties I am not able to travel much, but try to do my duty as Presiding Elder, visiting the members and holding meetings; and occasionally adding a member by baptism to our numbers. I believe if we had a local Elder, one who

was situated that he could devote his entire time to the ministry, he could do a good work. Yours in bonds,

J. ADAMSON.

TUNNELL HILL, Johnson Co., Ill.,  
July 27th, 1874.

*Br. Joseph.*—I have been over here nine days, and have preached ten times. This is the best field for labor that I have been in for some time. Congregations are large and attentive. I have found a number of old Saints who treat me well. Br. W. H. Kelley's relatives take a special interest in the meetings. I expect to leave here some time this week for Belleville and St. Louis. It is a sad thing to think that such a field as this should lie uncultivated. O may the Lord raise up and send more laborers into the field. Love to all. Your fellow laborer,

J. C. CLAPP.

NEAR HARTFORD, Warren Co., Ioa.,  
July 20th, 1874.

*Br. Joseph.*—This was intended to be the scene of religious thunder, no longer ago than yesterday. The Rev. L. J. Turner of the M. E. order had it announced that he would speak upon the 29th of Isaiah and the Book of Mormon. Being informed concerning this aggressive movement, Br. A. White and myself came here to assist him in his undertaking, if necessary; feeling assured that the truth could suffer no loss from a close scrutiny. The Revs. Turner and Graham had an afternoon appointment about three miles from this place, and Br. White and another went to hear them. They presented a very bold front in making an attack upon the Church, by ridiculing the gospel ordinances. They also said that they were not afraid to meet Mormonism at any time. At the close, Br. White gave him a challenge to discuss the points of difference. "What are your propositions," exclaimed Rev. Graham. Br. White answered, "The Book of Mormon is one, and that he would discuss the question whether any of their churches were the Church of Christ, or any part of it." Rev. G. said, "Who are you going to send for—Clapp?" We want to meet talent." Br. White told him that Br. Clapp was in Kentucky, and that it was not necessary to do so. So they backed squarely down somewhat after the courageous crawfish style. The evening came and we went to hear the noted gun burst. Before the service opened, I overheard a conversation between Rev. Turner and another. The Reverend was informed that the oppositon was on hand, when he said he "had not made an announcement to speak upon Mormonism, and I do not consider it prudent to do so." The meeting was opened, and he made an explanation that he had

not come there to speak upon Mormonism, but that he was competent to show up the whole thing, and was afraid of no man. He denied making such an announcement, when he knew, as did others present, that he had so done at the close of the other meeting in the afternoon. He preached a short sermon. He so closed the meeting that no remarks could be offered. After the dismissal, I advanced toward him, and had an introduction, and told him that I was greatly disappointed. "Disappointed at what?" said he. "Why I expected that you would arise, slay and eat." "I had nothing to slay," said he in a sarcastic manner. I answered, "It would require something more than a basswood sword to slay anything." I told him we had the truth, and were willing to have it examined. He said he had not meddled with us, and that he wished us to leave him alone. I told him he was afraid to meet us, and was nothing less than a positive coward, that actions spoke louder than words. A more insolent coward I never saw, and yet a man on the down-hill side of life.

All are well, and the brethren are trying to do their duty, and none feel like giving up the glorious old ship. With love to all, as ever yours,

T. E. LLOYD.

HILLSBOROUGH, Wis.,

July 30th, 1874.

*Br. Joseph.*—As I have not written to you but once, I thought I would write a few few lines and let you know what I am doing. For about a month after I came here, I felt very sad and down-hearted; but by prayer and faith, it is all gone and sunshine here again appeared. I am again ready to work for my Master, although I feel my weakness and unworthiness, yet I know if I am faithful, the Lord will help me in the good cause. I have preached six times in this vicinity. At first the doctrine was very strange to some of them, but there are some that are investigating the matter; and there are two that talk very favorable, and I think that ere long they will be convinced and embrace the gospel.

I feel that there could be a good work done here. I ask an interest in your prayers; and hope that by prayer and the faith of the Saints, I may be an instrument in the hand of the Lord to do a good work in this vicinity, as there is need of it here more than any place I know of. I will endeavor, by the help of the Lord, to do my duty.

Yours in the gospel, E. W. BELL.

A wise person makes all his passions subservient to his reason.

All fools are not knaves, but all knaves are fools.

An Atheist has got one point beyond the devils, for they believe and tremble.

## Conferences.

### Eastern Maine and Nova Scotia District.

The above Conference convened at Jonesport, Maine, June 27, 28, 1874. J. Lakeman, president; J. C. Foss, clerk.

*Branch Reports.*—Pleasant View, rejected. Union, rejected.

Little Kenebec: 35 members, 1 added by baptism, 2 removed by certificate, 2 children blessed.

Mason's Bay: 45 members, 2 received by vote, 1 child blessed.

May: 37 members, 3 children blessed.

Pleasant River: 11 members, 2 cut off.

Olive Branch: 21 members, 1 marriage.

*Report of Elders.*—J. Lakeman reported.

J. C. Foss: Preached 28 sermons, baptized 2, blessed 7 children.

J. L. Steel, J. Griffin, A. L. McCaleb, B. K. Rogers, E. C. Foss, S. O. Foss, L. W. Lakeman, E. Flagg and S. McNeill reported.

Official members present: 11 Elders, 3 Priests, 3 Teachers, 1 Deacon.

Moved that we sustain Br. E. C. Foss as President of the District, and also Clerk.

That we help sustain Br. Joseph Smith and his Counsellors, and all the Quorums in righteousness, by our prayers and means.

*Evening Session.*—Testimony meeting, with a good feeling.

*Sunday Session.*—Preaching in the morning and afternoon, by J. Lakeman. In the evening, testimony meeting and sacrament.

Adjourned to meet at the Pleasant River Branch, at Addison, Sept. 26, 1874.

### Kewanee Sub-District.

Conference was held near Inland, Cedar county, Iowa, June 27 and 28, 1874. Met pursuant to appointment, at 10 o'clock A.M. J. F. Adams in the chair; E. M. Wildermuth, clerk.

Remarks by the President, stating the object of the Conference, and setting forth the duties of the Saints.

*Reports of Elders.*—Br. Larkey had labored what he could.

Father Shumway stated that the time for preaching was past with him, on account of his old age, yet he was strong in the faith of the Latter Day Work.

Br. L. P. Russell said, his determination was to strive to do his duty.

Priest Ezra Keene said his faith was strong in the cause.

Br. Wildermuth stated that he was determined to do what he could for the spread of the gospel.

*Branch Reports.*—Butternut Grove: 27 members.

*Afternoon Session.*—Br. Andy Gold was called upon to give a report of Buffalo

Branch. He said the Branch was in a very bad condition.

Davenport and Jackson Branches not reported; and Wilton Branch, having reported at the recent Conference at Buffalo Prairie, deemed it unnecessary to report to this Conference.

The name of the *Wilton Branch* was changed to *Inland*.

Two-days' meetings were appointed for the following times and places:

Sept. 12-13 at the Jackson Branch, Jones county.

Sept. 19-20, Butternut Grove, Jackson county.

Sept. 26-27, Buffalo, Scott county.

Oct. 3-4, Davenport, Scott county.

The following resolutions were adopted: That when this Conference adjourns, it does so to meet at the Inland Branch, Cedar county, October 17, 1874.

That this Conference requests the several Branches of this Sub-District to raise money, and forward the same to E. M. Wildermuth, Inland, Cedar Co., Iowa, that he may purchase a book for District Church Record.

Saturday evening and Sunday were spent in preaching the word, to large and attentive congregations.

### Kent and Elgin District, Canada.

The above Conference was held in the Saint's Meeting House, Lindsley Branch, June 13 and 14, 1874. Robert Davis was chosen president, and John McKenzie, clerk.

*Branch Reports.*—Zone: 36 members; increase 14, decrease 2; 6 children blessed.

Financial Report of Zone Branch: Balance on hand last report \$7.11. Rec'd by freewill offering \$15.27; tithing \$10—total \$33.38. Paid Bishop's Agent \$10; mission and other expenses \$4.10. Balance on hand to date \$18.28. June 10, 1874.

Buckhorn: 91 members; five children blessed.

Olive: 32 members; 3 children blessed.

Financial Report: Received \$70.40.—Paid out \$68.—Balance on hand \$2.40.

Usborne: 27 members; fifteen children blessed.

Botany: 19 members; decrease 6; two children blessed. Sunday School: teachers 3, scholars 12.

Lindsely, Puce and Wilkesport Branches not reported.

*Elder's Reports.*—Rob't Davis had preached 87 times in Canada since last Conference, and baptized 6, blessed 7 children. Organized one Branch; received \$40.76; traveled about 1200 miles on foot, 300 on cars and on boats; said he wished to continue as God would give him health, strength, and His Spirit.

G. Shaw said he had labored at Wabash, Botany and Thamesville, Puce, and other places, as the way opened.

A. Leverton preached in Colchester seven times, baptized one; also preached in Zone, Usborne and other places. Baptized, in all, eleven since last Conference; administered to some sick with good success.

Geo. Cleveland had labored chiefly around home; preached in connection with Br. Coburn in Morpeth; confirmed one; blessed some children; and wished to continue in the work.

Br. John McKenzie had preached in Wabash, near London; in connection with Br. Davis, went to Lower Canada, and found the Saints scattered; administered to some sick with good effect; came to Buxton and spoke there; baptized five; wished to continue in the work.

Br. Blakeley said he had not done much; felt bound in spirit; had seen God's power manifest in casting out evil spirits.

A. Vickery had spoken five times in his own Branch.

Br. Shaw objected to Br. Vickery's report.

Moved that the matter be laid over, and a committee be appointed to investigate the case.

Br. Haskins had not done much; spoke a few times; blessed some children; administered to the sick with the power of God's Spirit.

Priest Emanuel Eaton said he had preached principally in his own Branch.

Br. Robbs reported his labors as having been in his own Branch.

John Taylor had done nothing in public, but all he could in private.

Br. Reynolds reported.

Elder J. Snively reported that his labors had been principally in the States; had baptized five, and blessed some children.

The Elders were then requested to state what missions they would take.

Brn. Geo. Shaw, McKenzie and Leverton, offered to labor as the way would open up, and circumstances permit.

Br. Davis, wishing to be liberated from the Presidency of the District, his release was granted.

Moved that Br. Davis receive a vote of thanks.

That Brn. Davis, Snively and Campbell be sustained in their missions, appointed them by the General Conference.

That Br. John McKenzie receive \$3.50, which he paid as a board bill for Br. Davis.

That this Conference sustain Br. George Shaw on his mission to Nova Scotia, and authorize the Bishop's Agent to pay his fare there.

That Br. John Traxler be sustained as Bishop's Agent.

That this Conference give Br. Geo. Shaw a recommendation to the Secretary of the Seventies, as worthy to receive the license of a Seventy.

Resolved that Br. Davis appoint a com-

mittee to examine the Bishop's Agent's book.

Brn. Cleveland, McKenzie, and Leverton, were appointed said committee.

Moved that Br. Arthur Leverton be appointed President of the Kent and Elgin District, and that he be sustained in that calling.

That Br. Campbell be released from the Clerkship of the District.

That Br. John McKenzie be appointed Clerk of this District.

That Br. J. Snively speak to-morrow, (Sabbath) at 11 o'clock; and, also, that Br. Leverton speak in the afternoon, at 2 o'clock.

That when this Conference adjourns, it does so to meet at the Buckhorn Branch, Oct. 11 and 12, 1874.

*Sunday Morning, June 14.*—At 11 o'clock the Saints met in a prayer and testimony meeting. The Spirit of God was enjoyed in tongues and interpretations.

Preaching by Br. Joseph Snively, to a large congregation. Preaching again at 2 p.m., by A. Leverton, to an attentive congregation.

*Sunday Evening Session.*—Met at 7 p.m.

Moved that there be a committee appointed to settle difficulties between Br. Badder and Sr. Boyce of the Buckhorn Branch.

That Elders A. Leverton, M. Haskin and Geo. Shaw be appointed said committee.

That Elders A. Leverton, M. Haskin and J. McKenzie be appointed to investigate Br. G. Shaw's objection to Br. Vickery's report, and report at next Conference.

That we sustain all the spiritual authorities of the Church in righteousness.

### Eastern Nebraska District.

Conference was held July 11, and 12, 1874. in the Saints' Meeting House at Omaha, beginning at 2:30 p.m. By vote, Jas. Caffall was chosen to preside.

*Reports of Elders.*—J. McKnight had not filled his appointment to Papillion, but had visited the Saints at the Poor-house, and at Florence, where he had solemnized one marriage; had baptized two at Omaha.

J. Broadbent handed his Elder's license to the President, and asked to have his name erased from the Church Record.

Br. W. Ballinger also asked to have his name erased from the Church Record.

*Evening Session.*—Inasmuch as Jesse Broadbent and W. Ballinger have each made a special request before this Conference that their names be taken from the Church Record, as they wish to remain members no longer:

Resolved that this Conference recommend to the Omaha Branch, of which they are members, to comply with their request, and take their names from the Record.

*Branch Reports.*—Scandinavian: 36 members.

Omaha: (English): 60 members.  
Omaha (English) Financial Report: By collection \$4. Branch expenses \$1.75; to the ministry \$3.25.

*Elders' Reports.*—J. Gilbert had failed to go to Papillion, but had done the best he could at Florence and the Poor-house.

N. Rumel, President of the Omaha (English) Branch, had strove to keep things moving along in said Branch, but had met with some discouragement.

J. Christensen, President of the Scandinavian Branch, had labored to the best of his ability in that Branch.

J. Anderson had preached ten sermons, blessed three children, and administered to five sick persons.

Br. Bermand had preached in Omaha, and labored in the Sabbath School, which he reported favorably, with twenty scholars, and four teachers.

Resolved that J. Gilbert and J. McKnight be associated in their labor at Florence and elsewhere, and that the Scandinavians labor in Omaha and vicinity; and that collections be taken up to-morrow for the benefit of this Conference.

*Sunday Morning Session.*—Preaching by Br. A. Hall. A collection taken up, amounting to \$3.55.

*Afternoon Session.*—One confirmed, two children blessed. Sacrament administered, and a collection taken up, amounting to \$3.50.

Officials present: Apostle 1, Elders 12, Priest 1, Deacons 2.

Elder Haughs asked the Conference to have his and his wife's names erased from the Church Record, as they wish to remain members of the Church no longer.

Resolved that we sustain the constituted authorities of the Church.

That when this Conference adjourns, it does so to meet in this place, on the first Saturday and Sunday in October, at 2 P.M.

### North-Eastern Wisconsin District.

Conference was held at Flintville School House, Brown county, Wis., June 6 and 7, 1874.

10 A.M.—Upon motion, the authorities of the Church were sustained in righteousness.

*Elders' Reports.*—Wm. Savage: Have not done much; preached a few times, but hope to make a better report at our next Conference.

J. M. Wait: Have not done much since last Conference, on account of business matters.

Peter Harris: Preached once outside of the Branch, and a few times in the Branch, business matters not allowing him to leave home for any great length of time at once.

Wm. Franklin reported.

Wm. S. Montgomery reports D. B. Rasey, and says he has been laboring nearly every

Sunday, in Oskosh, since last Conference, and thinks he is doing his best to spread the truth.

Wm. S. Montgomery says he has not done much since last Conference, on account of poor health.

*Branch Report.*—P. Harris reported Wolf River Branch in about the same condition as last reported, with the exception of four removals, and nine children blessed.

*Afternoon Session.*—Preaching by Wm. S. Montgomery, followed by J. M. Wait.

*Sunday Morning Session, June 7.*—Preaching by Wm. S. Montgomery, from Acts 2: 38, 39.

*Afternoon Session.*—Preaching by J. M. Wait, followed by P. Harris.

*Evening Session.*—Devoted to prayer and testimony.

Adjourned to meet at the Wolf River Branch, on the 19th and 20th of Sept. next.

### Welsh Annual Conference.

Welsh Annual Conference held on the 26th day of April, 1874, at the Albion Inn Room, Aberaman, Glamorganshire, Wales, England. R. Evans, president; E. Morgan and Alma N. Bishop, clerks. Prayer by J. R. Gibbs. The President made some remarks. Minutes of Semi-Annual Conference read and accepted.

Report of the Western District Conference was given by J. R. Gibbs.

*Statistical Report of the Western District, from Feb. 28, 1873 to Feb. 28, 1874:*—Officials: 18 Elders, 6 Priests, 1 Teacher, 2 Deacons—total 27. Members 36—total 63. Two baptized; two removed; one died. J. R. Gibbs, President.

Report of the Eastern District was given by Elder D. Griffiths.

Officials: 1 Seventy, 25 Elders, 6 Priests, 1 Teacher, 2 Deacons. Members 50—total 83. Four baptized, 2 expelled, 1 died. David Griffiths, President.

Elders J. R. Gibbs and D. Griffiths reported themselves as full of love and willingness. D. Jenkins reported himself as in pretty good feelings. The President reported himself feeling well.

Resolved that Elder D. Jenkins be removed from the Eastern to the Western District, also the Saints in Cwmogood.

That all the Saints in Wales should do their best to attend the preaching meetings.

The President made some profitable remarks about the different quorums of officers in the Church.

*Afternoon Session.*—Remarks by the President on the order of voting.

Resolved that we uphold Br. Joseph Smith, President of the Church; also W. W. Blair and D. H. Smith as his Counselors; also all the special authorities in America; also Brn. J. S. Patterson, Presi-

dent of the European Mission, and Br. Evans as President of the Welsh Mission.

That we uphold Br. J. R. Gibbs, President of the Western District.

That we uphold Br. D. Griffiths, President of the Eastern District.

That we uphold Br. Thomas E. Jenkins in our faith and prayers.

That we uphold the Presidents of Branches.

Officers present: Elders 20, Priests 6, Teacher 1, Deacon 1—total 28.

*Evening Session.*—Went out and held a preaching meeting in the open air, in Little London. Elders D. Jenkins and R. Evans preached.

*Morning Session.*—Elders J. Bishop and R. Evans spoke.

Adjourned till the last Saturday in Oct., 1874, to meet at Llanelly, Carmarthenshire, Wales, England.

### St. Louis District.

The Quarterly Conference of the above District was held June 14, 15, 1874, in the Saints' Hall, St. Louis, Mo. W. H. Hazledine, president; G. Hicklin, vice president; T. R. Allen, clerk. Brn. Alex. Fyfe and Wm. May were appointed deacons.

*Sunday Morning Session, June 14.*—An instructive sermon was preached by Br. Jas. Whitehead, of Alton.

*Afternoon Session.*—Agnès and John Beard were confirmed by Brn. Blair and Whitehead.

Officers present: Of the First Presidency 1, High Priests 3, Elders 17, Priests 5, Teachers 5, Deacons 2.

Remarks by Vice President Hicklin previous to partaking the sacrament. Many bore testimony, and an edifying time was enjoyed.

*Evening Session.*—Instructive sermon by W. W. Blair, from 1 Cor. 15: 22, 23.

*Monday, June 15, 9 a.m.*—The President, in an opening address, spoke of his thankfulness to God that he had spared us another three months; and exhorted that each should maintain the necessary regard, that the business transacted may be according to the mind of the Lord.

William Anderson was appointed assistant clerk.

*Branch Reports.*—Belleville reported by letter; also Dry Hill, Greenwood, St. Louis and Gravois Branches. Alma, Coon Creek and Warsaw, not reported.

Resolved that the President advise all Branches in the District to adopt the rule of electing or re-electing Branch officers every six months.

(Some important local business is here omitted).

The Conference voted wholly to sustain one another and all the official authorities of the Church in General, and adjourned to

meet again the first Sunday and Monday in September next.

Benediction by W. W. Blair.

(The details of the reported Branches, and the reports of the labors of the workers of the District; also many interesting items contained in the discourses of brethren Whitehead and Blair, have been omitted, because I have prepared this MS. in bed, with a broken leg, there being no one near me that has time to write for me. This will explain the reason why the report of our Conference, has not appeared in the *Herald* sooner).—T. R. A.

### South Eastern Illinois District.

Quarterly Conference, held June 6 and 7, 1874, in the Brush Creek Branch. G. H. Hilliard, president; A. N. Caudle, secretary.

*Branch Reports.*—Brush Creek: 59 members, 1 baptized and 1 restored.

Dry Fork: 29 members; 4 received by letter since last reported.

Deer Creek: 15 members; 9 released by vote or letter.

Elm River: 10 members.

Wabash Branch not reported.

G. H. Hilliard reported thirteen members in White county not belonging to any Branch, but expected to organize soon.

*Evening Session.*—Priest Martin Brown reports Dry Fork Branch in rather a poor condition spiritually.

I. A. Morris reports Brush Creek Branch free from difficulties. He had preached fourteen times.

T. P. Green had spoken thirty-eight times; finds a good feeling among the people.

B. F. Kerr had spoken but little; finds a spirit of indifference in his Branch.

N. A. Morris could not preach as much as he wished; would like to devote his entire time to the ministry.

B. F. Jones had spoken four or five times.

G. H. Hilliard had done all he could; has spared neither time nor money to advance the cause.

Resolved that this Conference appoint missions to all who are willing to take them during the next quarter.

Resolved that I. A. Morris labor in the locality of Greendale.

That A. N. Caudle be associated with N. A. Morris, and labor in Hamilton and White counties.

That T. P. Green be given a roving mission through the District.

That all the remaining officials be requested to labor whenever and wherever they can.

*Evening Session.*—Preaching by Martin Brown and Benjamin Jones.

*Morning Session.*—G. H. Hilliard addressed a very large and attentive audience, upon first principles.

*Afternoon Session.*—Remarks and prayer by T. P. Green. Sacrament was administered, and some strong testimonies were borne.

Officials present: High Priest 1, Elders 6, Priests 2, Teacher 1, Deacon 1.

Resolved that we sustain all the authorities of the Church, by our faith, prayers and means.

That we adjourn to meet in the Deer Creek Branch, at 10 o'clock A.M. September 5, 1874.

NOTE.—On Sunday a public dinner was given by the Saints; which had been duly published both through the press and by announcement. This brought together a large concourse of people. The result was a bright, pleasant and happy success—a time to be remembered.—A. N. CAUDLE, *Clerk.*

### Northern Nebraska District.

Special Conference held at Wisner, June 27 and 28, 1874. Meeting called to order by President Z. S. Martin.

After the usual ceremonies, the President stated the object of the meeting.

Resolved that Br. T. J. Smith be sustained in his mission.

That Joseph Emely be appointed Bishop's Agent.

The word, during Conference, was preached by Brn. Stubbard and Z. S. Martin. Attendance large; a good spirit prevailed.

Adjourned to meet at Linnwood, Nov. 14, 1874.

## Miscellaneous.

### Information Wanted.

Sr. Francis Ernst desires to learn the whereabouts of her brother, David Stillwell Cotter. He was last heard from in Sacramento, Cal., about nine years ago. Information of him, given through the *Herald*, will be thankfully received.

### Central Nebraska District.

The next Quarterly Conference of the Central Nebraska District will be held at Columbus, Nebraska, on the last Saturday and Sunday in September next. A full attendance is requested.

CHAS. DERRY, *Pres. of District.*

### Semi-Annual Conference.

The undersigned committee of arrangements for Conference ground wish to inform the readers of the *Herald*, that the Semi-Annual Conference will be held adjacent to Parks' Mill.

W. STRANG,  
C. A. BEEBE,  
S. GROSS,  
D. P. HARTWELL.

### Board of Publication Meeting.

Minutes of the meeting of the Board of Publication for June 16, 1874.

After the usual preliminaries, the Board proceeded to the choosing of officers for the year.

*Election of Officers.*—E. Banta was sustained as President; I. L. Rogers, as Treasurer; John Scott, as Superintendent; Joseph Smith, as Business Manager and Editor.

Minutes of last session were read and approved.

The Secretary's report was received and ordered placed on the record, as follows:

Financial Report of the Publishing House of the Church of Jesus Christ of Latter Day Saints, from February 16th, 1874, to May 16th, 1874.

Cash on hand February 16th, 1874.....	\$255 00
Receipt of Cash for all purposes.....	2,182 50
	<u>Total, \$2,437 52</u>

### EXPENDITURES.

Paid for services of all engaged in the Office	\$1,542 96
For Postage Stamps.....	66 96
For Freight, Drayage, and Expressage	20 29
Oglesby, Barnitz & Co., on account.....	239 00
Marder, Luse & Co., on account.....	16 75
For Books for sale in Office.....	32 47
For Books for Church Library.....	13 60
Interest on money borrowed of N. Kennedy.....	10 00
W. H. Curwin, on his deposit.....	210 34
W. G. Jarman, on his deposit.....	2 35
For Incidentals.....	12 11
Sent Brn. Avondet and Bear.....	70 50
Paid for Mission purposes, and charged to I. L. Rogers' account.....	27 95
Deposited with Steward and Henning.....	70 00
Cash on hand May 16th, 1874.....	102 24
	<u>Total, \$2,437 52</u>

### LIABILITIES.

Accounts payable.....	\$1,009 11
Borrowed money on our note.....	3,000 00
	<u>Total, \$4,009 11</u>

### RESOURCES.

Accounts receivable.....	\$3,282 43
Total footing of inventory.....	15,752 74
We have on deposit with Steward & Henning	445 74
We have Bills Receivable for.....	500 00
Cash on hand May 16th, 1874.....	102 24
	<u>Total, \$20,083 15</u>

Total Resources.....	\$20,083 15
Total Liabilities.....	4,009 11

Net assets May 16th, 1874.....	\$15,974 04
Net assets August 16th, 1873.....	14,639 42
Net gain for the last nine months	<u>\$1,334 62</u>

The committee on Binding reported that no books were published since last meeting of the Board, consequently no binding had been contracted for. The books received were according to contract, except the New

Testament, which was not lettered on the back, but he had heard no complaints.

The report was received and the committee continued.

The committee on Insurance reported that he had not insured, considering the rates too high.

The report was received, and the Committee discharged.

The *Heralds* were ordered sent to the ministry and to the poor as heretofore.

The *Heralds* were ordered continued to the European Mission, as heretofore, and that the account be presented to the Semi-Annual Conference for payment.

The Editor stated that requiring help, he had engaged M. B. Oliver as Assistant Editor.

Moved and seconded that the Board ratify the selection of the Editor, and that Br. M. B. Oliver be hereby appointed as Assistant Editor.

Resolved that the resignation of Br. R. Warnock as Secretary of the Board of Publication be accepted, to take effect August 1st.; and that the action of the President of Board in hiring Br. I. N. W. Cooper to succeed Br. Warnock, be hereby ratified; and that Br. I. N. W. Cooper be appointed Secretary of the Board.

It was ordered that such portions of the minutes of this session as are considered of public interest, by the Editor; and the Secretary's Report be published in the *Herald*.  
Adjourned. R. WARNOCK, *Sec. of Board*.

### Kewanee District.

As there was an omission in the minutes of the last District Conference, as regards the place of holding the next, notice is hereby given that the next Conference will be held at Kewanee, Illinois, September 4th, 5th and 6th. Representatives from the Sub-District are urgently requested to be present. By order of

H. C. BRONSON, *Pres. of District*.

### Removal.

Br. John Roberts has removed from San Francisco to West Oakland, Alameda Co., California. His address is corner of Wood and Seward Streets, West Oakland. Br. A. H. Smith's address will be the same until September 5th, 1874.

### MARRIED.

At the residence of Br. Samuel Garland, Kewanee, Illinois, by Elder H. C. Bronson, Br. ROBERT GARLAND to Miss MAHILA THORP, all of Kewanee.

At Boston, Massachusetts, July 10th, 1874, by Elder E. N. Webster, Br. FRANCIS M. SHEEHY, to Sr. ORILLA CLOUGH, both of Providence, Rhode Island.

At No 12, Ford Street, Providence, Rhode Island, July 31, 1874, by Elder C. N. Brown, Elder HORACE H. THOMPSON, of Providence, Rhode Island, to Miss SARAH LOUISA SWEET, of the same place.

Brother! oft thou hast tasted the bitter;  
But thy pilgrimage henced to complete,  
Heav'n hath giv'n thee a loving companion,  
The personification of *Sweet*.

Keep the watch-fires of love ever burning,  
And forget not 'in haste, or in pain;  
For that flame united surely must perish,  
And may never be lighted again.

### DIED.

Near Nebraska City, Nebraska, July 30th, 1874, of ripe old age, Sister MARGARET ESTERBOY, aged 89 years, 8 months and 16 days.

This sister was born at Arsanda, Sweden, and came to this country a few years ago, intending to go to Utah. She was baptized into the Reorganization July 21st, 1868, by Elder James Thomson.

"E'en down to old age, all my people shall prove  
My sov'reign, eternal, unchangeable love;  
And then, when gray hairs shall their temples adorn,  
Like lambs they shall still in my bosom be borne."

At St. Louis, Missouri, June 20th, 1874, JOHN FRANK, infant son of Isaac M. and Lucy A. RICHARDSON, aged three months.

"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."

At St. Louis, Missouri, July 16th, 1874, ANNIE, daughter of Isaac M. and Lucy A. RICHARDSON, aged 2 years, 4 months, and 10 days.

"The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

At St. Joseph, Missouri, July 25th, 1874, of summer complaint, ROBERT W., son of Br. John and Sr. BURLINGTON, aged 1 year, 8 months and 20 days.

At Salenas City, Monterey County, California, June 18th, 1874, of apoplexy of the heart, Sr. MARY ANN MARSDON.

It is but justice to Sr. Marsdon to say, she lived and died a Latter Day Saint, being kind and liberal. She leaves a large family and circle of friends to mourn her loss. Age not given.

At the Bryn, near Pontllanfraith, Monmouthshire, Wales, June 7th, 1874, ELDER DANIEL BURCH, aged 63 years.

Br. Burch embraced the truth, as it is in Jesus, in the year 1843. During the "dark and cloudy day" his faith still lived; and when the cloud lifted in the evening of his earthly life, pouring in a flood of gospel light, he gladly received it, reuniting with the Church in 1872. His life's labor's closed in the Master's service. He sleeps in hope of a glorious awakening.

At Lamoni, Iowa, July 21st, 1874, of cholera infantum, WILLIE, infant son of Charles H., and Margaret M. JONES, aged 26 days.

"Breath of heaven, tender flowers,  
Smiling treasure of an hour;  
Lovely blossom of a day,  
Blooming but to fade away."  
The funeral sermon by Br. S. H. Gurley.

At Council Bluffs, Iowa, July 3d, 1874, Sr. HANNAH FILLING, aged 85 years.

She battled with many troubles and much labor, but lived to see her children's children; never took to any other source for salvation than the gospel.

At Pleasant View, Cherokee County, Kansas, October 27th, 1873, MARY GRACE, infant daughter of B. F. and Mary M. BIRD, aged 8 days.

At Pleasant View, Cherokee County, Kansas, SR. MARY M. BIRD, in the forty-third year of her age.

Sister Mary was born in Oswego County, New York, July 16th, 1831. She united with the Church of Christ in the tenth year of her age; was baptized and confirmed by Br. Hugh Lytle, at Bandera, Texas, in 1865. She testified to the joy and spiritual strength she received through the power of God's Spirit. She had a sure hope of eternal life.

### HYMN.

Given by the Spirit while trembling with fear, caused by the late dreadful hail-storm. Tune, "How firm a foundation."

Ye children of Zion,  
The Lord doth command,  
To "Gird on my armor!  
Untidely stand!

CHORUS:—"And all who obey me,  
And trust in my word,  
Shall be saved from the pestilence,  
Famine and sword;  
Obey ye my word."

"Go fill ye my store-house,  
And feed ye my poor;  
Go preach ye my gospel,  
And doubt ye no more.

"Put away all your pride,  
Your anger and scorn;  
Be watching and praying  
At evening and morn.

"Go, speak ye no evil;  
Go, seek ye no gain;  
Go, fill up my store-house,  
And keep what remain."

FRANCIS ERNST.

Deloit, Ia., July 25, 1874.

### A Question and Answer.

Editor Herald.—On page 190 of the Herald, current series, you object to this expression, "I am going to lay down." Will you please give the reason for that objection? Let me explain: I am going, (not to be, but) to do something—that is, to lay [myself] down; and after having laid [me] down, to lie quietly until I shall have lain a certain time.

C.W.W.

In reply to the foregoing the following is offered:

It seems to the writer that it would be just as proper to say, "I am *laying* my body down," as it would be to say I am going to "lay (my body) down."

It is taught by grammarians to be proper to say "sit down," not "set down." Yet, judging by the above criticism upon the words "lay down," it would be quite proper to say "set (your body) down," or "I am going to set (my body) down," the same as if one were going to set a stake, post, trap, or a hen, an inelegant expression which polite ears would not forgive.

A man may say, "I am going to set (my-

self) an example for others to follow;" or, "I am going to lay (myself) a rule for others to observe;" but it seems to be improper to say, "I am going to set (myself) at ease;" or, "I am going to lay (myself) at ease;" it would seem far better to say, "I am going to sit at ease, or lie at ease, or sit down, or lie down.

To say that this mode of expression is a *conventionality*, seems to be the strongest in which we can put it, and should be amply sufficient, and with ordinary minds would be a "be all and end all." To those who seek further we can only refer them to such authors on English Grammar as Green, Brown, Quackenbos, Harvey, Smith, Clark, and a host of others, together with all the respectable writers and speakers of the present day. J.

### Selections.

It is not hard to account for the destitution among the poor in Great Britain when we take into account the following statement of facts, taken from one of our exchanges:—

#### The Rich Men of Great Britain.

A million of British peasants are reported ill at ease, and the reader will not wonder that it is so in the face of surrounding facts. For example, the English County of East Sussex has 800 square miles, and is almost exclusively the property of the Duke of Richmond and the Baron of Lechfield. The young Marquis of Butte has an income of £300,000 a year, and not long ago his agent spent nearly £2,000,000 in repairing and altering his magnificent manor and estate of Cribeton Mount Stuart, the Marquis' residence near Cardiff. Mr. Bright once instanced the case of a nobleman with an income of £120,000, who annually spent £40,000, and laid down the remaining £80,000 in "rounding" his property, by buying up every parcel of ground contiguous to his estate which he could induce the owners to sell. An article in *Harpers'* gives about a score of names with the following incomes:

One-quarter of Scotland is owned by eight noblemen, of whom the chief are the Dukes of Hamilton, Buccleuch, and Sutherland, the Marquis of Bute, and the Earl of Breadalbane. The Duke of Westminster, besides Belgrave and Eaton Squares, and a large part of the fashionable quarter of Westminster, owns the magnificent manor of Eaton Hall, near Chester, Halkin House in Flintshire, and Motcombe House in Dorsetshire, each surrounded by thousands of acres. The Duke of Bedford owns the group of squares in that central part of London called "Bloomsbury;" also Covent Garden The-

atre and Covent Garden Market, many streets leading from the Strand on either side, and blocks of houses at the West End, and one of the most splendid of English rural estates at Woburn Abbey. The Earl of Derby owns almost square miles of blocks in Liverpool and Knowlsey, his ancestral country-seat is larger than most New England townships. The Duke of Sutherland is able to ride by rail from sunrise to sundown on his Scottish estates, and has five notable castles,—Dunrobin, House of Tongue, Trentham, Lilleshall, and Chifden. The Duke of Devonshire is the lord of eight castles, all of which are rural palaces fit for royalty, among them peerless Chatsworth and Hardwicke Hall. In London he has a residence on Picadilly, where land can be worth scarcely less than £10 a square foot, surrounded by gardens. The Earl of Dudley, Earl Brownlow, the illiterate Duke of Portland, Baron Portman, the Duke of Northumberland, the Earl of Abergavenny, the Marquis of Salisbury, the Duke of Rutland, and Marquis Camden have immense rural properties, only exceeded in value by the quarters they own in central parts. The Duke of Buccleuch has ten castles, in each of which a liberal domestic establishment is kept up all the year. The Scottish Earls or Mansfield, Stair, and Glasgow possess each five castles, vast and spacious edifices, the centres of splendid estates, which are to a considerable degree shut off from cultivation, and used as deer-parks and hunting-grounds.

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Board of Publication of the Reorganized Church,  
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PLANO, KENDALL COUNTY, ILLINOIS.

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# THE TRUE LATTER DAY SAINTS' HERALD.

J.C. McIntyre  
1574

"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*.

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

Vol. 21.

PLANO, ILL., SEPTEMBER 1, 1874.

No. 17.

## The Resurrection.

"I am the resurrection and the life."—*Jesus*.

It is argued by many that Adam was immortal before his transgression, "Not mortal; exempt from liability to die; undying; imperishable; lasting forever; having unlimited existence." According to the rendering of the term, we see at once the impossibility of Adam's immortality at the time of his creation; yet the friends of that theory tell us that if he had *not* partaken of the forbidden fruit, he "would have lived *forever*, and all things would have *continued* as they were in the beginning" of their creation, and the following passage of scripture which we endorse most fully is quoted:

"Wherefore, as by one man sin entered into the world, and death *by sin*; and so death passed upon all men, for that all have sinned."—Romans 5:12.

From this evidence it is urged that death could *not* enter into the world except "by *sin*;" which of necessity is the violation of some law; for "sin is not imputed when there is no law;" and as Adam *did* transgress, and as death was the result of that transgression, therefore his fall was from immortality to mortality. Again, by some it is believed that Adam was neither mortal nor immortal; but the friends of that opinion have never, to my knowledge, furnished a *term* by which his condition may be fully expressed. I shall not attempt it, as the idea to me appears too ambiguous to admit of any. I believe that Adam was created in the highest type of mortality; and as I am not gift-

Whole No. 305.

ed like "Jared's Brother," will proceed to give a mere outline of my views without attempting to run after the many objections that might or may be brought against the theory. Adam, like *all* the residue of God's creation, was preserved and governed by law, and whenever anything, either animal or vegetable, is brought into existence, it is a matter of necessity that it should progress until it has fully matured. That there are abnormal growths, no one will deny, as there are exceptions to all general rules; but the substance of the matter is, that all things that God created were to bring forth after their own kind; and we are evidenced daily in the development of mind and matter, that the growth commences at the "bottom round in the ladder." Thus we find Adam endowed with a certain degree of wisdom and perfect innocence; but the plant of agency imbedded within his own structure was not yet developed, but that all things might answer the end for which they are created. The Master said:

"Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; nevertheless, thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it; for *in the day* thou eatest thereof thou shalt surely die."—Gen. 2:18, I. T.

The same proposition in substance was made to the children of Israel through Moses, "See, I have set before thee this day life and good, and death and evil."—Deut. 30:15. In either case the agency which I believe to be free, was left to make its own selection, being first forewarned of the disaster

that must inevitably follow the act of disobedience.

God was willing that Adam should partake of the tree of life while in a state of innocence, and if permitted the expression I would say, that the "law of progression" made it *incumbent* upon Adam to partake of *one* or the *other*, either life or death; had he chosen the former he would have advanced from mortal to immortality, eternal life would have been his; but as he choose the latter, darkness instead of light, it follows of necessity that the gospel, "which is the power of God unto salvation," alone can restore him, or rather bring to him eternal life, for that is the acme of all hope in Christ. I am now asked, did Adam die on the day he ate the forbidden fruit? God said he *should*, the devil to the contrary notwithstanding. See Genesis 2 : 17; 3 : 4. To my mind the matter is very plain; the words of the Master I believe were and ever will be fulfilled to the letter. Abinidi, in the book of Mosiah, chapter eight, latter part, in speaking of the fall of our first parents, says, "Which was the *cause* of all mankind becoming *carnal*." Paul says, "To be *carnally* minded is death."—Romans 8 : 6. Without multiplying quotations we conclude that "in the day" that Adam disobeyed he became *carnally* minded, which, without a successful controversy, "is death." Having thus subjected himself to that condition of life, (or death), the Master now informs him that "dust thou art, and unto dust shalt thou return," which temporal, or death of the body, would have been avoided, had he but chosen the path of life first; but now he is denied the "tree of life," because he is "carnally minded," spiritually dead.

The question has and will I presume arise in the minds of some, Will the wicked as well as the righteous be delivered from this temporal death, or death of the body? We certainly believe they will, and that our faith in this matter may not appear without support, we submit a few passages of scripture:

"Therefore, as by the offence of one judgment came upon all men to condemna-

tion, even so by the righteousness of one the free gift came upon all men unto justification of life."—Rom. 5 : 18.

Again :

"God so loved the world, that he gave his only begotten Son, that whosoever believed in him, should not perish, but have everlasting life."—John 3 : 16.

From these we readily conclude that the "gift" was Christ the "grace of God;" and as the agency of man still remains, his belief in Christ will and does release him from the "carnal mind" or "spiritual death" that he had been subjected to by Adam's transgression; but that "belief" can never resurrect him from the tomb, "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. 15 : 21, 22. As the Master proposes to make all alive, but in their "own order," it seems clear to me that the proposition is to resurrect both the righteous and the wicked, freeing them from the temporal death, or death of the body; but that resurrection does not liberate any from a carnal mind, for that alone can be effected through faith and good works, and in accordance with those works I understand the Master proposes to reward all at the judgment day. And I believe that Abinadi before cited so understood it; for he says, speaking of the different classes in the resurrection:

"If they be good, to the resurrection of endless life and happiness, and if they be evil, to the resurrection of damnation; being delivered up to the devil, who hath subjected them, which is damnation."

I trust all will notice that this "delivering up" is after they are resurrected; and for proof that others so understood it, I quote Alma, nineteenth chapter:

"Behold, it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body, and that every part of the body should be restored to itself. And it is requisite with the justice of God, that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good; and if their

works are evil, they shall be restored unto him for evil; therefore all things shall be restored to their proper order; everything to its natural frame; mortality raised to immortality; corruption to incorruption; raised to endless happiness to inherit the kingdom of God, or to endless misery to inherit the kingdom of the devil."

The same author in the latter part of the eight chapter tells us that they who believe in Christ

"Shall have eternal life, and salvation cometh to none else; 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 reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing as we now know, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous, \* \* \* and to receive of the Father according to their works."

With these compare Daniel 12:2; John 5:29, and Rev. 20:12, 13. Many more scriptures might be added, but we deem it unnecessary; for we think enough have been submitted to sustain the position, and we conclude that every soul that has or will pass through the ordeal of death will be "ransomed from the grave," or "temporal death;" and every soul that confesses Christ, shall eventually be redeemed from the "carnal mind" or "spiritual death;" and in fine, we are informed in the Book of Doctrine and Covenants, section 76, that the "only ones who shall not be redeemed, [from the spiritual death], in the due time of the Lord, after the sufferings of his wrath," are they who have become "sons of perdition;" they who have been partakers of the Holy Ghost, and have "tasted the good word of God and the powers of the world to come," but having "fallen away," have denied all, and crucified unto themselves "the son of God afresh,

and put him to an open shame." To this we add the words of Jesus, "And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32; Nephi twelfth chapter. One fact should be borne in mind, namely, that the final redemption before alluded to, will be, not when Christ comes, but afterward, after "the thousand years" and "little season" are passed, and the "great white throne" descends from whose face that sit thereon "the earth and the heaven fled away;" then, and not till then, will the "secret will" of the Father be fully consummated, Christ's mission as regards this earth will then be completed, and the "Kingdom" "delivered up to God;" then will come to pass this saying, "I have trodden the wine press alone," then upon the "vesture" and "thigh" of him who "treadeth the wine press of the fierceness and wrath of Almighty God" will be seen these words, "*King of kings, and Lord of lords.*"

We have not intended in this article to enter into a full discussion of the resurrection, as the subject in most parts has been so thoroughly canvassed in the *Herald*, that it would appear superfluous on our part; but one question may be asked here, "Will the identical particles that now constitute the body, enter into its formation at the resurrection? To me, the question is of no vital importance; but to those who esteem it otherwise, we submit the following:

"And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body."—1 Cor. 15:37, 38.

We are apprised by the same author that no seed is quickened "except it die," and Jesus has also exemplified the matter in these words:

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John 12:24.

How true this parallel. We place corn in the ground for the purpose of reaping more abundantly; but no one

expects or believes that he will reap the identical seed sown, but grain of the same kind, composed of the same identical elements, not the same particles. With this exception, as applied to the resurrection, the blood will be excluded, but "flesh and bone," as shown in Christ subsequent to his resurrection, may "inherit the kingdom," possessing the same individuality, the same apparent identity. It may be urged in response that Christ arose with the identical same body, including all particles except the blood. Christ was the exception to the general rule, to-wit; his body did "not see corruption."

To conclude upon this point, we believe that all will receive their bodies of flesh and bone, and be made the "spiritual body," by the reception of spirit instead of blood; all who are finally "redeemed" of the Spirit of God, in proportion to their just deserts, "through the triumph and the glory of the Lamb;" and those who are eternally lost, of the spirit of darkness, bringing to pass this scripture, "He that is filthy shall be filthy still, and he that is righteous shall be righteous still."—Book of Mormon, fourth chapter, latter part; Rev. 22:11. Then that epoch of time shall have been reached when the "tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God;" to have a part in the "first resurrection," to be "kings and priests unto God and his Christ," to "have a right to the tree of life," "and to enter in through the gates into the city," is the desire of every true follower of Christ. The conceptions of men hath not discerned what God hath in store for those who love him, and all may be secured by keeping his commandments. He who hath this hope "keepeth himself pure." May the Master help us to "trim our lamps and keep them burning, and be ready when he says *well done*." Amen. Z.H.G.

As a wise child maketh a happy father, so a wise father maketh a happy child.

An hypocrite pays tribute to God, that he may impose upon man.

## Our Church Broils---What is the Cause, and Who is to Blame.

BY REV. FLORENCE M'CARTHY.

Any one with half an eye for current events has observed that the last twelve months have been a period of unexampled commotion in the religious world. But very few persons seem to have observed closely the peculiarities, or to have apprehended fully the grave and momentous significance of these disturbances. For they have not been contests of the Christian Church with the power of the State, nor yet with its enemies in private stations. There has been no conflict over any great religious principles, as at the Reformation, and, with trifling exceptions, there has been no strife about dogma. About such struggles as these there is something noble and heroic. They have never inflicted any real injury on the church, and never discouraged or demoralized individual christians. On the contrary, they have only developed lofty character, and proved a substantial benefit to Christianity.

But the church troubles of the past year have been of a different and most deplorable type. They have consisted mainly of intestine strife over local, and, in some instances, the most trivial affairs. In almost every case a congregation has fallen out with its pastor, whom they have assailed with frivolous complaints or else scandalous vituperation. In some instances they have locked him out of his house of worship, arraigned him before ecclesiastical tribunals, and incontinently deposed him from the sacred office. This has led to divisions, and with these divisions have come party encounters which have been disgraceful in the extreme. In some instances the pastors have fallen out among themselves, and hunted each other down without mercy. In all cases the displays of rage and ferocity, of untruthfulness and trickery, of vulgarity and even cruelty which have been unblushingly made to the world have been as unprecedented as they have been revolting. People who ordinarily take no interest in religious matters have been

unable to repress their indignation at such proceedings, and never before, perhaps, has there been so much felicitation among the better classes of worldly men over their freedom from the odium of church associations and the Christian name.

These shameful demonstrations began in Chicago, and have lasted longer and gone to greater lengths here than any where else. The first church in which they made their appearance was the Leavitt Street Congregational Church, in which a handful of discontented members, in opposition to the will of the great majority of the body, assailed their pastor, one of the purest and loveliest Christian men in the city, who had with incredible exertion built up a flourishing society, and was just getting ready to lighten his labors and enjoy his laurels, and drove him out of his pastorate. Since that time the Winebrenarian Church, the Union Park Baptist Church, the Eighth Presbyterian Church, the First Baptist Church, the Scotch Presbyterian Church, the Ninth Presbyterian Church, the Fourth Presbyterian Church, the First Christian Church, the Central Christian Church, the Advent Church, the Western Avenue Baptist Church, and many others, have had more or less trouble about their pastors. At present there is a disgraceful state of affairs in the Ada Street Methodist Church, and some people are getting very impatient for an outbreak in the First Methodist Church. In the suburbs of Chicago the same troubles have been experienced and the same shameful scenes enacted. At least a score of churches within fifty miles of the city have had difficulties with their pastors within the period mentioned. The same disturbances have taken place in a Jewish congregation in Peoria, in this State. Numerous churches in Boston, Brooklyn, Indianapolis and St. Louis, and some on the Pacific coast, have felt the shock; and the Episcopalians have managed to divide their denomination in two. It is just like Chicago to lead off and surpass every other place in everything, but in this case ours is undoubtedly a "bad eminence."

It is only of late years that scholars have applied themselves seriously to the study of the actions of men in the masses, and to human history considered as an intelligent plan. Formerly individual action was attributed solely to free agency; and the progress of the race, from Adam down, was regarded as no less fortuitous than the course of a rivalet down a mountain-side. Latterly, however, men have discovered a philosophy of history, they have constructed a science of religion, and the morals, even of communities have been traced to natural causes, as clearly as the weather has been. It is no longer regarded as satisfactory, when several millions of human beings do the same thing at the same time, without collusion and without premeditation, to say that they do it because they chose. The intensely scientific mind of the nineteenth century immediately begins to search among all the moral, intellectual, hygienic and climatic precedents and accompaniments of the epidemic act for an epidemic cause. For Buckle and Max Muller have made us well acquainted with the fact that—boast as we may of the autocracy of the human will—our religion, our morals, our sentiments, our destiny have been imposed upon us by occult circumstances, some of them grossly material, over which we have not had the slightest control. And we stand in pressing need to-day of the man who has established the relation of vice to miasma, who has proved that the number of suicides among the French people has for centuries borne a fixed ratio to the population, and that even the relative frequency with which drowning, charcoal and razors have been resorted to as the means of death is unchangeable, and who has shown that the number of marriages in Great Britain has always been in exact proportion to the price of corn. But unfortunately for us who desire an explanation of our religious cyclone, Buckle is dead, and Max Muller lives in Europe, where its ravages have not been felt.

Concerning the origin of these disturbances, we should carefully distin-

guish between what has occasioned them and what has caused them. It were a great mistake to attribute the destruction of Chicago to Mrs. O'Leary's lamp, for there are lamps overturned in Chicago every month in the year. The cause of the great conflagration was more properly the prolonged drought; the O'Leary accident was only the occasion of it. So with our religious outbreak; it will be found that some transient condition has occasioned it, but that some long-drawn process had previously prepared the Christian community for an eruption. It is so with all sudden and violent changes, either in physical or in human nature. It is so with floods and earthquakes; it is so with wars and revolutions; and it was particularly so with the great Reformation of the sixteenth century.

In casting about us to find some widespread occurrence or condition which existed at the time these troubles began, and on which we can fasten as being probably the occasion of our religious explosion, there is only one that would strike a person as general enough and influential enough for this purpose, and that is the financial panic. At first sight the connection between the panic and the trouble may seem as unlikely as before Buckle's investigations, that between marriages and the price of corn seemed, but on reflection it will be found just as real. It is an extremely difficult thing to get money for religious purposes; the church is the very last thing the merchant thinks of in making up his budget. Consequently when money is scarce the church feels it first, last and most of every human interest. And the effect is disastrous to a church in several ways. In the first place, the public services of the church suffer for want of the proper appointments of worship. But that is nothing compared with the fact that the members immediately fall out with each other about their contributions. The few who have borne the burden get angry and throw it down, and this makes the many angry. This is greatly promoted by the irritability of business men when business is

bad, and especially when financial ruin is staring them in the face. All this impedes, perhaps suddenly arrests, the prosperity of the church. The hasty inference from this is that the pastor's usefulness in the field is ended, and as his salary is more than his people can now conveniently raise, there is a movement inaugurated to get rid of him. This divides the church, and as a general thing, the minority rather than fail in the dismissal of the pastor, will, if he is stubborn, prefer charges of some kind against him and plunge the church into a scandal. This is the philosophy of scores of church difficulties that have occurred since last summer. In almost every one of them there has been an open quarrel on the subject of money.

In discussing the question, what is the actual *cause* of the commotion in the churches—that is, what was the power which brought them into that condition of susceptibility to the panic, in which they may be compared to the city of Chicago at the time when Mrs. O'Leary's lamp set it ablaze—we experience greater difficulty. To say that these disgraceful rows are only the natural collisions of the gospel with sin, and that they are foretold by Christ when he said that he had come to send, not peace, but a sword, would be farcical. Christ came to send a sword, but it was the sword of the persecutors of the church. When church members themselves draw swords and begin to hack each other to pieces with them, it certainly is not a thing contemplated in the divine Founder of Christianity. If we wish to find the cause of these contentions we must look further.

One feature of the problem to be accounted for is, that these evils have gone to a greater length in Chicago than elsewhere. So far as this is concerned, it is adequately accounted for by Chicago life. There is more mental excitement in Chicago by far than there is in any city in the world. The wonderful energy and prosperity of the place is the result of superhuman and abnormal exertion on the part of the multitude of beings composing our population. Everything is done here with the rapidity and force

of the very lightning, but the result is terrific to the brains and nerves that furnish the electricity. Such a people will, as a matter of course, be more sensitive to an epidemic irritability than others. It will be found, as a rule, that anything whatever that excites the whole country, excites Chicago the most; Chicago is its nervous center.

One view of this subject is painful beyond degree to many minds; the scarcity of money does not seem to have occasioned the same humiliating exhibitions of ferocity among business men, or in any other human organization, that it has in the churches; and among the churches, those known as "liberal" have almost entirely, or entirely, escaped the evil, while those known as evangelical have received the full force of the storm, and apparently in exact proportion to their fidelity to evangelical principles and practices. The phrase "evangelical views" is used in preference to the word "Calvinism," because the evil has attacked the Methodists, who scout Calvin. By the evangelical churches is meant here those which believe in and cultivate subjective and emotional religion, and favor "revival work." And every one who has noticed the course of events must have observed that these are the churches that have passed through the throes of dissolution during the last year, and that the others have shared in the trouble only as they have been dragged into it by the evangelicals; and this although the subject matter of these quarrels has been, in almost every instance, foreign to theology.

The interpretation put upon this solemn and significant fact will be different with different minds. Evangelical Christians will deny the truth of the statement, perhaps; in which case it is to be hoped that the facts on the other side will be produced. In case they admit the statement, they may plead several things in explanation, which will make the case all the more painful. For instance, they may say that family quarrels are the bitterest because family love is the strongest, and so with Christian love; but this will raise the doubt in

every mind whether, in view of the recent quarrels, it would not be better to have no Christian love than to have, along with it, Christian animosities. Or they may say that the churches have become very degenerate; that they swarm with hypocrites, and that these disturbances have resulted from corruption—not from heart religion; and then the inquiry will be raised, how is it that there is so much more corruption in the evangelical churches than there is in the liberal churches? Or they may say, as the writer once said, that these troubles are the work of the Devil, who hates all true religion, and who skips the liberals because they are already employed to his satisfaction; in which case many will say that, no matter what the reason is, they would prefer not to belong to churches where the Devil feels called upon to produce such disturbances, for in such cases they make people worse, even, than the liberals. Or, finally, they may say that these troubles are an epidemic, like the epizootic among the horses, and like that affliction, is inscrutable and transient; to which many will reply that the malady is to their certain knowledge the culmination of a chronic ailment, and that without bad blood in the system, such an eruption would have been impossible.

On the other hand the liberal Christians will make short work of the matter. They will say that the type of religious life and experience prevalent in the evangelical churches grows out of the belief of certain doctrines of orthodox theology, namely, the doctrine of hell, the doctrine of depravity, the doctrine of miraculous regeneration, the doctrine of a vicarious atonement, and the doctrine of justification by faith without works. They will say that the effect of receiving those doctrines is, that people are frenzied, and their minds poisoned. They will compare the ecstasies of the evangelicals in their revival moods to the exhilaration of a drunkard or the dream of an opium-eater, and say that like these madmen they are sure to be overtaken at last with reactionary delirium and torture; in short, that

orthodox religion is poisonous and demoralizing. And in the present juncture of affairs it cannot be denied, either that the indictment is a serious one, or that it was a matter of difficulty to quash it. If ever infidels and liberals had a chance to deal orthodoxy a blow they have it now.

These words are penned by one who was brought up in the orthodox faith from childhood, was educated scientifically in it in later years, and believes to-day that Christianity is orthodoxy and orthodox Christianity. It will be understood, therefore, with what pain he makes the confession that the recent church troubles have raised a presumption against the truth and value of evangelical religion which it is incumbent on its adherents to explain, far more than it is for Mr. Beecher to contradict the inuendoes of Theodore Tilton. For no critical observer of the situation can fail to see that, taken with other things, it looks woefully indicative of the overthrow of orthodox religion, and if that is equivalent to Christianity, then the overthrow of Christianity. At the very least, it reminds one of the prophecy of Carlyle that Christianity would not last fifty years; and of the sneer of the *Westminster Review* at Spurgeon, that he was the eloquent exponent of a dying superstition. And readers of history will not be slow to recall instances in which the last days of great governments and great institutions, which were about to pass away for ever, were marked with internal strife among their supporters and diabolical malignity towards their leaders. To persons who possess a mental incapacity to accept one-half of Christianity as true, and reject the other half, and a part of whose religion it is to believe that their religion is unchangeable and eternal, these appearances are bewildering and painful to the last degree.

In a recent conversation on this subject with the writer, an Evangelical minister of more than ordinary perspicacity remarked that he believed that the Christian church was about to see a darker day than it had ever seen since

it was founded. And, indeed, this is the very least and best that we can reasonably expect from present appearances. How long it will take for us to reach the darkest moment we cannot tell. Whether there will be short periods of improvement before we descend into a gloom deeper than that of the Dark Ages we know not. But the most thoughtless and superficial person must know, especially in view of the recent and not yet-ended church troubles, that religion in general is approaching a great crisis in its history; and wise and good men are holding their breath to see what is going to be the result.—*Chicago Evening Journal, July 18th, 1874.*

#### Who is to Blame.

Humanity at best is but a mirror of imperfections. It is too apt to view others, to see their frailties and weaknesses, while its own follies and crudities would seem to pass unscrutinized and unseen. This, however, is quite natural; we cannot discern the blotch in our own character, but how easy it is to see the slightest frailty in another. We cannot see ourselves as others see us. If we could, no doubt it would be of almost infinite good, as we would then be enabled to amend our own fearful deformities, and thus be that to which so many have aspired—a reformer. I wonder if the present condition of things could exist, were we all reformers! But I presume that all could find ready employment in that most laudable undertaking;—and to commence, a *starting point we would find at home*. No doubt when we shall have reformed *ourselves*, a great part of the work will be done, and the world will be none the worse. The Saints, (for all who take Christ's name are Saints), are called to be as lights unto the world, and the salt of the earth.

All will readily perceive that something of the extraordinary may with propriety be expected of them, and hence the necessity of being what their profession calls them to be. They constitute the temples of God—temples of the Spirit. The Spirit of God is pure, and hence receptacles therefor must be

likewise. The Saints should enjoy the Spirit in their every day life, and when they live in righteousness they do; but we are all aware of the fact, that the greatest out-pourings of the Spirit, its gifts and graces, are realized in the assemblies of the Saints. The fact that our Father does mete out of his grace, when the Saints are congregated, may account for the commandment, that we meet oft together. No doubt the real object of the assembling together is, that we may receive more of divine grace, build each other up, and be refreshed for the conflict before us. The Saints have every reason to expect the promised blessings and gifts in their assemblies, *if* their lives and conduct are in conformity with the conditions made.

We are aware that *every* spiritual gift is not that of visions, or utterance, or healings; and that there are gifts not of the outward manifestation. We have seen the Saints assembled, and there was unity in holiness of purpose, and consequently power with God. The Spirit was poured out in rich effusions, in tongues, songs of Zion, prophecy, etc., and every heart was filled with thanksgiving and love to God, and all felt like pressing forward in the noble work of the last days.

Again, we have seen the Saints assembled, and the scene was different. Very little, if any, of the Spirit was given, and all felt remiss in the exercise of the hour. Now *who was to blame* for this evident want? It may be that all present were, and possibly only a few. How often in this kind of a meeting do we hear brethren chiding the Saints for their unfaithfulness, and saying that things are not as they were a few years ago—that a few years ago the gifts were in the Church, thus weakening young Saints by the positive complaint and inference that the gifts are not in the church now. Yet the parties who use the *rod*, are the most likely not to possess any of the manifest gifts.

As a rule, we do not see many of a Branch endowed with the speaking gifts, yet when those few do not display their gifts, all the Saints are reminded of it

of unrighteousness, etc. When they behold the deficiency, they should consider that they have a name and a standing among God's people; and that it is *their sacred privilege and right to enjoy the power and gifts of the Spirit*. The very individuals who complain because these things are not more abundant, have the same right to enjoy the blessings and be favored of God, as those who do possess and that are favored. They should ask themselves, "Do I belong to the Church?" "Do I possess those gifts?" If not, "Why?" If they were to consider the case, no doubt they would have less to say, and more faith to exercise, and more gifts and blessings to use for the strengthening of the Saints, and the confirming of the believer in Christ. If the Saints are weak, they require nourishment and tenderness, instead of chidings and complaints. And now the question comes, Who is to blame? Why don't I possess those sacred gifts? Who is to blame? Ah! the fault is with myself, and not with the Saints; for it is the blessed privilege of *all* to be the constant recipients of the blessings of God, as promised by the Redeemer. Things are as in former days—the only change has been with ourselves.

Let us see to it, that the "salt" loses none of its savor, and the light committed, none of its radiance and brilliancy. Praying that Zion's converts may increase in righteousness and power, "we will stand for the right." T. E. L.

#### Spiritualism Pronounced Upon.

Last year we began the publication of a series of chapters reciting a few of the results of our investigation of the phenomena of Spiritualism. Those chapters attracted unusual attention for their candor and regard to facts. They called forth many abusive articles from editors who denounced us as a Free Lover and Spiritualistic fool for presuming to give such chapters a place in the *Democrat*, forgetting that the duty of an editor is to publish facts and furnish food for thought.

We have pursued this matter of in

vestigation perhaps farther than we would but for the desire to learn not only if there be truth in Spiritualism, but to watch its effect on the mind. After an investigation that costs us enough of money to purchase a good farm—after having experienced great pleasure and deep pain as the result of our studies—after a most careful, thorough, conscientious examination, not only of Spiritualism as a fact, but as a *result*, we feel at liberty to answer fairly, freely and frankly, hundreds of correspondents who ask of us the same request as will be found in the following letter :

ERVIN, Ind., July 9, 1874.

*Editor Pomeroy's Democrat :*

At the request of several who have read your Spiritual examinations, published in the *Democrat* last year, we ask you, if not infringing on your time too much: Are you satisfied that it is a reality? or is there still a doubt existing in your mind? We are about forming a circle to investigate, and any communication you may favor us with will be fully appreciated, as we believe you were sincerely in earnest in your investigations. If a reality, what course should we pursue to derive the most benefit from our investigations? We are earnestly seeking for more light, and having confidence in your actions as a lover of truth and a defender of the right, have taken the liberty of addressing you on this (to us) important subject. We are respectfully,

I. W. MARTIN,  
L. W. HAWKINS,  
SILAS GRANTHAUS,  
C. FLORA,  
S. D. HAWKINS.

We are satisfied that Spiritualism is a reality, in all save its truthfulness! That human intelligence, or the soul, has the power to live after the body is dead—has power to make itself felt, *seen* and *heard* at certain times, in certain places and under certain conditions of mind, body and invisible elements; even as the revivalist can bring his batteries to bear on an audience at certain times and seasons, to make converts by impressing minds. Sometimes mind can thus operate upon mind, at other times not. All depends upon the condition of speaker and listener.

So do we believe, for we cannot doubt the evidence which is considered by all mortals as conclusive, that certain spirits

or souls, or positive intelligences, after having passed from the body, can make itself known after that which is temporal and corruptible shall have become lifeless and gone down before the doom to which all that is mortal of flesh, blood, bone and muscle tends.

We admit as a fact that there is life and intelligence beyond the grave. That all persons are not given to or gifted alike. That spirits can communicate from the invisible sphere or element in which life lasts, even as the passenger from the deck of a steamer starting from shore for a voyage across the ocean can speak to those left behind, and be heard even while the ship is under way.

You ask us to be frank and truthful. Such will be our endeavor. Therefore be not offended at plainness of speech. Investigate till you are satisfied. Prove all things, but only hold fast to that which is good. *But continue your investigations no longer than till you shall feel certain that the soul is immortal and a positive power of itself. Beyond this all farther investigation will prove but a circus—a strange performance within a ring.*

You will find tables to tip, chairs to move, furniture to dance, but what of that? You will find men and women who will go into trance after trance, even as a watch can be made to stop and start again—that these mediums will tell you strange things, but what of that? No medium in the world can tell us more than we know of all that makes life here a positive school for the hereafter—nothing which the Bible does not teach—nothing which common sense or the inspiration of reason does not instil.

One medium tells us that the spirit of our mother has watched over us from the time she died in our infancy—that as we have quietly sat and suffered her to commune with us, she has whispered to us many a good inspiration, and moved our mind to love and humanity, and thus to guard our steps. We have known this for years—have felt it, and not all the spirit mediums in the world can add to the evidence to make it more a living truth to us.

The mediums tell us that Christ lived and died—that his Spirit comes to us if we bow in humble supplication and ask it to come. Our second mother and our Bible taught us this years ago, and of a truth it does come to us, day after day, as it will to all who open the doors of their hearts to such visitors, whenever we look beyond *self* and over that broad sea of life wherein millions struggle and sink, simply because they will not open their souls to receive the truth and let in *more light*.

The mediums tell us that when we die, spirits will take us to their care and education. We have a little girl less than a score of months old, who has been taught by her excellent mother to pray, in her sweet way and silver voice:

Now I lay me down to seep—  
I pay ze Lord my tole to teep,  
And if I sud die befo' I wake  
I pay ze Lord my tole to tate.  
Dod bess, and ze dood angels duard  
Mamma, Papa, and Baby Lou.

*Amen.*

Whoever first taught the little ones to thus lift themselves up into the arms of Jesus when they go to sleep and rest, told us of the power of God and of the spirits just as mediums do now.

The mediums tell us that wars and panics will come. We know all this as well as they do. They tell us that this man is truthful and that one a liar—that this woman is virtuous and that one is not. We know all this as well as they do.

They tell us many a sublime, beautiful, important truth, and they tell us many a falsehood, in which truth is not to be found in warp or woof, exactly as do men in this life. Time alone proves which is true and which is false—and time tells that just the same when mediums are not consulted. We see the writing, hear the words, but not the quarter told us by the spirits are true. Thus we know spirits to be liars or makers of foolish talk in their world as in this. It pays no man or woman to consult with unreliable authority! Herein is to us proof that the wit and sense of one live man or woman, who has but good common sense, is better for all the

affairs of life than all the spirits in the eternal mystery. It is *this life* that makes or unmakes the man, and if our work be *well done* here all will be well with us Over There.

We do not believe it possible for any man or woman to strengthen his or her individuality and all that builds mankind to a higher hold, by means of Spiritualism. The result of our investigation and careful observation convinces us that it is almost an impossibility to drink in of that which is called Spiritualism without a *positive loss to the vital power of man*—without so weakening the ability to see, judge and prove things correctly that human judgment suffers from the warpings and weakenings it is bound to receive from contact with mediums, or the strange deathly influences they bring and leave. Weakened minds and warped judgments in every nineteen cases out of twenty which have come to our knowledge, are the result of this cutting loose from the plain common sense God gives to all who are worthy of attention, and hanging on to the floating echoes of the unseen and unreliable. What whiskey is to mind and body, Spiritualism is to the mind. We have seen its most positive promises come true to the letter—we have seen its most positive promises utterly and completely fail.

The words of a medium, or of a spirit speaking through a medium if you please, are like a note without an endorser. Sometimes paid—oftener not. We have known the most terrible mistakes to follow spirit directions. We have seen families separated under the hope of promise that good would follow and disaster and suicidal death ensue in more cases than one. We know where wives have been advised to submit to the embraces of other men than their husbands, and where men have been advised to entirely ignore the marriage obligation and to roam at will through humanity, by spirits speaking through mediums.

What masturbation does for the physical, Spiritualism accomplishes for the mental, *unless a person drops it the moment he learns that the soul is immortal*

and that man is sent into this world to fight his own battles, win his own victories and build up for himself a *possitiveness* and *personal* force he *cannot possibly reach* by slipping his head into a noose and being led off into the dark behind every thumping, jumping, rattling, curious phenomenon man should not expect to understand till he understands himself.

We do not know of one single instance where Spiritualism has proved true to all it promised. The person who runs after mediums sends the mind a whoring nine times out of ten. No man can build himself up to a positive substantiality of thought without plowing his own way through the sea of human experience. No man can work to his own pattern and at the same time play blind man's buff.

We believe that the spirit of man can return to earth; (that is, if it ever leaves the earth), under certain conditions, many, singular, and unexplainable; or that the spirit of some persons can communicate with mortals, after that change we call death. We believe that the soul is immortal—that the spirit of man *goes somewhere*, after the body has failed, exactly as the young bird *goes somewhere* after it leaves the nest where it was hatched. We believe also that mind can operate on mind, after death as before, for careful, prayerful, attentive, persistent, positive, expensive investigation has proved this to our entire satisfaction, no matter what the experience of others.

We see the red iron poured out as a liquid—we see it taken from the sand, a car wheel. We believe this scientific and mechanical result can be attained. But the ordinary man who goes thrusting his feet and hands into the liquid metal will surely be burned and scarred for his curiosity.

We cannot serve God and mammon. We cannot by relying upon echoes and shadows *perfect* manhood, or reach a *positive personality* in this life or the next. Convinced of the power of man's essence or spirit to live and work, we have learned all that is worth knowing

of this phenomenon. Farther following brings disease, epilepsy of intellect, a loss of confidence in one's self, until the man or woman who began with sense, is too apt to end in foolishness, as does the poor simpleton who hunts for that nonsensical myth known as Tom Collins, or the son of an April Fool.

In its purity, Spiritualism is beautiful. But as a whole it is an insult to common sense, intelligence, morality, decency and discipline of the mind. It has called together as votaries the odds and ends, rag tag and bob-tail of society, till respectability and long-haired cant and free love nastiness claims Spiritualism almost exclusively as its own. It makes men and women to do things they are or should be ashamed of, as when wine is in wit is out, so when a person is medium-struck he is not responsible for his foolish acts, which are almost sure to follow sooner or later. We know women once the adornment of beautiful, virtuous home and social life, who have under the direction of spirits become but wrecks and prostitutes, through free love. We know men in New York and other cities who have thrown aside their own good sense, run day after day on fool's errands as directed by spirits speaking through mediums, till now they are in poor-houses, insane asylums or in the bitter grip of poverty unknown till they gave themselves away. It will divide a family quicker than will religion or death. It fills minds with the most cruel suspicions, as wife or husband slyly slips out to consult in secret with male or female medium, to know what they should eat for dinner, or if the companion they love as life itself be virtuous or otherwise. As barnacles attach to ships so do weak minds attach themselves to the mysterious—to Spiritualism. At times there are men and women who can study, examine, investigate, believe and still continue strong and perfect in their honor, manhood and intelligence. But these are the glorious exceptions, all too few.

Investigate, but beware lest in so doing you lose yourself, and no loss is so great!

In concluding this one article we give this advice:

Beware of Spiritualism! Touch it tenderly! There is nothing good in it the Bible, religion, honor, morality and manhood do not teach. There is much that is positively bad in it, when we examine and learn how it strips, weakens and emasculates the intellect of nine out of every ten persons who explore its mysteries. Once you know the path that leads to honor, manhood, virtue and a *positive personality* for that which is true, pure and good, every hour given to Spiritualism—every dollar wasted for this purpose of seeing something you cannot understand, is time and money fooled away.

Among Spiritualists are many good persons, high in refined life and bright in the beauty of their mentality. But take the Spiritualists as a body, by and large, they make up a conglomeration of free lovers, cheap whore-mongers, fanatics, dead beats, listless hangers on, sponges both male and female, who having no minds of their own, are content to wag like the tail of a dog when the invisible power at the other end says wriggle.

The truth and beauty of Spiritualism are lost in the social and moral stink that follows its leadership. What a cart load of night soil would be to head a Sabbath-school procession, the Woodhull, as President of the Spiritual Society of the United States is to those who call themselves Spiritualists. In national convention, "the spirits" move emasculated mortals to play tag to the free love, virtue-debauching nastiness of a female whose great aim in life is to make prostitution a religion. The lives some other women are compelled to, through misfortune, Woodhull advocates as a woman's glory, and stops not in her whoring short of the pulpit and the possession of the "Tempest Tossed" ass, who, but for Free Love and Spiritualism, might to-day have a home, the love of a wife and the caresses of his children. No person, man or woman, who is virtuous, decent in morals and mentality, can associate with Spiritualists in this

country, if they endorse their own acts in making a captain of prostitutes their leader, without admitting that they are on the road to a house of assignation or of ill fame, or ready to trade wives or husbands for a time as a test of friendship! The society, element, or phenomena that runs itself into such slime, with the spirits to guide and direct, is one all who are moral, virtuous, and of good intentions will do well to shun. This Free Love doctrine is one of the spires of its belief, or it never would elect a public advocate of prostitution as its high priestess. If the spirits which direct minds of mortals to this result are heavenly, we prefer hell as more respectable. The world is all too full already of influences for evil.

The man or woman who does not know how to live, act rationally and develop the highest possible degree of truth, virtue and honor, may believe in Spiritualism as in the Bible, and be benefitted, if he or she will let it alone as soon as they learn that the soul is really immortal. But the person who has good sense, good intentions and the essence of fidelity in the soul, will be happier, stronger and more positive in all that is perfect manhood, by trusting to God, doing his duty and walking with his work, sheaves and burden, right on to heaven without spending time gawping at the circus. Not one mind in a hundred can safely tamper with the mysteries of Spiritualism. It emasculates the intellect, blinds the eyes of intelligence, fills a man with the idea that he *is nothing in and of himself*, and when he dies, unless his sense has been strong enough not to believe the tenth of what he hears through mediums, his soul will be a weak, confiding, puny thing, instead of a positive power with great capacity for enjoying and accomplishing in the future. We believe in Spiritualism and in whisky—that there is a power in each—that both are good in their places—but drink light and only at rare intervals, or you are depleted of all that is powerful, pure and manly.—*Pomeroy's New York Democrat, Aug. 25th.*

### Old Time Usages.

*Friend Herald:*—We frequently in this age when advancing the claims of the gospel and the antiquity of the same, hear remarks like the following from those who claim to be Free Thinkers or Progressionists: "O you christians want us to go back to old time usages and stay there and never improve a bit, we cannot see it in that light; this is an age of progression, and men are bound to advance in wisdom and knowledge." Now, dear friend, I deny that the christian is not a progressionist, and affirm that if he lives up to his duty, he is a greater progressionist than the one who is without God or hope in Christ Jesus. That the gospel or plan of salvation was and is the same in all ages of the world we affirm, and we cannot see that it can be otherwise; because that through the fall all mankind became on the same plane, aliens alike from God, and that what would bring one alien into the family or government of God, would bring all aliens into the same, even all of Adam's posterity from the beginning of time to the end thereof. The same Savior died for all; the same Savior saves all on the same conditions. Suppose, friend progressionist, I should say, we have got beyond the nine digits, which is the base of mathematical calculations; we have advanced so far in mathematics, there is no further use for them; this is an age of progression in wisdom and mathematical calculations, we cannot go back to that ancient old-time usage which is as old as the world. You would be apt to say we cannot dispense with those digits, for they are the foundation of the whole superstructure of mathematics, and there cannot be any calculations of whatever magnitude performed without them; they are of incalculable value to the human family. So, dear friend, we say by the principles of the gospel as enumerated in Heb. 6:1, 2, they are the foundation of the whole plan of salvation of incalculable value to the human family to bring them in the true fold of God, and in bringing about the salvation of the human family are indispensable, however much the christian

may advance in divine wisdom and understanding in the future. When a person obeys these principles, this law of adoption, he becomes a child of God, has a claim on God for instruction, for wisdom, knowledge, and understanding in the things of God, and if faithful to his duty, will progress in the same. The people of God are commanded to seek after wisdom as after hidden treasures; they are exhorted to get wisdom, and in all their getting, to get understanding; they are commanded to go on unto perfection. This signifies progression, for if we are to go on unto perfection, we are not perfect, and therefore must progress if we go on unto perfection. The word of God teaches us that when that which is perfect is come, we shall see as we are seen, and know as we are known. This being the case we shall see the author of all wisdom and knowledge as he sees us, and know Him as we are known of Him. The life of a child of God is truly one of progression, if faithful to his Father's commands. But our friend, the free thinker, says, we have no use for the Bible now, we have progressed in wisdom and knowledge beyond it. How far, friend free thinker, have you advanced in those attainments beyond the Bible? Does man's wisdom teach you anything of a future state? Oh no! We know nothing of a future state, not one among the multitude that have died has ever come back to earth to demonstrate that point! You have not then, dear friend, advanced very far ahead of the Bible, but we should rather say that you have retrograded, advanced in the wrong direction. The Bible does teach that there is a future state, and testifies that those who have died on earth have come and bore testimony that they once lived on earth. "But that testimony in the Bible does not give me any knowledge!" How do I know but that it is gotten up by priestcraft to accomplish their designs upon their fellow men. If priests of themselves asserted these things to aggrandize themselves at the expense of their fellow men, they acted very foolishly, for they told the people how they,

could prove them whether they were true or dishonest men. It is declared in the Bible that whosoever will do the things commanded within its pages, "shall know of the doctrine whether it be of God, or whether I speak of myself."

Here, friend progressionist, you have it in your power to prove for yourself, by positive knowledge, whether the doctrine of a future state, as well as every other doctrine contained in the Bible, is true or false. No deceiver would be apt to give a positive rule, whereby he might be detected in his nefarious practices. We then conclude, dear friend, that as the Bible teaches us that the christian shall advance in wisdom and knowledge in this state, and become perfect in a future state; that inasmuch as man's wisdom goes not beyond this state, that the world has not advanced in wisdom and knowledge beyond the Bible. The Bible states another thing that is true, viz: "The world, by its wisdom, knows not God;" "And this is eternal life to know thee the only true God, and Jesus Christ whom thou hast sent." We perceive by this that mankind may progress in the wisdom of this world until they know double or quadruple more than man now knows and yet they cannot know or find out God; they cannot gain that life to dwell in the presence of God and all the sanctified ones, by human wisdom. We do not for a moment wish to discourage any one from seeking and obtaining all the learning or knowledge they can, of this world. Oh no! But when we consider that, and that alone, the great desideratum or the acme of our fondest hopes, and discard the wisdom which cometh from above, which teaches us that after this short life shall have ended, we must in that great endless future live and receive from the hand of the great Disposer of all things according to our deeds done here in the body; and if we conclude to ignore all of God's commands, and seek to become a law unto ourselves, we are acting a suicidal part, shutting ourselves out from that life of glory and happiness that we might have enjoyed

by giving heed to the divine wisdom which cometh from above. From the foregoing scripture we learn that man may progress in human wisdom and knowledge until he has united all the forces of earth, air, and water, to accomplish his will; until he has reached the utmost desire of his heart, and it is only human wisdom, and relates only to this world, and will not benefit him one iota for the next world, only so far as it leads him to conceive and have faith in the existence of a Supreme intelligence, or power that rules the universe; to find out the relation he sustains to that Being, (and this he cannot do unless through the revelations of that being to man, for man being on a vastly lower plain, both as it regards intelligence and power, could not fathom the design of that Superior intelligence, and is therefore dependent on him for the knowledge respecting his design), and having found out through God's revealed word the relation he sustains to him, and the designs of the Almighty in man's creation, he then goes to work to try to fulfill what is required of him by that Supreme Being, then his human wisdom will be a benefit to him thus far. But should he acquire, as said before, all the wisdom of this world, and indulge in denying the existence, power and attributes of God, and pay no heed to that divine wisdom revealed in God's word, then his human wisdom in this respect is a great detriment to him, and will bring greater condemnation, for to whom much is given, of him much is required. We have tried to show that the christian, if faithful, is a greater progressionist than the man without a hope in Christ Jesus; how far we have succeeded let the reader judge for himself. If these pages shall set some poor soul who is standing in the position described by the free thinker, to calmly reflect and let his better judgment guide him, to investigate with an honest heart, and to conclude to seek, not only the wisdom of this world, but that which is from above and relates to the next, and to obey the commandments of his God, happy will your humble servant be; and give glory to him who doeth all things well. E.

# The Herald.

JOSEPH SMITH, - - - EDITOR.  
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., September 1, 1874.

## SUNDAY SCHOOLS.

Sunday Schools originated with Robert Raikes, something like a hundred years ago, and were at first designed to teach a class of poor children who could not attend day schools. After the education of children became more universal, the Sunday School became the especial interest of the churches for imparting religious instruction to the older children, and for secular teaching to the a, b, c children.

Quite a common interest has grown up in all the churches in relation to Sunday Schools, and at the present time, very few of them are conducted on sectarian principles; the great majority being rather interested in giving children an acquaintance with the Bible, and a sense of moral right and wrong. This is commendable.

A question is frequently asked from different quarters among the members of the Church, "Is it right for us to send our children to Sunday School, unless we have one of our own to which they can go?"

It seems to us that this question should be its own answer. Should we refuse to send our children to day school because we have not one of our own to send them to? Who will say, No. To us it would seem to be equally consistent to refuse to send children to the day schools, "because we had no schools of our own," as to refuse to send the little ones to Sunday School for the same reason; more especially, if the school be one conducted as a Union School.

The question, "Shall the Saints go to the various places of worship and listen to the preachers of the day, when there is no meeting of their own to go to?" is one of the same class of questions, and who can consistently answer, no. If we say no, upon what ground do we base our objection. We ask them to come and hear us; and say, if they refuse, that they are "bigoted" and "prejudiced." Are we "bigoted" and

"prejudiced," if we refuse to hear them.

"Ah, but we have the truth, and they ought to come to the truth," say these objectors.

True, we think so; but they also think that they have it, and we ask them to think that they have not.

Correct teaching of morals and right dealing taught by one man is as good as when taught by another; and, if we teach our children correct principles of faith and religion *at home*, they will not imbibe anything contrary to them at Sunday School, but will defend the truth there.

"Should we go to the schools ourselves?" Why not?

It would be far more consistent for us to attend the schools with our children and take a part in teaching them and others the true lessons taught in the word of God, if opportunity offers, than to stay at home and neglect the religious instruction of our children, leaving them only what they may get from the preaching and prayer-meetings, which is often above and out of the reach of any except the older children.

We sincerely believe that the Saints should assist every laudable effort for educating and refining the human race, Sunday schools being one of them.

Those who think differently are at liberty to follow the bent of their inclinations; but while they do so they ought not to denounce those who feel like aiding the cause; nor should they discourage them in their work.

The Church has in General Conference sanctioned the Sunday School work among ourselves; but have not pronounced against the same work among others; it would be an inconsistency if they did. The sanctioning the work among us is an endorsement of the principle in itself, and hence leaves all persons to judge of the schools as individuals, and according to the surroundings of each school; for this reason he who condemns the whole as a principle, judges the Church as guilty of error in endorsing it.

The law is silent upon the subject; *i. e.*, there is no specific mention of Sunday Schools; but there is a sufficiency in the Doctrine and Covenants to warrant every child and servant of God and of Christ, in

doing everything that lies in his or her power to do good, and to teach men so; to get wisdom, and seek for knowledge out of all good books; to study the scriptures and to teach them to their neighbors and their children.

A right minded Saint, man or woman, girl or boy, having the disposition and the opportunity can do the work of an evangelist in a school, Sunday or day school, by patiently teaching the word as it is, bearing the cross meekly and humbly.

There is no necessity for any strife or contention between those who favor attending the Sunday Schools and those who do not. So long as there is no contention about it, there is no wrong done either in going or staying away; but, whenever either finds fault with the other, strife is engendered, and wrong, both in saying and doing results, and the evil must lie at the door of him who originates the strife.

The Church does not propose to prescribe rules of action in such cases; study, reflection, conscience and the teaching of the Spirit to each individual member, must direct his or her action in the premises.

It is not a *doctrine* of the Church that Saints *must*, or *must not*, attend services for worship, preaching or devotional exercises, Sunday Schools and religious social gatherings, held by other churches in places and at times when no such meetings are held by the Saints themselves, but the prevailing sentiment among the best informed and most spiritual minded, is that they may so attend if they choose.

Should the Church ever decide authoritatively in General Conference upon the subject; or should the only one who has a right to do so, issue an edict deciding it, it will then be time enough to declare those who hold the opposite to that decree or decision, to be in error and transgressors.

As a fitting close to this article we quote the saying of a noted man of our own day, and deem it wonderfully applicable in the case, "Let us have peace."

BR. J. C. CLAPP has been preaching of late in Johnson County, Illinois, and reports a good field being open there for the preaching the word. He says that the fol-

lowing named persons at Tunnel Hill would be pleased to welcome a laborer: Andrew Kelley, (uncle to Br. W. H. Kelley), Squire Webb, Richard Smith and Isaac Turnbow. Tunnel Hill is on the Cairo and Vincennes Railroad, fifty miles south of Carmi.

Br. Clapp reports Br. John H. Hanson as still laboring in Kentucky, and says of him, "I wish we had a thousand John Hanson's."

THE Semi-Annual Conference will convene September 19th, 1874, at Council Bluffs, Iowa. It is expected that the Saints will gather up to this their half-yearly meeting, with the intent to bring the "peace of God" in their hearts; to enjoy that peace while they are assembled, and to carry back to their homes that peace which floweth like a river.

The clouds that are over us lose their sombre character, if looked upon through eyes that have lost their lust for the things of this world; and the heavy burden of grief is lightened materially, if the heart is content to do the will of God, and to suffer unto sanctification.

The devastation of some portions of the Western States, reaching from Minnesota to Kansas, from Nevada to the Missouri river; the destruction by fire of the pine forests and the crowded city; the sad loss of life and ruin by flood, both east and west; the overwhelming corruption in political, religious, and social circles, should warn the Saints "to be more perfect" with their God, and to keep themselves unspotted from the vices of the world.

LETTERS from brethren Wandell and Rodger, June 18th and July 2d, 1874, indicate that the missionary work is difficult, but not discouraging in that distant field. Br. Wandell says:

"In Sydney we are increasing slowly as yet. I baptized two on Tuesday last, and have an appointment to baptize two more on Sunday next."

Br. Wandell was engaged in delivering a course of lectures directed to the subject of Spiritualism. They have two public meetings on Sunday, testimony meeting on Thursday evenings, choir practice on Fri-

day evening, and on Tuesday evening a "Scripture meeting," at which the doctrines of the Church are considered. It is thought that these meetings were productive of good.

Br. Rodger was laboring at Waratah, some miles from Sydney.

BR. O. E. CLEVELAND, who for some years was connected with "Brigham & Co.," and who after a thorough examination of the "Books" for himself, had his faith "shaken from centre to circumference," in the authority, doctrine and rule in Utah, until there was, as it were, "not left one stone standing upon another," has written to us from near Staunton, Virginia, under date of August 9th, 1874, expressive of his confidence of the truthfulness of the claims of the Reorganization, and of his continued faith in the truth of the Book of Mormon and Doctrine and Covenants. He writes there are several around him dissatisfied with their present condition. They are done with B. Y.; are persuaded of the truth of the Latter Day Work, as first taught; they are seeking for more light, and are looking toward the Reorganization to find it. May they not seek in vain.

Br. Cleveland concludes, "I believe there is nothing that I know of at present that prevents me from uniting with them, [the Church], on the first opportunity."

May some Elder be directed thitherward to minister the word and ordinances to those hungering after righteousness, that they may receive light and the comfort of the Spirit.

BR. DAVID D. WILLIAMS, writing from Nyesville, Park County, Indiana, July 5th, stated, that although business was temporarily suspended there, they put their trust in the great Disposer of events. And that although Satan had tried to separate the Branch, they had maintained their integrity, kept the faith, and were as one body, trying to love and serve God acceptably.

They had received promise through the Spirit that if they continued faithful, their numbers should be increased. They were rejoicing in that they had obtained the promise.

A singing school and prayer-meeting had been established in the Branch; and in connection with the friends of that place, they had organized a Union Sabbath School, with Br. David D. Williams as Superintendent. Steps were also being taken to erect an edifice in which to hold Sabbath School and divine service—house to be free to all.

Persons wishing to communicate with that Branch, can do so by addressing Mr. Thomas R. G. Williams, President of the same.

THERE is a call for a convention to be held at Niagara Falls, September 9th, 1874, the object of which is to consider the subject of preventing the killing of game and fish out of season.

It would seem that the American people ought to have common sense enough to refrain from killing animals during the season when they are engaged in rearing their young, without requiring legislative interference. However the "variation of moral motive," according to Prof. Swing, may justify employing the fear of punishment to restrain those who are not moved upon by other motive to do right.

WE are pleased to acknowledge a kind letter from Br. Phineas Cadwell, containing a "complimentary" to the Iowa State Fair, to be held at Keokuk, Iowa, September 21st to 25th. Thanks.

We learn by note from Br. Robert Warnock, that Br. Gurley and he would leave Council Bluffs, on their way west on Monday, the 17th of August. They proposed stopping at Wahsatch. Those wishing to correspond with them should address them care of Henry Hershey, Salt Lake City, Utah.

Br. John L. Jones desires some one to come to Beacon, Mahaska County, Iowa, and preach for them in English. Brethren, respond to the call, you who can.

Letters received from Br. Joseph F. McDowell and sister S. C. Hervey, Kirtland Ohio, would indicate that there was still a kindly remembrance of the old fire in and about Kirtland. Br. McDowell writes as if he thought there might be some there

and in the vicinity who would, if time and opportunity served, listen to the shepherd's voice, and possibly obey. Sister Hervey writes quite feelingly of her hopes in Christ.

From Fairhaven, Massachusetts, August 5th, 1874, Br. Jesse W. Nichols informs us that he is still lifting the warning voice, and that when refused a hearing in one place, he always finds open doors in others. A measure of the Spirit is being enjoyed; had some accessions to the Church, with prospects of more soon.

Br. James Hunter Braidwood, Illinois, reports August 10th, a severe storm at Wilmington, Braidwood and other places adjacent. Wind blew very hard, rain and hail fell heavily, the storm lasting some six or seven hours.

Br. H. Crump has our thanks for several copies of *Public Opinion*. They are acceptable.

It is always permissible to "fight fire with fire," and for this reason we publish an article from Pomeroy's *Democrat*, entitled, "Spiritualism Pronounced Upon," to which we call attention.

Our reason for publishing this article is this:—The editor of the *Democrat* has the reputation of being a "Free Thinker;" one, who has so far, been willing to think, and after thinking, to speak; besides, he is one whose opinion it is perfectly legitimate to quote against those making the strongest claims for Spiritualism, as he is not a churchman, and was at one time said to be a Spiritualist, and has expressed as much horror towards religious fanaticism and priestly malfeasance as have they; it is not a voice from the pulpit, nor the rostrum, but from the arena of the world's fiercest conflicts. Spiritists can have no reason to cry against him, "He is a religious fanatic, a bigoted priest."

THE following is the substance of the posters used by Brn. J. T. Davies and Robert Evans, in the ministry in Wales. For further news read Br. Davies' letter:

"Y Gwir Saint. Ad-rheoleiddiad o Eglwys Iesu Grist, Saint Y Dyddiau Diwed-daf. Cyfarfod cyhoeddus. Pregethir gan yr Henuriad, John T. Davies and Robert

Evans, yn Neuaddy Railway Inn, Merthyr, Gorphenhaf 26th, 1874, A.M. 11, 2, a 6, bob Sul Ynolynol. Ein safle yw: 1. Dysgu ac amddiffyn Cristionogaeth, fel ei danghosir yn Ngair Duw, yn ei holl agweddau. 2. Gwrthod yn bendant gyfeillornadau B. Young, megys,—Y mudiad i Utah y Pechod o Amlwreigaeth, a phentwr o bethau cyffelyb. 3. Y Gwir yn erbyn pob Gau. 4. Adnabod Duw yw bywyd tragwyddol, &c., Ioan xvii. 3. 3. Gwahoddir pawb i ymresymu yn gyfrinachol, neu yn gyhoeddus, ac i wrandw drostynt ei hunain. Argraffwyd gan T. Howells, Aberaman."

## Correspondence.

ATCHISON, Kansas,

August 10th, 1874.

Br. M. B. Oliver:—I arrived here last week via Decatur County, Iowa. My visit to the Lamon Branch was indeed a very pleasant one, and with feelings of joy did I again clasp hands with dear Saints among whom I had sojourned in Michigan, Wisconsin and Illinois; those made near to me by association in the days when with trembling and yet with eager feet we crossed the portal and sought the path that leads to life eternal; those also who had been under my charge and seemed almost like mine own; those also unknown before who with the others united in making my stay one of almost unalloyed pleasure. What genuine greetings and hospitality characterizes the true Saint. Their conspiracy to do me all the good they could was successful, and when I left I felt greatly benefitted physically and spiritually, for the Spirit of the Lord is enjoyed there to a good degree. Being invited I essayed to preach the word on the two Sabbaths I was there, but only partially satisfied myself.

As to "the situation," I was well pleased with it; in fact, not being over sanguine by nature, I had left a margin that if there was any disappointment it should be on the right side, and though I do not say that it is finer than many others, or that success and prosperity must be the result, yet I was taken by surprise in finding the location such a beautiful one, and lacking that extreme roughness of surface I expected to find and did find in other parts of the County, and during seventy miles ride across the country in Missouri. The great lack is running water, but that is not an uncommon thing in any State, and in these times of almost universal drouth, few portions any where are blessed with living water. More wells and deeper are the only resource.

I find that the Order of Enoch, and the Saints together, own from eight to ten thousand acres of land in that part. The

gathering of the oat harvest and the fields of corn stretching away in the distance, with houses scattered here and there, made a pleasant scene of active thrift where so short a time ago was a rolling, almost boundless prairie. Now and then there is a margin of woodland along the ravines, an acceptable phase in nature to the vision of those who, like myself, and the writer of "Thanatopsis," loves to hold communion with her varied forms. And indeed the woodlands, said to be God's first temples, seem filled with his unseen presence, and they seem to speak of the Creator in a silent, yet eloquent and sublime language, in which they have often spoken peace and rest to me.

It is to be regretted that occasionally among our people subjects are discussed and assertions made which sadden some hearts and darken some minds, for a time at least, although the matter may have little more bearing on the truth of God's Latter Day Work or its ultimate triumph, than to discuss whether the fig-tree our Lord cursed was a real tree or an imaginary one, but which the adversary uses to nearly or quite destroy some untried souls, for he is as glad of such differences as of any, and laughs gleefully to see how he can handle people and create trouble. It would seem far better to mutually drop such matters and to cease entirely to talk about them; for whether better or worse they cannot be changed now; nor can they affect the standing or salvation of the "choice seer" whom God blessed to bring forth his work, those who seem to find consolation and sweet morsels of food in a bad view of the case, to the contrary notwithstanding. Jealousy of another's fame will never build one up safely. The statement of the angel was that the martyr's name should be had among one class "*in honor*" and "*for good*," while with the other it should be "*in reproach*." This is as true in the Church as out of it, and it is easy to tell what spirit one is of in controversy about it; and though every man may be firm in his convictions, (till he sees cause for change), yet no good comes from either side stirring it up. Actual, personal knowledge is had by few, even by few who claim much. The world, the enemies of the work, have tried their best at proof and failed, and have fallen back on hearsay and conjecture; and if they failed, who shall succeed? Or who wishes to unite their forces with them and try a tilt in the field against the well being of the work.

As for the Order, I certainly think that God designs it to succeed; and if it is to be carried on in righteousness, and all things done truly in the name of the Lord, it will certainly come under the head of the revelation that commands the people of the Lord to gather together in the regions

around about. I build no castles in the air, and know that nothing can succeed without God's blessing, or by any wrong course, and therefore pray that all such movements, now existing, and yet to come, will be by the consent and favor of the Lord.

Br. Dennis brought me twenty miles to Allendale, Missouri, where I preached two nights to fair sized congregations, and was entertained by the Saints. Then forty-five miles by hack through Sweet Home to Maryville, and by rail here, three hours too late to see my brother, whom I came to see, but who had gone to Denver on business with another brother living there. I was quite disappointed, for our ways have been so different that years elapse between greetings, there being still another here whom I had not seen for over twelve years, and another who has been traveling in Europe for several years. The household of faith is the only one I have any claims upon really, except for the present time being.

The Saints here are well and received me as one of them. I preached thrice yesterday, and expect to speak out at the Good Intent Branch two or three evenings this week. I thought the drouth and heat bad enough with us, but out here it is terrible in the extreme. Mercury 110 and 111 above zero in the shade outside, and 102 in my room. Drouth and dust everywhere, and the voice of the prophets is not void, but are being most fearfully fulfilled. Drouth and chintz bugs were great evils, but now the hungry hopper is a terror in the land. For hundreds of miles the corn, vegetables and fruit and forest trees have been denuded of everything eatable, and we are expecting a cloud of them in our western sky at this place any day. Whole counties will not yield a bushel of corn, peaches, apples, cabbage, the fragrant onion, and odorous tansy alike fall a prey to the destroyer. They cannot crack the walnuts, and so they stand out bare and alone on the limbs. Thus you see Kansas is altogether getting her share in the distress of nations and perplexity. The exodus of people from the West has already commenced to some degree it is said.

With esteem and best wishes to all, I remain your brother in the gospel,

HENRY A. STEBBINS.

KEWANEE, Ill.,

August 12th, 1874.

*Dear Herald:*—Since my arrival from England, most of my time has been spent at home, doing the necessary fixing up consequent on a two years' absence from home; and while doing so, have given what help I could by way of preaching for the good of the cause at this place. A change of presidency has lately taken place in the

Kewanee Branch, and Br. Holt again accepts the cares and responsibilities of the position. Besides the pleasant visit, of a week's duration, that I had with the Plano Saints, since my return, I have also visited Henderson Grove Branch, and preached once there; then through the kindness of Br. C. N. Brown, I was enabled to get to Viola, to attend the two days' meeting that came off there on Saturday and Sunday last. The brethren who had care of the meeting, John Terry and David Holmes, did the best they could to make it a success; their efforts being nobly seconded by brothers Cadman and Reynolds, and their wives who did their best to make the visiting brethren and sisters comfortable. We tried to add our mite to help things along. The meetings were well attended, and good order prevailed; two gave in their names and were baptized on Sunday, and the general impression seemed to be that the cause has received some help from this effort. Kewanee, Henderson Grove, Millersburg and Buffalo Prairie were all represented at Viola, and all returned home, (we believe), rejoicing in their holy religion. The two days' meeting for Kewanee comes off on Saturday and Sunday next, at which we expect to assist.

I anticipate moving again soon, to labor for the Master's cause, in conformity with the understanding arrived at while at Plano, for I realize that "Satan finds some mischief still for idle hands to do," (and tongues also, I presume), so believing the path of duty to be the only path of safety, I intend, by the measure of grace given me, to work for the Master's cause. More anon. Love to all in the office. Yours for the cause of truth, JOHN S. PATTERSON.

WOODBINE, Harrison Co., Iowa,  
August 12th, 1874.

*Br. Joseph Smith.*—All summer I have been struggling against the power of disease, but, through God's mercy, I have been enabled to make an effort, at least, for the progress of his work. In this effort I have enjoyed a degree of peace which I could not otherwise expect.

I find it somewhat difficult, at times, to exercise that resignation that is needful, amidst an urgent demand and many requests for my labors. I have recently been compelled to quit the field, and am now at home waiting, as patiently as possible, the time when I shall be able to resume my post.

July 25th and 26th found me at Magnolia, helping the good brethren there to conduct a two days' meeting. The previous labors of other brethren, in connection with our mite, seems to have produced fruit in our county capital, and on Sunday it was my precious privilege to baptize

eight souls in the turbid waters of the "Willow;" and, although it washed not away "the filth of the flesh," I cannot entertain a doubt but what those who were buried in the water had the assurance of having answered "a good conscience towards God," by obeying the immutable command, "Repent, every one of you, and be baptized in the name of Jesus Christ for the remission of sins."

The Saints in Magnolia have nearly completed their house of worship, and within its walls were held our meetings.

Yours in the gospel of peace,

JOSEPH R. LAMBERT.

398, Cardiff Road,  
ABERAMMAN, Wales.

July 27th, 1874.

*Br. Joseph.*—Yours of the tenth instant was received yesterday morning. Since I wrote to you last I have traveled considerable through the Branches, preaching all I could in doors and out doors also. I am happy to say that the state and condition of the Church is fully as good as when I left; that which was built when I was here before has stood the test well, and gives the Church here a favorable feature; although I have no foundation to a belief of a great ingathering at a very early date, yet there are several here and there that are likely to come in—the work is taking root gradually, as you have seen it in that country. The people can see two sects of Latter Day Saints, but the comprehension of the difference is very limited, and must be dealt with by a wise and steady effort. We have done nothing as yet in way of the printed word; but I am strongly impressed that way all the time, and we shall attempt some move soon. If we could only bring out in the course of the next twelve months a good substantial series of tracts and other printed matter, I feel that it would be a standing aid for the Welsh nation for years to come, both in this country and in America, to comprehend our claims. I am thankful for the mention you made in the *Herald* of the matter, and if the Lord will open up our way you shall hear more of it. I am thankful to God for the presence of Br. Robert Evans in the field; he is alive in the work, and is a very able minister to represent the Church, and also well qualified to help in any work of publication—is fast winning the confidence of the people. Yesterday we opened a hall for constant preaching at Merthyr Tydfil, where the work used to be strongest in Wales, but of late years has run down to nothing. The Spirit seems to prompt our effort to re-establish the work there.

We will appoint an agent here as you direct. My health is good—kind regards to all. Your brother, &c.,

JOHN T. DAVIES.

KNOXVILLE, Ray Co., Mo.,  
August 12th, 1874.

*Br. Joseph.*—I held a debate with a Disciple minister last month; it lasted two days, four hours each day. First proposition:—Resolved that wherever the true Church of Jesus Christ exists, there must be in it Apostles and Prophets. Second—That the imposition of hands is an ordinance in the Church of Christ, for the reception of the Holy Ghost. The debate was held at Crenshaw School House, right amongst his own flock, and has been the means of opening a new place for preaching in that vicinity. That you may have an idea how it terminated, I will insert the sayings of some of the hearers, "The Mormon skinned him to-day and is going to salt him to-morrow;" "The Mormon has all the argument, he has good ideas if he is a Mormon." Some of his own friends say I had the best of it. It has created quite a stir with the people. Many are investigating the doctrine we preach, and I think ere long there will be a large ingathering here. May God work in the minds of the people, is my prayer. I try to preach in my weak way nearly every Sunday, and have for the last two years. I feel determined in the work. Our little Branch is in fair order, the members are united and at work. Elder J. D. Craven is alive in the work, he is self-denying, and is trying to keep the District in order. Pray for us.

J. B. BELCHER.

OSKOSH, Wisconsin,  
August 9th, 1874.

*Editors of the Herald.*—As I have not seen any published report of our June Conference, I have come to the conclusion that our District Clerk is remiss in his duty; I will try and give you an account of our condition as a District. We met in Conference according to appointment; there were present two of the Seventy and four Elders. The Elders, with the exception of two, are trying to discharge their duty as circumstances will permit. The Wolf River Branch remains about the same in regard to its spiritual condition. It numbers about seventy members, Br. Watson is President. The Saints there have built them a meeting-house where they now hold their meetings. The Branch at Winneconne is very small, only three members remaining; they are true and faithful; the other members have moved to the Wolf River Branch. We have no Branch here at Oshkosh, though we have six members, four of whom belong to the Wolf River Branch; but we hold meetings every Sabbath, and prayer-meetings on Friday evenings. I visited Winneconne three weeks ago, preached two discourses in a public hall, congregations small; but I had great

liberty at each meeting. In the afternoon the Baptist minister was present. After the discourse liberty was given for remarks, but none were made. The Saints enjoyed the meeting.

Our next Conference will be held at Black Creek, Wolf River Branch, on the 19th and 20th of September, 1874. Ever desiring the prosperity of the cause of God, I remain as ever, your brother in the covenant of the gospel,

W. S. MONTGOMERY.

MAGNOLIA, Iowa,  
Aug. 6th, 1874.

*Br. Joseph Smith.*—I have just returned from a business tour to Keokuk, where I spent some four weeks very pleasantly with friends and brethren.

July 18th, by invitation of Br. J. Lake, I accompanied him to Rock Creek, Hancock County, Illinois, where we found brethren who are brethren indeed. On our way called at Nauvoo and Montrose, had a short and pleasant visit with your aged mother as well as with others, both at Nauvoo and Montrose. The next Saturday and Sunday I accompanied Br. Lake into Hancock County, Illinois, again, to attend a two days' meeting some six miles east of Keokuk, had a good time, the Spirit of the Lord was in our midst; returned again to Keokuk.

Well here I am at home again, and thanks be to God for what he has done for us of late. Our two days' meeting convened at Magnolia, on the 25th and 26th ult. Br. Joseph Lambert was present; I understand he did most of the preaching, and led eight dear ones into the waters of baptism. Our Branch now numbers some forty-eight. The meeting was held in our church, we hope to have it dedicated next fall. Please make it in your way to be present. Your brother in Christ,

P. CADWELL.

PLEASANT RIDGE, Perry Co., Ind.,  
August 5th, 1874.

*Br. Joseph.*—I came to this place on the 11th of July, since which time I have been busily engaged in preaching the word in four different places in this County, viz, Derby, Gleeson's School House, Cassel's School House and the Goatly School House. Have held some twelve meetings, and replied to three discourses that were delivered against the work by a Disciple minister, by the name of Ira Scott. The replies were very satisfactory to the people generally, so far as we have heard. The Disciple, Methodist and Baptist ministry have united to oppose the work; but they stand so far away, the force of their "wadding" is pretty well spent before it reaches the "mark;" so there is not a great deal effect-

ed by their efforts. Some, in consideration of the past antipathy existing between these men, think that their present united condition is equal to a "miracle," and that the "sign seekers" ought to be satisfied, if they would properly consider the matter, with all the surrounding circumstances; But in the midst of all the contending elements, four persons have been baptized into the fold of Christ at this place, making nine in all that have been added to the Branch since the first of June. Many are seriously investigating in this vicinity; some are very favorably inclined, and will surely take hold of the work.

I hope some of the older brethren will come this way soon, in order to set the Branch in proper working order, or more properly speaking, give the work a more substantial foothold. May the Lord still roll on the good work, until the kingdoms of this world shall have become the kingdoms of our God and his Christ. Pray for us that we may still persevere and endure. Yours in the one hope, C. SCOTT.

JACKSONVILLE, Osage Co., Kan.,  
August 5th, 1874.

*Br. Joseph Smith:*—The Quarterly Conference for this District has just closed. We had a good time. I am happy to say that great unanimity of feeling prevailed during the entire session. Not a word of dissension.

Br. James Caffal's visit here was short, but effective; for since his visit to this District the work has been looking somewhat upward. May the Lord remember this part of his vineyard. Please state through the *Herald* that my address is Jacksonville, Osage County, Kansas, where I have purchased a comfortable little home, for which we feel very grateful. Love to all in the office. Praying for the prosperity of Zion, I am yours respectfully, D. H. BAYS.

PRINCEVILLE, Ill.,  
Aug. 7th, 1874.

*Br. Joseph:*—I thought I would try and pen a few thoughts to you as they occur to me, in regard to the state and standing of our little Branch in this place. I can truly say, we a little band, (though few in number), of the followers of the meek and lowly Jesus are greatly blessed. Br. John D. Jones, of Kewanee, preached to us for two Sundays past; a worthy brother he is. I feel that we have been greatly strengthened and encouraged by his good instructions. Last Sunday we had a good time. The Spirit was manifest in the gift of prophecy, speaking words of cheering comfort, and exhorting us to be more faithful in putting our trust and confidence more in him who is the giver of all good gifts. O what joy it brings to our souls to know and realize

that God accepts us as his children. Since our meeting last Sunday I have been trying to keep the good Spirit with me, which I know to be our duty, and I realize that I have been blest by so doing. I feel that I can say of a truth, that God is a God of mercy, a God of love. It is now nearly six years since I embraced the gospel of our Lord and Savior, and I can truly say that I have the first time yet to regret it. The only thing I have to regret, is that I have not been more faithful in keeping the commandments of God. That the Spirit of God may ever be with his people to guide them into all truth, is the prayer of your unworthy sister in Christ,

AMANDA BRONSON.

MINGO, Washington Co., Pa.,  
July 27th, 1874.

*Br. Joseph:*—I have just returned from a short tour. July 4th, left home, went to Church Hill, Trumbull County, Ohio, and on the 6th and 7th met with the Saints in Conference, and for the first time met Br. Lanphear; we had a pleasant time together. I remained two weeks with the brethren; preached as often as I could at Church Hill and Sodom School House. At the last named place I baptized one. The Saints in this place are trying to live their religion, and God is blessing them; they have a good Sabbath School, and the brethren and sisters are in earnest in the work.

July 20th, went to New Springfield, Mahoning County, and met with Br. Lanphear again. We labored together for a short time, the congregation was small, owing to the busy season of the year. I remained a week after Br. Lanphear left, preached a few times and baptized one. Sunday, 26th, preached in Pittsburgh. The Branch in this place is in a good condition; the Lord is blessing the labors of the brethren with his Spirit. I purpose to start in a few days for Belmont County, Ohio. I remain your brother in Christ, JAMES BROWN.

PLEASANTON, Iowa,  
August, 1874.

*Br. Joseph:*—I thought that perhaps a few lines from the Decatur District might be of interest to the readers of the *Herald*. The work is slowly but surely gaining ground here; there are some additions being made to the Church, by letters and also by baptism; more calls for preaching than we have time to respond to. Br. Z. H. Gurley left on the 20th, for Utah; he preached on the Sabbath before he left, on the Sabbath question, giving his reasons for not keeping the seventh day, and his reasons for keeping the first. His arguments were very forcible, and were supported by Scriptural proofs, to the satisfaction of a large portion of the audience; he was answered,

or rather there was an attempt made, by the reverends Colwell and Emmerson, Seventh Day Adventists, to answer his arguments; but,—well those that were there, and not of our faith, say that it was a miserable failure. The effort of Br. Gurley was to their minds, unanswerable. We shall continue meetings in that neighborhood, and may God bless the feeble effort.

Yours for the gospel,  
A. W. MOFFET.

INDEPENDENCE, Mo.,  
July 28th, 1874.

*Br. Joseph:*—I will write you a few lines to let you know of our whereabouts. Our getting along is slow. We have to stop at times to know whether we are in the right road or not, and so we are trying to struggle through. We are strong in the hope of our salvation, although we have not much encouragement. The number of the little Branch has not increased yet; we expect an increase of one, and are likely to lose one; the rest are strong in the faith. There are some that would have joined us, if an Elder had come around; and others would be with us if we had an Elder that could preach by the Spirit. Yours in the gospel,  
HENRY ETZENHOUSER.

DES MOINES, Iowa,  
August 16th, 1874.

*Br. Joseph Smith:*—It has been on my mind for a few days to write you a few lines to let you know something about my labors, as I was appointed by the last General Conference, held at Plano, to labor here. Since that time my labors have been mostly in this place, and round about in the surrounding country. I have been greatly blessed from time to time, with the blessings of heaven above. The Saints have been blessed also, with a continual testimony of the Spirit, when assembled for the purpose of worshipping God. I have had the pleasure of baptizing one lately, of whom the Spirit bore record; I confirmed him at the water side. I have been hard at work in the harvest field this summer, but always preached on Sundays to the Saints, and to the world. Five have been added to the Church since I began my labors in this part of the country. And I have had many calls for preaching elsewhere, that I have not been able to fill. Last Sunday I preached here, and a Rigdonite was at the meeting; after preaching, he wanted to talk on the keys of the Church; he said that Rigdon had the keys. I told him that it was not Rigdon to have this power and blessing, to have the keys; but that it remained in the seed of Joseph, and he said that I could not prove that. I then asked him if he believed that old Joseph was a prophet of God; he said that he was. Then I read to him

Isaiah 59:21. I know that the gospel we preach is the power of God unto salvation, and that the gospel came to us not in word only, but in power and in much assurance, and in the Holy Ghost. This is my testimony to all the world and among all people, and that there is no salvation in any other way.  
N. STAMM.

No. 2, Bridge Street,  
WALSAL, England,  
July 5th, 1874.

*Br. Joseph:*—I feel it my duty to write to you, knowing for myself that you are the prophet of the Lord; and I pray God to bless you with great wisdom, knowledge and understanding, that you may ever have power to stand; and after having done all your duty, to stand complete in Christ. I desire to speak to the Church through the *Herald*, concerning the ordinance of the Lord's supper. I have read different books upon different subjects, but I never read any book that afforded me more comfort and delight than the Holy Scriptures. I do love the reading of God's word, and I feel quite sure there is not any part of that word that is more dear to the Saints than the record of our dear Master's last supper. "With desire I have desired to eat this passover with you before I suffer," were the precious words that proceeded out of his mouth. Dear Saints, think of the depth of love that constrained him to institute an ordinance at so great a sacrifice and so rich in its provision, if obeyed from the heart, by which we can become one with our dear Lord. Brethren and sisters, I think it is a good time to tell our troubles and our joys, when our hearts are abounding with love, it is then we can feel the most for each other; it is then we can help our fellow pilgrims; it is then we become one in the Lord, having his love shed abroad in our hearts by the Holy Ghost which he giveth us. Let us think about it, and see if we cannot realize the necessity of meeting together oftener in the observance of this sacred ordinance. It is here we get our meat and our drink, for saith our blessed Lord, "My flesh is meat indeed, and my blood is drink indeed." It is here we can "weep with those that weep," and "rejoice with those that do rejoice;" and look forward to the time when we shall, if faithful to the end, drink it with our Savior at his marriage supper in our Father's kingdom. It is here we can build each other up in the most holy faith. The excuse I hear for not obeying this commandment often sounds to me unsavory; it is this, "I don't feel ready." Oh, awful thought, *not ready!*

Dear Saints, if we should be called by sudden death, are we ready? O! solemn

warning, "Be ye also ready." Let us be up and doing, and bear our testimony to the truth of God's word, and Jesus Christ his Son; and also bring our offering unto the Lord, as he has prospered us through the week; for we that fear and love God, should "speak often one to another," and the Lord God of Israel will hearken and bless us; and if we continue to the end, faithfully doing his commandments, we shall be his when he cometh to gather up his jewels; and then shall we discern between those that have kept his commandments, and those that have not. Then let us see to it, that we have on the wedding garment, ready, waiting for our Lord. My heart's desire and prayer to God is, that Zion may speedily be redeemed, and that "righteousness may cover the earth as the waters cover the sea." From your sister, in hope of the redemption of Zion.

MARY DAVIES.

## Conferences.

### Galland's Grove District.

The above Conference was held in the Saints' Meeting House, Deloit, Iowa, June 13, 14, 1874. Br. John A. McIntosh, president, and John Pett, secretary.

*Branch Reports.*—Salem: Total membership 44.

Mason's Grove: Numerical strength 49.

Galland's Grove: Numerical strength 140.

Harlan: Numerical strength 18.

*Elders' Reports.*—John A. McIntosh, by reason of sickness, had done but little since our last Conference. Had not been able to fill the numerous calls for preaching.

Thomas Dobson had been about three-fourths of his time in the ministry since our last Conference; congregations not large, but attentive; had baptized one.

Robert Montgomery had preached all he could in his immediate neighborhood.

Heman C. Smith had preached in Calhoun and Green counties since last Conference; was blest in his ministrations, and had done all he could for the advancement of the cause.

Eli Clothier, since he last reported, had extended his labors over considerable territory.

John Rounds had not been able to fill the Mission appointed him, on account of sickness in his family, but had preached in Monona county, and about ten times in Downville, and almost every Sabbath in his immediate neighborhood.

*Afternoon Session.*—Brn. Joseph Lambert and Eber Benedict being present, were invited to take part in the deliberations.

*Elders' Reports Continued.*—Br. Thomas Nutt had labored according to the best of

his ability whenever and wherever opportunity offered.

Br. Joseph Lambert had labored in the District, in connection with Br. Thos. Dobson, in Cherokee county and at Ida Grove; had been blest in his labors, and had a great desire to do all he could for the good of the cause.

Br. Henry Halliday had labored in the Branch over which he presided, and was encouraged to go on.

Br. Eber Benedict had labored in different parts of the District, been blest, and intended doing all the good he could.

Br. John Pett reported his labors in the District.

Br. Sylvester Goff was voted a license as Priest, and Br. Nathan Hays as Teacher.

*Evening Session.*—After the usual exercises, by request of the President and others of the Boyer Valley Branch, a committee was appointed, consisting of Brn. Frank Reynolds, Thomas Nutt and Henry Halliday, to investigate difficulties that had arisen in that Branch.

By request of the North Coon Branch, a committee was appointed, consisting of Eli Clothier, John Hawley and Jonas B. Chaburn, to investigate difficulties in that Branch.

Br. B. F. Wicks presented a difficulty that had arisen in the Mason's Grove Branch. After much discussion, no positive conclusions were arrived at. Br. Wicks expressed himself as not satisfied, and said he knew of no law that would warrant him in calling a Court of Elders to try any case, but he had gone according to precedent. He had called a Court of Elders, the case was submitted to them, the party was found guilty, the decision of the Court was laid before the Branch for their action, the Branch had failed to act upon it, the party had gone unpunished, and himself was powerless to do anything further in the matter.

Br. Heman C. Smith was appointed to labor in Calhoun, Green and Sac counties;

The following motions were then adopted:

That all the Elders labor as zealously as they can.

That Br. John A. McIntosh be sustained as President of the District during the next three months.

That we sustain the First Presidency and all the authorities of the Church in righteousness.

A series of two-days' meetings were appointed.

*Sunday Morning, June 14.*—After the opening exercises, a proposition was made by Br. John A. McIntosh (it being agreeable to the mind of the Spirit) to ordain Br. Thos. Chaburn to the office of Elder.

Other brethren testified to the Spirit pointing to an ordination in that direction. On

motion, it was referred to the Harlan Branch for their approval.

Br. Joseph Lambert then addressed the congregation, from the text, "The law of the Lord is perfect, converting the soul."

Br. Thomas Nutt addressed the congregation in the afternoon, from the text, "And again this gospel of the kingdom shall be preached in all the world, for a witness unto all nations." The congregations were large and attentive, much of the Spirit was enjoyed, and much profitable instruction given.

After the afternoon discourse, the case that Br. Wicks presented yesterday was then brought before the Conference, and a motion made to appoint a committee to investigate the case. The motion was withdrawn, and the following adopted:

That the Branch reconsider the case.

The evening was spent in prayer and testimony meeting; after which, Conference adjourned to meet at Galland's Grove; on Saturday and Sunday, the 17th and 18th of October, 1874.

### Fremont District.

The above Conference convened at College Hill School House, Fremont Co., Iowa, Aug. 1, 1874, at 1 o'clock P.M. Br. Wm. Redfield in the chair, and Wm. Leeka, clerk.

*Branch Reports.*—Plum Creek: 90 members; 1 died.

Farm Creek: 33 members; 1 received by letter, 3 baptized, and 1 child blessed.

Fremont: 84 members; 3 baptized, 1 died, and 1 child blessed.

Glenwood: 24 members; 1 excommunicated.

Mill Creek: 24 members.

Elm Creek: 16 members: 1 received by vote.

Liberty: 14 members.

Nebraska City: 48 members; 1 died.

No report from Nemaha, Nephi and Union.

*Elders' Reports.*—J. R. Badham had preached in various places and baptized two.

G. E. Deuel had preached in several places in Nebraska, baptized six, and blessed several children; organized one Branch, called the Palmyra Branch.

A. T. Mortimore had preached some at Locust Grove.

Jas. Roberts had failed to get a place to preach at Wabansa; had preached some in other places, and acted some in the capacity of Teacher in his Branch.

E. L. Kelly had preached every Sabbath, except two, since last Conference, somewhere in the District.

E. C. Brand had preached but little, as he had been trying to arrange his business so he could spend his whole time in the field, after the Semi-Annual Conference.

S. S. Wilcox had been on a tour east, had

preached several times, and baptized one.

W. Baldwin had labored some in his own Branch, and some at Elm Creek.

President Wm. Redfield reported: Had visited the various Branches and Saints in the District; found a general good feeling in most places, and a great desire to hear preaching; found some inactivity, but nothing discouraging; assisted Br. G. E. Deuel in organizing a Branch at Palmyra, Neb., and preached several times at Hamburg and vicinity.

Br. Redfield was sustained as President of the District.

E. F. Hyde had preached several times near Weeping Water, Neb., and found the people desirous to hear the word.

Resolved that when this Conference adjourns, it does so to meet at Nebraska City, on the first Saturday and Sunday in November, at one o'clock P.M.

On motion, a meeting was appointed for 10:30 A.M., on Sunday, 2nd, for preaching by E. L. Kelley.

Resolved that we sustain all the spiritual authorities of the Church in righteousness.

Bishop's Agent reported eleven dollars in his hands as freewill offerings; and, on motion, was requested to keep said amount in his hands for the benefit of the District.

On motion, Br. G. E. Deuel was sustained in his former mission to Nebraska.

On motion, J. J. Kaster was released from his labors with J. R. Badham, and Br. J. R. Badham requested to labor when and wherever he may see fit, according to his circumstances; and that he visit Locust Grove in connection with Br. Wood.

Resolved that all Elders not assigned missions, be requested to labor to the extent of their ability, and report to the next Conference.

That a two-days' meeting be held in the Liberty Branch on the first Saturday and Sunday in October, under the charge of Br. James Roberts.

That Br. Wm. Redfield be requested to represent this District at the Semi-Annual Conference in September.

That we sustain all the spiritual authorities of the Church in righteousness.

That the spiritual conditions of Branches be omitted in Branch reports.

*Sunday, Aug. 2nd, 8 A.M.*—Saints met in prayer meeting. Many good things were spoken, that gave evidence of the true sympathy that existed in the hearts of Saints.

Br. E. L. Kelly took the stand at 10:30 A.M., and preached from Isa. 28: 16, 17, with good liberty, to a large and attentive congregation, in a manner that reflected honor upon the cause of truth.

Br. James Caffall addressed the Saints at one o'clock P.M., on the subject of the temporal duties of the Saints, (he read from Malachi 3rd chap., Sec. 104 par. 44, and

Sec. 46 par. 1 of B. C.), and also of the official duties of the Spiritual Authorities. His remarks were quite lengthy and full of instruction.

*Evening Session, 7:30.*—The Saints met for prayer meeting, in which all seemed to enjoy the spirit of peace.

Officials present: Apostle 1, High Priests 2, Seventy 1, Elders 15, Priests 3, Teachers 3.

On motion, Conference adjourned to meet at Nebraska City, on Saturday, the 7th of November 1874.

### Malad Sub-District.

This Conference convened at Malad City, at 2 P.M., June 27, 1874. H. Bake, pres., John Nichols, clerk *pro tem*.

After a few remarks by the President on the duties of the Saints, a season was devoted to prayer and testimony.

*Reports of Elders.*—Elders Lewis, Richards, Thomas, Nichols, Metcalf and Bake, and Priest Bradshaw reported. All had done the best they could under the circumstances.

*Branch Reports.*—Providence; 26 members; 2 baptized, 1 died. Branch in good condition.

Malad: 25 members; 2 children blessed. Branch in good standing.

Resolved that we sustain Joseph Smith, W. W. Blair and D. H. Smith as the First Presidency of the Church, and all the spiritual authorities in righteousness.

That we sustain Z. H. Gurley as President of the Utah Mission.

That we sustain H. Bake as President of the Malad Sub-District.

That a committee of three, viz., H. Bake, A. Metcalf and R. Thomas, be appointed to investigate all matters brought before this Conference.

The committee in the case of Br. Evans, made the following report:

*To the Brethren in Conference Assembled:*—We, the committee appointed to investigate the case of Br. Evans' ordination, are of the opinion that an error was committed in ordaining before a vote of the Church was taken; and further, we are of the opinion that the best was done under the circumstances, in putting it to vote after ordination; therefore we consider his administrations afterwards are legal. Signed,

H. BAKE,  
A. METCALF, } *Committee.*  
R. THOMAS,

Report accepted and committee discharged.

7 P.M.—Preaching by A. Metcalf.

*Morning Session, 28th.*—Preaching by the President, on "What Constitutes a True Disciple of Christ."

2 P.M.—Sacrament and testimony. The Saints enjoyed themselves in testifying of the goodness of God, in prayer and songs of praise.

7 P.M.—Preaching by J. Williams in the Welsh language, followed by A. Metcalf on "The Apostacy."

Adjourned to meet in Logan or Providence, Cache Valley, on the last Saturday and Sunday in September, 1874.

### Alabama and Florida District.

The above Conference convened in the Evening Star Branch, Escambia Co., Ala., July 25, 1874. G. T. Chute in the chair; A. J. Odom, clerk.

*Branch Reports.*—Coldwater: 87 members. Santa Bosa: 27 members.

Evening Star Branch remains as last reported.

Lone Star: 90 members.

Butler County Branch: 16 members.

Pleasant Hill: 81 members.

Eureka: 22 members.

Mount Olive: 30 members.

Elders A. Kennedy, F. Vickery, and John F. McPherson, reported.

I. N. Bebee had baptized three.

L. F. West, A. J. Odom and G. T. Chute had labored as their circumstances allowed.

S. G. Mayo had labored as President of the Evening Star Branch.

James Calhoun had attended prayer meeting in the Santa Rosa Branch nearly every Sunday since he had been appointed President of that Branch.

W. B. Booker, John N. Hawkins, W. W. Squires and B. L. West had been able to do but little.

The following preamble and resolution was presented and adopted:

WHEREAS there have been many ordinations to the office of Elder, made by the direction of Branches of this District, without the consent of a District Conference, that have been premature and unwise, therefore be it

Resolved that the Branches of this District be, and are hereby requested to ordain no one to the office of Elder, without the consent of a District Conference.

The following was also presented to the Conference for its consideration:

Suppose a member should move out of a Branch, under supposed or real transgression, and that an Elders' Court should be appointed before which said member should be cited to appear and answer to charges then and there presented, and that said Court fail to meet at the time appointed, but subsequently meet and disfellowship said member without giving him or her notice. Is that member legally expelled from the Church?

Resolved that such a course would be improper.

Whereas the work of the ministry has languished in this District by reason of not being properly supported materially, therefore be it

Resolved that the Bishop's Agent be advised to make an appeal to the several Branches of this District, for means by free-will offerings, or tithing, for the support of the ministry and other lawful purposes.

Elder Powell reported by letter, having baptized thirteen.

J. J. Cooper reported by letter.

A letter was received from Elder Powell stating that Elder Wilkinson who had been cut off had again been received into the Church, and recommended him as worthy of the confidence of the Conference. Some objection being raised, his case was referred to a committee for investigation; report to be made at next Conference.

The President called for volunteers. L. F. West and A. J. Odom responded.

The general and local authorities of the Church were sustained.

The word was preached on Saturday evening by A. J. Odom and I. M. Beebe. Sunday morning by L. F. West followed in the afternoon by G. T. Chute.

A large and respectable congregation was out to hear the word of God, the gospel of Jesus Christ, as preached in the latter days.

Conference adjourned to meet in the Cold Water Branch, Santa Rosa Co., Fla., on Saturday before the fourth Sunday in October, 1874.

### North Kansas District.

Conference convened at Atchison, Kansas, August 1, 1874. Hugh Lytle, presiding; John Burlington, clerk.

Conference opened at 10 o'clock A.M.

*Branch Reports.*—Leavenworth: 25 members.

Atchison: 45 members; 4 baptized since last report.

Fanning: 38 members; 5 baptized.

Good Intent: 11 members.

Benton: 11 members.

Tarkio: 22 members; received by letter 2; baptized 5 since last report.

White Cloud: 17 members.

*Elders' Reports.*—Br. Lytle reported that, in consequence of the District not having fully come up to the resolution of last Conference, his circumstances had been such as to compel him to remain at home more than he wished; but he and Br. Herzing had made one trip and done some preaching, he hoped with good results.

Elder Estes had not done much preaching since last Conference, but is heart and hand in the work, notwithstanding age tells upon his activity.

Elder Williams reported having preached some, baptized some, and done what he could.

Elder Thomas had preached some, and visited among the Saints.

Elder Shaw had not enjoyed good health,

but was ever ready to testify to the truth.

Elders Hawkins, Waddell, B. B. Brackenbury, Marchant, Hoyer, and Herzing reported.

*Afternoon Session.*—Elders C. F. Stiles, J. W. Brackenbury, Green, Chapman, Richards, Fisher and D. Munns reported.

Priest Josiah Price reported.

Brs. G. W. Sellers and John C. McIntyre reported.

Minutes of last Conference read and accepted.

Committee that had been appointed to investigate any difficulties in the District retired to attend to their duties.

Br. Williams gave the Saints some good counsel on the necessity of carrying out the Mormon injunction, "Mind your own business;" of each one doing his or her part to build up the kingdom, beginning at home, in studying the principles of the gospel and living by them.

Br. J. W. Brackenbury spoke on the necessity of Branches doing their own business, and not taking up the valuable time of Conference about little things, that only fret and trouble the Saints when met in Conference.

Committee reported that all matters which they had been called to investigate had been amicably settled, to the satisfaction of all concerned.

*Evening Session.*—Resolved that in the discussion of any question, each speaker be restricted to five minutes, and to speak but once until all have had an opportunity of speaking.

Br. Lytle's case was considered, and the Saints agreed to see the balance of the money voted at last Conference paid.

On motion Cynthia Beach was admitted into fellowship on her original baptism.

On motion of Brn. Brackenbury and Herzing, of Fanning Branch, Resolved that Joseph Blatt, of said Branch be ordained an Elder.

*Afternoon Session.*—Sacrament was administered and the time devoted to testimony, and there was such a meeting as will not soon be forgotten by the Saints who were present; the Spirit of God being enjoyed in its gifts and blessings, as in days of yore, filling and gladdening the hearts of the Saints, until there was "not a vessel left."

*Evening Meeting.*—Elder Henry Green, of Leavenworth, preached to a large congregation.

Resolved that we sustain the First President, his Counsellors, and all the authorities of the Church in righteousness.

That we tender our thanks to the brethren, sisters and friends of Atchison for their kindness and hospitality during Conference.

That we adjourn to meet at Leavenworth, Kan., on the seventh day of November, at 10 o'clock A.M.

## Miscellaneous.

### THE PILGRIM'S WANTS.

I want a sweet sense of thy pardoning love,  
That my manifold sins are forgiven;  
That Christ, as my advocate, pleadeth above;  
That my name is recorded in Heaven.

I want every moment to feel,  
That thy Spirit resides in my heart:—  
That his power is present to cleanse and to heal,  
And newness of life to impart.

I want—Oh I want to attain,  
Some likeness, my Savior, to thee;  
That longed for resemblance once more to regain,  
Thy comeliness put upon me.

I want to be marked for thine own—  
Thy seal on my forehead to wear;  
To receive that new name on the mystic white  
stone,  
Which none but thyself can declare.

I want so in thee to abide  
As to bring forth some fruit to thy praise;  
The branch which thou prunest, though feeble  
and dried,  
May languish, but never decays.

I want thine own hand to unbind  
Each tie to terrestrial things,  
Too tenderly cherished, too closely entwined,  
Where my heart so tenaciously clings.

I want by my aspect enera,  
My actions and words, to declare,  
That my treasure is placed in a country unseen,  
That my heart's best affections are there.

I want as a traveler to haste  
Straight onward nor pause on my way;  
Nor forethought in anxious contrivance to waste  
On the tent only pitched for a day.

I want—and this sums up my prayer—  
To glorify thee till I die;  
Then calmly to yield up my soul to thy care,  
And breathe out in faith my last sigh.

### To the Saints in Utah Mission.

Having been appointed to the care of said mission, by act of last General Conference, we do hereby most respectfully request, that all officers laboring in the vineyard, and those who desire so to do, will please address us in care of Henry Hershey, Salt Lake City, Utah, giving general outline of present condition and future prospects for the cause, with such suggestions as they may deem expedient for the better publishing and establishing of the work.

Z. H. GURLEY, ROBT. WARNOCK.

### Church Library.

The following books were donated to the library by Bro. Richard Ellis of Sydney, Australia, while on a visit to Plano, recently:—Improvement of the Mind; Apostolic Church; Diffusion of Knowledge; Bible and New Testament, in Welsh Language; History of America; Agricultural Chemistry; Wonders of the World; Imperial Journal; Rose of Persia; Sacred Star; Medical Information and Advice; Irvingism and Mor-

monism; History of Palestine; Prevailing Religious Systems; Ancient History; Wanderings over Bible Lands and Seas; Coelebs; Heathen Mythology; Travels in Sicily and Malta; London as it is to-day, 1851; Philosophy of Phrenology; Readings for Young Men; Fatherless Fanny; Valentine Vox; Louis Napoleon the Destined Monarch of the World, and Future Personal Anti-Christ; also, several pamphlets.

We have also received from Bro. D. O. Trout, the New Testament in two versions.

JOHN SCOTT, *Librarian.*

### DIED.

At New Bedford, Mass., May 14th, 1874, Br. HORACE N. TRIPP, aged 55 years, 10 months, and 14 days.

He united with the Church, May 17th, 1872, receiving the Spirit of promise at the time of confirmation at the water side.

At Pleasant Hill, Cass Co., Mo., May 14th, 1874, MILTON A., son of Br. Wm. W. and Frances A. GAYLORD, aged 11 months and 13 days.

Little Milton, so meek and lowly,  
The Savior's face doth see,  
To none but to the holy,  
Heaven's gate shall opened be.

### Reasons for Our Faith.

I have noticed that some of the strongest proofs in favor of God, the truth of the Scriptures, of these being the last days or the day of the Lord spoken of by the prophets who wrote the Old Testament, are some of the strongest proofs in favor of this work being the work of God. For instance, the 29th chapter of Isaiah tells of "a marvelous work and a wonder," which God would commence in the last days, just a little while before Lebanon would be turned into a fruitful field, or the land yield her increase again. He tells of the words of a book delivered to a learned man, who could not read it because it was sealed, and the book would be delivered to an unlearned man. "Well," one might say, "Joseph Smith could easily fulfill that."

But notice, the time has passed. The land of Palestine, soon after 1830, received the early and latter rain, so long withheld, and the way opened for the Jews to return and rebuild their city. We might ask, If Joseph Smith, the Martyr, was not the unlearned man who fulfilled that prophecy, where is the account, in the history of the past forty-four years, of the man who did fulfill it? If that cannot be found, then any one to examine the case as juror, can see very easy that Joseph Smith, the Martyr was the unlearned man foretold by Isaiah, in his 29th chapter, and this is the work of God commenced in the last days. This is the doctrine of Christ.

GOOD INTENT.

## Selections.

### Old Laws.

The following, taken from a fragment of an old newspaper published at Glasgow, Scotland, may be curious reading, as well as instructive historic information, to the readers of the *Herald*. The fragment was sent us by Bro. John Macauley, of Waubeck, Wis.

Year 1115. The See renovated by David Prince of Cumberland.

1165. A Bull from Pope Alexander III. commanding the Faithful to visit the Cathedral.

1180. William the Lyon erected Glasgow into a Royal Burgh.

1300. Earl Percy having taken the Episcopal Palace, Sir William Wallace, accompanied by the Laird of Auchipleck, and his friend James Cleland, gave the usurpers battle in the High Street. Percy was killed, and the palace retaken.

1301. On 28th August, Edward I. of England offered oblations at the shrine of St. Mungo in the Cathedral, on the capture of Sir Malcom de Drummond.

1330. The plague raged with great severity.

1345. The Stockwell Street bridge built.

1350. Lady Lochow, mother of Colin first Earl of Argyll, erected an hospital for lepers near the southeast corner of the bridge.

1380-1. The plague raged very furiously.

1420. Mr. Elphinston is mentioned as a curer of salmon and herrings for the French Market.

1450. The University founded by Pope Nicholas V.

1456. St. Nicholas hospital founded by Bishop Muirhead.

1484. St. Mary's (Tron) church built, dedicated to the blessed Virgin.

1527. Jeremiah Russel and John Kennedy burned alive for supposed heretical opinions.

1560. Archbishop Beaton retired to France, and took with him the valuables which belonged to the See, among others his records, vestments, an image of our Saviour in beaten gold, the twelve apostles in silver, gold and silver crucifixes, chalices, platters, candlesticks, maces, &c. &c.

1563. A dearth approaching to famine.

1568. Mary Queen of Scots defeated at the battle of Langside. On this occasion Matthew Fawside, deacon of the bakers, received from the Regent Murray a gift of the Mill and Mill Lands of Partick for services rendered by his Corporation.

1572. The Cathedral first opened as a Presbyterian place of worship.

1579. Act of Parliament for assessing inhabitants for the maintenance of the poor.

1581. The Confession of Faith subscribed by 2250 persons. The names were collected from the High Street, Gallowgate, Trongate, Saltmarket, Bridgegate and Stockwell Streets.

1583. On 30th August, a collector was appointed for the first time to stand at the Laigh Kirk door to receive alms of Town's folk that go into said kirk to hear preaching.

—On 28th Nov., the Session enacted that the booth doors of merchants and traffickers be steeked on Wednesdays and Fridays during the hours of preaching, under the penalty of £20, without a lawful excuse admitted by the Session. The Fleshers were censured for killing beasts in time of the preaching in the week days.

1583. The Session directed five persons to make public repentance, because they kept the superstitious day called *Zuile* (Christmas).

—The Session Register of Births and Marriages commenced this year.

1586. On 14th July the Session enacted that a man excommunicated for *relapse in adultery*, upon trial of his behaviour, is relaxed in manner following: he is to pass from his dwelling-house to the Hie Kirk for a limited number of Sundays, at six in the morning, at the first bell, conveyed by two of the elders or deacons, to stand at the door bare footed, &c., with a

white wand in his hand bare-headed, till after the reading of the text, and then in the same manner to repair to the pillar till the sermon be ended, and then go to the door again till all pass from the kirk, and after this be received.

—On 20th Oct. the Session direct that stanes be laid in rows in the kirks for the women to sit on. At that time there were no pews in the churches.

—The poor to have the town's mark that they have been within this town remaining and lodging for *five years past*.

—The Session ordains some to visit the leper folks house beyond the brig, to see how the same may be reformed, and requests the Magistrates to put all lepers out of the town for fear of infection.

1587. Mention is made of a smith in Blantyre that must be agreed with about mending the Hie Kirk Knock. It appears there were no clockmakers in Glasgow at that time.

—On 16th August the Session enacted that in all time coming, fines should be exacted from persons committing fornication, according to their rank in society, in default of which women to be fed fifteen days with bread and water, and to be put in a cart once a day and ducked in Clyde, and in the Jugs at the Cross on a Monday (Market-day).

—On Sept. 26, the Session sent to the Town Council on the day of election of Magistrates to request that in chusing the Bailies men might be chosen that were fit for the office, *as near as possible*.

1588, April 25. The Ash trees in the Hie Kirk-yard to be cut down to make furms for the folk to sit on in the kirk.

—On 13th Dec. the Magistrates received an order from the Privy Council to expel furth of the town all excommunicate persons.

—The stipend of the Ministers of the Hie Kirk was, 1st charge, £27 15s. 6<sup>d</sup>.; 2nd, £16 13s. 4d.

1589, July 10. The Session ordains that no woman sit upon or occupy the furms men sit on in the kirk, but either to sit on the floor or else bring stools with them.

1590, Jan. 17. The Brethren interpreted the Sabbath to be from sun to sun. No work to be done between light and light in winter, and between sun and sun in summer.

1591. The Deacons of Crafts appeared and declared none were willing to big lafts in the Queer of the Hie Kirk.

—Marriage to be refused till the parties can repeat the Ten Commandments, Articles of Faith, and the Lord's Prayer.

1593, Jan. 25. The Minister gave the Dead Bell-man a merk to buy a book to write the names in of those who depart this life. On 7th Feb. the Bellman is directed to omit the word faithful, and the repetition of the name of God.

—July 5. Persons who have old lairs in the Hie Kirk-yard shall pay forty shillings for breaking ground, and strangers who have no lairs *Four Pounds at least*.

—A considerable part of the College Buildings were erected this year.

1594, Dec. 10. The Session enacted that the punishment for single fornication be modified to eight days confinement in the steeple, one day on the cockstool, and one day at the pillar. A cart to be made to cart harlots through the town. A pulley to be fixed on the side of the bridge, whereby adulterers may be ducked in Clyde. Appoints jugs and branks to be fixed up in some notable place for the punishment of flyters and scolding women.—Jugs were put up on the south side of the steeple at the Cross, and only removed in 1817.

1595, July 3. The Session appointed a committee to consider the roll of the people who were able in the town to be *stented* for helping the poor, and that the money collected on Sundays at the kirksdoors be given to poor householders. This seems to have been the first assessment for the maintenance of the poor in this city, and it is remarkable that the same mode has continued ever since.

—Sept. 10. The parish without the town (Barony) to have a Minister of its own. Mr. Alex. Rowet was the first Minister.

—A fast is to be kept before the communion. The Magistrates prohibit games and plays for 2 weeks before dispensing the sacrament.

1597. The Session appoint the Ministers and Magis-

trates to note the swearers and banners at the Broom-elaw.

1599, Feb. 8. The Session prohibit the two midwives in the town from attending any unmarried woman till they signify the matter to a Minister or Magistrate, if in day-light; and if in the night time, until they take the oath of the woman before she bears the bairn, who is the father of it, as she will be answerable to God and his kirk.

### Golden Grains.

An obedient wife commands her husband.

As you are never sure of an hour, never squander away a minute.

At the gate which suspicion enters, love goes out.

A liar is a hector towards God, and a coward towards man.

Events are only the shells of ideas; and often it is the fluent thought of ages that is crystalized in a moment by the stroke of a pen, or the point of a bayonet.—*Chapin.*

Small courtesies sweeten life; good deeds ennoble it.

Learning is an ornament in prosperity, a refuge in adversity, and the best provision in old age.

Wisdom adorns riches, and shadows poverty.

A fool is better off to be poor, and a wise man is unsafe to be rich; the first is a weight, the other a trap.

You must be content sometimes with rough roads.

Forgive all, condemn none, excuse not thyself. Speak of your friend, of your enemy say nothing.

Use soft words, and [plain] arguments.

Spend and be free, but make no waste.

Do good to your enemy, that he may become your friend.

A STATE of voluptuous indolence such as many expect in heaven, would be a curse instead of a blessing to intelligent beings. The Saints of God are to be a peculiar people, zealous of good works, and all the traits of Christian character formed here must come into active service there. The millennial Sabbath will be a rest from weary toil. Life then will no longer be a toilsome way. The nations then shall pursue the arts of peace. War and strife shall no longer rage. Enmity shall cease. Men will beat their swords into plough-shares, and learn war no more. The cow and the bear, the wolf and the lamb and lion shall feed, and lie down together; a little child will lead them, and can play with them in safety. Every one can sit under his own vine or shade-tree; none to disturb their peace. They can build houses and inhabit them; plant vines, set out trees and eat the fruit of them, and long enjoy the work of their hands, viz., one thousand years. As many now who seek peace, and daily practice meekness, forgive, forbear, and not condemn, will be able to endure now, to a portion there.

### Faith.

I can conceive (says Lord Erskine) a distressed but virtuous man, surrounded by his children, looking up to him for bread when he has none to give them, sinking under the last day's labors, and unequal to the next, yet still supported by confidence in the hour when all tears shall be wiped from the eyes of affliction, bearing a burden laid upon him by a mysterious providence which he adores, and anticipating with exultation the revealed promises of his Creator, when he shall be greater than the greatest, and happier than the happiest of mankind.

### Envy.

Envy is a displeasure for some supposed advantage in another. The object of this passion is something more desirable; and although excellency, precisely considered, cannot occasion dislike, yet excellency misplaced may. The envious man believes himself eclipsed by the lustre of his neighbor; that which is good in itself becomes an evil to him, and makes him wish it either removed or extinguished. Envy, like a cold poison, benumbs and stupefies; and thus, as if conscious of its own impotence, it folds its arms in despair, and sits cursing in a corner. Envy is no less foolish than detestable; it is a vice which they say keeps no holiday, but is always working upon its own disquiet.

### The Housewife.

The best housewife is the homely, contented, unambitious, unpretentious woman, who thinks of little on earth except her husband and children, and desires no greater success than to see them fed and clothed, according to their means, and able to do the work and duties of their station.

It will often be found that the merest drudge of a wife, and mother, with an almost idiotic simplicity as to matters out of her cottage, has better results to show than clever, talking, and educated women, with souls above their domestic duties.

### Mothers.

Napoleon, after having observed to Madam Campan that the old system of children's education was bad, inquired what she considered wanting to make it good. "Mothers," was the reply. As women are the first, and perhaps the most influential, teachers, we must have good mothers, if we would secure good teachers. With them rests the tuition of the heart, so much more important than that of the head. Sentiment precedes intelligence. The earliest smile which responds to the maternal caress, is the first lesson in the affections. Mothers were meant by nature, to inspire

virtue, even when they do not directly seek to teach it, and they will rarely go wrong when they follow their parental impulses.

### Tidiness.

"Tidy" women always make a good impression upon their friends. Yet a tidy woman is not necessarily extravagant. She does not dress in rich apparel, nor don gorgeous jewels. Tidiness consists of an appearance of good taste, with no predominance of any special peculiarity, and is one of those virtues or possessions which seems to come of nature, just as does its opposite, slovenliness.

Young men, in selecting a companion with whom they propose to travel through life, should set a right estimate on the "tidy" woman.

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# THE TRUE LATTER DAY SAINTS' HERALD.

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

"WHen the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn."—*Prov. 29:2*.

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No. 18.

## Sleep and its Mysteries.

BY I. N. W. COOPER.

The crowd are gone, the Revellers at rest.  
The courteous host, and all approving guest,  
Again to that accustom'd couch must creep,  
Where joy subsides, and sorrow sighs to sleep,  
And man o'erlabored with his being's strife,  
Shrinks to that sweet forgetfulness of life;  
There lie Love's feverish hope, and Cunning's guile;  
Hate's working brain, and lull'd Ambition's wife:  
O'er each vain eye oblivion's pinions wave,  
And quenched existence crouches in a grave.—*Byron*.

When we picture to ourselves a person lying in a state of profound sleep, the body slightly curved upon itself; the limbs relaxed; the head reclining on its pillow; and eyelids closed; it is wonderful to think what strange and startling imagery may be passing before the vision of the spirit of that apparently unconscious being. The events of his whole life may hurry past him in dim obscurity; he may be transported into regions he never before beheld; and his ideas visibly assuming phantasmal shapes, which may hover round him like shadows reflected from another and more spiritual state of existence. Let us draw the curtains gently aside and study the physiognomy of sleep.

Webster defines sleep as a "natural and healthy, but temporary and periodical, suspension of the functions of the organs of sense, as well as those of the voluntary and rational soul; that state of the animal in which the senses are more or less unaffected by external objects, and the *fancy* only is active." It might with propriety be called a restorer or invigorator; Shakspeare says that:

"Sleep knits up the ravelled sleeve of care,  
The death of each day's life, sore labors bath,  
Balm of hurt minds, great nature's second course,  
Chief nourisher in life's feast."

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Young says:

"Sleep is man's rich restorative; his balmy bath, that supple, lubricates, and keeps in play the various movements of this nice machine, which asks such frequent periods of repair. When tired with vain rotations of the day, sleep winds us up for the succeeding dawn; fresh we spin on, till sickness clogs our wheels, or death quite breaks the spring, and motion ends."

All nature sleeps: the earth has her seasons of repose, robing herself and her whole household of vegetation, during the long and dreary winter with her bright fleecy mantle. It is noticeable of many plants, that at night their leaflets approach each other, and the flowers close and droop, or are covered by the folded leaves as if reposing in a gentle slumber: all animals sleep; many, perhaps all, dream.

The necessity for a season of repose arises from a preponderance of the waste of the system over its repair during our waking hours. By bringing the animal functions into a condition of rest, an opportunity is afforded for renovation, and the equilibrium can be maintained. In early infancy, when it is necessary for the nutritive operations to be carried forward with the utmost vigor, and attended with as little waste as possible, the whole time is spent in eating and sleeping. The waking period is gradually increased as the child advances, but not so as to make it continuous, for the day is frequently broken by intervals of sleep. In *mature* life eight hours are on an average required, but the precise time varies with different individuals, and even with the same individuals in different constitutional states. The time is not however always a true measure of

the amount of rest, for sleep varies very much in the degree of its completeness or intensity; there is a slumber so disturbed that we are unrefreshed by it, and a sleep so profound that we awake weary. Old age, as it advances, admonishes us to spare the system as much as possible, for repair is conducted with difficulty; and this period characterized by its resemblance, in so many respects, to childhood, like it, is often marked by frequently recurring and prolonged slumber; and likewise persons having grown corpulent, even at middle life, experience a greater demand for sleep, and more especially is this the case, if they are engaged in constant exercise or daily toil: moreover, a warm afternoon, a hearty dinner, an ill ventilated apartment, monotonous sounds, the attention devoted to one object, the use of narcotics, extreme cold, and various other circumstances are liable to disturb its periodicity.

Profound sleep is generally approached by passing gradually through well marked stages; first, a sense of drowsiness of more or less intensity, which is gradually followed by a loss of sensibility; objects cease to make an impression on the eyes, the lids become heavy and close; successively the senses of smelling, hearing and touch pass away, and all voluntary motions cease. The eyes are turned upward and inward, the iris is contracted, the heart and lungs act more slowly but more powerfully; a gentle delirium, which exists while the centres of the special senses are coming into repose, introduces us to profound and unconscious sleep. This condition of profound sleep once gained, we sleep with heaviness in the early part of the night, and more lightly as morning approaches, hence the proverb, "Each hour's sleep before midnight is worth two after." Toward the close of the customary hours of sleeping, the senses resume their power in an order inverse to that in which they lost it—the touch, the hearing, the smell, the sight. For a short period after awakening, the organs seem to be in a state of unusual acuteness, more particularly that of *sight*, an effect aris-

ing from the obliteration of the vestiges of old impressions. From profound sleep we pass to the waking state through an intermediate condition of slumber. In the former, the movements which we may execute, under the influence of external impressions, are wholly of an automatic nature. On awakening we are apt to indulge in certain muscular movements—we rub our eyes, stretch, and yawn. If suddenly aroused, our motions are feeble and uncertain; but if we spontaneously awake at an unusually early hour, we commonly remark a clearness of intellect or mental power.

Though it is said that the sleep of man lasts about eight hours, there are many variations: authentic cases are on record in which individuals have, for a considerable time, and apparently without injury, slept only for one *hour*; and others in which that state has been prolonged for an entire year.

Since the object of sleep is to afford an opportunity for repairing the waste of the system, the length of the needful time depends on conditions that are themselves variable. In winter we sleep longer and usually deeper than in summer, for the hourly waste in winter is greater; habit, however, controls us very much. It has been supposed by *some* that it is to *habit* that our tendency to sleep at night is to be imputed; but it is in the most part to be attributed to our natures, being so constituted that, were we to indulge in extreme idleness, not even to exercise in walking, reading or thinking; the brain, the seat of the nervous system would become weary even from the wakefulness of its senses and would seek repose in slumber. Deprived of the light and heat of the sun, the entire human system would become pale and sickly, and its existence materially shortened. Mere animal heat derived from exercise would not invigorate the system as the light of the sun, besides our labor would be much more enervating was it performed at night alone; our steps and movements would be uncertain, and attended with much more danger. The mind would be much more absorbed with anxiety, fear and

doubt in the execution of our work. A constant strain upon the eyes, occasioned by the insufficiency of artificial light would increase the labor of the visual organs, and inflammation and disease would be the result. Plants deprived of the sunlight wither and die: even animals that seek their food by night, bask and sleep in the sun by day. Persons whose occupations confine them to the house, although they may enjoy parts of the day in out door exercise, are feeble, pale and sickly, compared to the farmer who performs his labor in the sunlight.

To the light of the sun we are indebted, naturally speaking, for our entire organization. A seed, may by the application of heat and water be made to germinate, unfold its parts, put forth a stem, may rise from the ground, and leaves make their appearance. These physical agents are not, however, sufficient to carry the growth forward to its full extent: another is essential, it is light; for if growth be conducted in darkness, heat, air, earth and water cannot cause the young plant to add anything to its substance. Indeed, when the experiment and calculation are carefully made, it is found that there is an actual loss of substance, the resulting plant if dried, weighing less than the dry seed from which it came. In a dark place then it is possible for a seed to grow, but it grows only to a certain extent: its stems and leaves are of a sickly yellowish hue; exposure to the sun soon produces a green color to these parts and the weight of the plant increases.

The force or strength of the sunlight is never destroyed; it may be incorporated into some organic structure, may be pent up for an almost incredible length of time, until the fabric may have changed into some resultant mass: but it is ever ready to resume its primitive state, when favorable circumstances are presented. The coal fields which supply us with fuel are the remains of primeval forests which grew in the ultra-tropical climate of the secondary ages; and the light and heat we derive from them are the same that came from the sun in those days.

It is not therefore to any force of habit, nor to any external physical condition, nor yet to the ordinary circumstances of our lives, that we seek repose at night; but it is a principle of our nature, true to which, like most other animals, we seem eager to follow.

In sleep we require additional warmth, and this we obtain by instinctively using more clothing for purpose of *economizing*, not, as some suppose, *originating* the animal heat. The amount of caloric generated in the system is diminished through the cessation of muscular exercise, and therefore there is reduction of decay. The same may be said of the waste of the brain through its intellectual exertions and the nervous system generally. This diminished amount of decay, corresponds with a diminished respiration, the amount of oxygen consumed exhibiting a decline. The negro who is much more sensitive than the white man to this decline of temperature, instinctively envelopes his head with clothing, so that the air may be warmed by its contact with the clothing before it enters the respiratory organs. For the same reason, he sleeps with his head toward the fire, while the white man with his away.

On similar principles we may account for the control which food has over sleep, the one seeming to a certain degree to replace the other. An old French proverb says, "He who sleeps dines," and this is in a measure true, for during sleep the waste of the system is reduced to a minimum, and the necessity for food correspondingly diminished. The quality of food likewise exerts an influence on the length of sleep, for that which is of a nutritious kind, and easily assimilated, will more speedily execute whatever repairs the system may demand. It is probably owing to his variable diet, even in perfect health, that man is so variable a sleeper, and that animals, the nature of whose food is so constant, sleep with so much uniformity.

The principal object of sleep, with man, would seem to be the repair of waste, which is accomplished by the agency of the different mechanisms in-

volved in organic life. Nature we hold, if not interrupted by the vices and follies of man, will always accomplish her purposes. But to say that repair is the only object of sleep, would seem to be somewhat arbitrary. The serpent, the turtle, the frog and numberless insects and animals sleep long and profoundly, but if we reflect we will readily see that all these profound sleepers make their appearance in the spring, in a feeble and wasted condition, hence with them, sleep must be for some other purpose as well, and we readily ascertain what that object is by observing that such animals, reptiles and insects burrow deep in the earth to screen them from the frosts and extreme cold. And reasoning from analogy we conclude there are other objects for the sleep of man, some of which we may be entirely ignorant of, and some may seem but dimly apparent, while others, on reflection, present themselves clearly to our senses. We are not left to conjecture alone on this seemingly unimportant question; where man's wisdom fails, inspiration steps in to unravel the mysterious object of sleep. As the good man whose conscience is not harrowed up by evil thoughts of his own misdeeds, passes the gloom of night in gentle sleep; so we are led to believe that, as "all things are for a sign," he will, and does sleep in that long night of death, of which we have in nature so beautiful a type: "Sleep is death's younger brother, and so like him that I never dare trust him without my prayers." "O gentle sleep nature's soft nurse, how have I frightened thee, that thou no more wilt weigh my eyelids down, and steep my senses in forgetfulness? Why rather, sleep, ly'st thou in smoky cribs, upon uneasy pallets stretching thee, and hushed with buzzing night flies to thy slumber; than in the perfumed chambers of the great, under the canopies of costly state, and lulled with sounds of sweetest melody? Oh thou dull God, why ly'st thou with the vile in loathsome beds, and leavest the kingly couch a watch case, or a common larum bell? Wilt thou, upon the high and giddy masts, seal up the ship boy's eyes, and rock his brains,

in cradle of the rude imperious surge; and in the visitation of the winds, who take the ruffian billows by the top, curling their monstrous heads, and hanging them with deaf'ning clamors in the slippery shrouds, that with the hurley, death itself wakes? Canst thou, O partial sleep, give thy repose to the wet sea boy in hours so rude? And in the calmest and the stillest night, with all appliances and means to boot, deny it to a king.

"Tis not the balm, the sceptre and the ball, the sword, the mace, the crown Imperial, the enter-tissued robe of gold and pearl, the farsed title running fore the king, the throne he sits on, nor the tide of pomp that beats upon the high shores of this world; no not all these thrice gorgeous ceremonies, laid in bed majestic, can sleep so soundly as the wretched slave; who with a body filled, and vacant mind, gets him to rest, never sees horrid night, but, like a lacquey from the rise to set, sweats in the eye of Phoebus; and all night sleeps in Elysium; next day doth rise and help Hyperian to his horse; and follows so the ever running year with profitable labor to his grave: and but for ceremony such a wretch, winding up days with toil, and nights with sleep, had the forehand and vantage of a king."

A mystery is said to be a profound secret; something wholly unknown, or something kept cautiously concealed, and therefore exciting curiosity or wonder; hence specifically that which is beyond human comprehension until explained. Paul says we speak the wisdom of God in a mystery. The mysteries of sleep are somnambulism, nightmare and dreams. The condition of the nervous system in which an individual during sleep performs actions appropriate to the waking state, or that state of sleep in which some of the senses and voluntary powers are partially awake, we term somnambulism or sleep walking; it certainly has mysteries connected with it. It is a mystery how men and women are able to perform the many wonderful and hazardous feats that are attributed to somnambulists: climbing to the summits of church steeples, walking upon house roofs, and

other difficult, dangerous and precipitous places; returning in perfect safety, which it would be impossible for them to do if awake, no matter how strong and steady their nerves. How a delicate female attired in her habiliments of sleep would make her way to where horses were kept, and fearlessly bridling and mounting the most spirited animal, ride many miles in the darkness of night, cautiously guiding her beast so as to avoid all danger and accidents, in a dangerous and unknown route, return safely, put the beast properly in his stall, return to her own couch, having obtained nothing, seen nothing, experienced neither heat, cold, nor fatigue, and arose in the morning entirely unconscious of having been off her pillow; nay, more, not so much as having the faint recollections of a dream, is certainly a mystery. We wish to call your attention, as we pass along, to the fact, that the somnambulist, in this profound state of somnambulism, though eyes are staringly wide open, yet he absolutely sees nothing, even though a bright light be presented before his eyes the iris will not contract; and although he may at times be impelled by the most unaccountable folly, yet he moves about in a manner as if he was guided by understanding, and at times by the most consummate wisdom, strength, and agility, performing feats both useful and hazardous, which in a waking state would be impossible for him to perform.

Instances are not wanting in which a great amount of work has been done by individuals while in this condition, and upon arising from bed in the morning, as the somnambulist is almost sure to get back before daylight, and viewing the mysteriously completed work, they have through ignorance attributed it to the infernal powers. Many of the mysterious departures of goods and valuables, from secure and secret places, might if the truth was known, be accounted for in this way; and many stories of ghosts and haunted houses might easily be reduced to a reasonable basis, and the devil freed from many trifling charges beneath his Satanic majesty's dignity to engage in.

Beside this complete condition of somnambulism there are intermediate forms, owing to the depth or intensity of the state; during which the various senses are in partial activity. This is known by the ease or difficulty with which the individual is aroused, sometimes to speak to him is enough, sometimes he must be violently shaken, or otherwise roughly treated. Another peculiarity of the victims of this disorder is, they always strive to maintain inviolable secrecy; but the impressions made upon the mind, while awake, are as truly made on the mind of the spirit, with this difference, they are more accurately and lastingly recorded, for the impressions on the spirit never can be wiped out or obliterated, whereas the mind of man is, naturally speaking, very treacherous. In proof of this, we need only refer to a few general facts. When somnambulists, in the day time, or during waking hours, hear of any one going to watch and see by what means certain articles are nightly displaced, and sometimes forever missing from the house, although ignorant at the time of being the guilty party, yet when the natural man is bound in sleep, the spirit of man is free and active, and will not permit the natural man to go forth for fear of being detected. But you might ask why does the spirit of man not know at all times whether the somnambulist would be detected, we answer, the spirit of man, unassisted or uninfluenced by the divine mind, knows nothing of the future. If this is not the case, man in his natural being must be able to see into the future as well. But it is only when man is influenced by the Holy Spirit, that he is favored with a knowledge of the future. And then only to a limited extent.

With somnambulism and dreams is also to be classed that sensation which often surprises and disturbs us when we are just passing into sleep, as though we were suddenly falling down stairs. But what is still more surprising is, that without any effort, we are actually lifted up bodily from the bed, or rather, very suddenly bound up to the height of several inches, and falling back upon the bed

entirely arouses us. Its opposite, an inability to move, as though we were spell bound in some incomprehensible way, or oppressed with some great weight, is nightmare. In this distressing affection there is an oppression at the epigastrium and a difficulty or rather an impossibility of speaking or moving. A frightful dream in which some alarming object is depicted with intolerable distinctness generally accompanies these symptoms, the attack terminating by a struggle to shake off the object of dread, or to escape by flight, or to speak. On awaking, the sufferer finds himself trembling with terror, the respiration hurried and the heart throbbing violently. The intellectual faculties are on different occasions in various states of activity, and sometimes the dream and our actions consequent upon it offer no violation of reason. Indeed some individuals are affected with this trouble during the day time when they are wide awake and perfectly aware of what is going on. But whether it occurs by night or by day, the sentiment with which it oppresses is that of unspeakable dread. Even at night we sometimes are conscious of its approach when we are in the intermediate state, between sleeping and waking. The cause of nightmare in all its variety of forms is disturbance of the respiratory functions, which by interfering with the arterialization of the blood affects the *brain*.

Webster says that "dreams are thoughts or series of thoughts of a person in sleep: the states or acts of the soul during sleep." Notwithstanding the proverbial saying, "All dreams are lies," we have frequently seen the realization of many, and by them have been informed more or less of interesting events which have afterward happened to us.

Hippocrates says that "when the body is asleep the soul is awake and transports itself everywhere, where the body would be able to go, that it knows and sees all that the body could see or know was it awake. And it touches all that the body could touch: in that it performs all the actions that the body of the sleeping man could do were he awake."

There are five kinds of dreams, differently named according to their different qualities. The first is, dream; the second, vision; the third, oracle; the fourth, reverie; the fifth, apparition. A dream is that which while we are asleep shows us the truth under certain figures, as when Joseph interpreted to king Pharaoh the dream concerning the seven lean kine that destroyed the seven fat ones, and the dream of the seven full ears of corn. A vision is simply a dream happening when the body is awake instead of asleep. The oracle is a revelation given us by an angel or spirit. The angel appearing to Joseph, the husband of Mary, and to the wise men, are examples. Reverie occurs when the passions are so vehement that they destroy the mental equilibrium for the time. Then what one thinks of during the day he dreams of at night, as the lover who has been thinking of his beloved during the day will dream of her at night. Sometimes when one fears to meet a person he will dream at night that he has met him. Having fasted during the day he will dream of eating, or having been thirsty, of drinking. Avarice will make the miser dream of his gold, and speak of it as he would not do when awake. Apparition is named phantasy by the Greeks, and is only that nocturnal vision sometimes presented to children and weak minded persons who imagine they see objects presented to intimidate or pain them. Of these five kinds of dreams, the first three have an appearance of truth, but the last two are absolutely false. Some authors divide dreams into three kinds, namely: dreams of natural objects, of animals, and of celestial objects. The natural things are those by which physicians judge of the temperament; dreams of animal show the passions and cares that the mind has felt during the day: those of celestial objects are the intimations of divine things, as for example the statue the king of Babylon saw when asleep, which is so well explained by the prophet Daniel.

It is to be remarked with regard to all dreams, that those of which only

parts are remembered signify nothing at all, those that memory retain are good and true; that they ought to occur about day break, or at least after midnight, because, until that time, the senses and the body are occupied in the labor of digestion, and the mind disturbed by the effects of dinner can dream of nothing reasonable. Nevertheless, Artemidorus says that "a sober, temperate and tranquil man can dream at any hour of the night, or even during the day, and that the fulfillment of such dreams will be certain."

There are two principal kinds of dreams; the speculative or contemplative, and the allegorical or significative; to these we ought to pay attention: the speculative happening in the fulfillment as it occurred in dreams; for example: a prisoner in a small prison in Paris dreamed that a cord was attached to his neck to hang him, that after it was done a stranger appeared with a sword and severed the cord and delivered him from death. This was fulfilled the next day, for the judge having pronounced the sentence and given him to the hangman, he was delivered by unknown persons employed by his friends. Allegorical dreams on the contrary never happen as one has dreamed. For example the baker's and butler's dreams, as recorded, with the interpretation by Joseph, in Genesis, fortieth chapter; and Joseph's two dreams about the sheaves of wheat, the sun, moon and eleven stars.

Dreams! Nonsense! I hear some grave faced person cry: Indeed, and where did this grave faced person learn his wisdom, not from experience and the Bible I will engage; no, they both teach us the reverse of all this. Dreams are by no means nonsense, this I maintain openly in the face of all the world.

*To be Continued.*

### **To-day and To-morrow.**

What is to-day? A few of the golden grains of God's love bequeathed to man; the extension of his love to earthly mortals; the brightness of his remembering care. Our allotted time to prepare for joy, glory, immortality, eternal life.

What is to-morrow? Something that ever was to be, and never was. The sun never shone upon to-morrow. In vain we look for it, hope for it, but it never, never comes. We may live until our bodies are weak and tottering, until our sight is dim, and our heads blossoming for the tomb, and never behold the light, nor feel the gentle breezes of to-morrow.

All our lives are made up of *to-days*. No person ever breathed the air or saw the sun of to-morrow. To-day is man's only allotted time to work. If he does not work to day, he never will work at all. He who always defers the performance of his duties until to-morrow, will ever be a lazy vagabond, worthless entirely to himself and every body else. If the adversary can coax us to do nothing to day, he is sure we will never do anything. If he can get us to think we can work out our salvation to-morrow, he is sure we will never work it out.

AMMON.

### **Moral Courage.**

This is a principle that should be possessed by every man and woman in society; in every part and department of life. It is the grand lever of all action that tends towards progression and advancement. It is that which marks the course and destination of the bark of life. What is society without it? Why it is like a vessel adrift on the surging billows of the mighty deep. What would be the condition of the political world, were it deprived of this power? Demagogues would rule; there would be increased oppression and misery on every hand; the quiet, docile, inoffending citizen would be burthened and weighed down under the relentless hand of the insolent and autocratic. Every person owes a duty to society, and to perform that duty, moral courage must be exercised—a decisive stand taken. There can be no such a thing as neutrality upon the important and fundamental principles of society. Neutrality to right or wrong is entirely unknown. Every man is either for the right or against it; and if against, for the wrong. All have feeling and sentiment, and great care

should be taken that none be wounded. But to give assent contrary to conviction, is decidedly wrong, and not at all reflective of morals on our part. Men who make an honorable name, are men of decision of character; men of the positive stamp; not yes-men; men who succumb to the will and wish of others regardless of conscience, but those who stand out boldly in the advocacy of what they believe to be right and true. The true man possesses moral courage; and although the poet has said, "Discretion's the better part of valor," never surrenders principle by giving assent to a known untruth; which he does to an extent, were he to keep silence. What would the fathers have been, were it not for that force and decision of character, the standard of manhood possessed by the patriots of 1776? Where would be the far-famed glorious liberty and privileges of our blessed land, were the fathers to have been void of moral courage—in a word, yes-men?

Yes-men may have influence for a season; but like the dew, it vanishes when the light and heat of the sun beams in upon them;—their power is discovered and they are made weak. This is the class of men, who through feigned words, agreeing with everybody, even those who are diametrically opposed to each other, make or attempt to make influence and power thereby. We often see men, honest men, starting up nobly for what we deem to be error; yet notwithstanding our disapproval of their position, we cannot but admire their manhood, their moral courage; while invariably we despise the crafty yes-man; the simple yes-man we look upon with pity; the courageless yes-man as the mere shadow of a huge nothing. Moral courage has an excellent place in the fold of the Redeemer; for we are not at a point of perfection yet, but "marching onward, the glorious city [to] enter in." It frequently occurs that in the selection of Branch and District officers, trouble arises for the want of this important principle.

We should consult our judgments, and then act thereupon. Personal feelings

and desires should be cast aside, that the interests of Zion's cause might increase in the earth. Whatever, in our judgment, would be the best, that we should maintain to the best of our ability. Only a weak-minded person will endorse that which he does not believe, but yet the Church is not free therefrom. There are men who take offence, or as I might say, think you have personal feelings, if they are not sustained and endorsed in what they say and do. If they were candidates for a position in a Branch or District, they would take you to be enemies were you to vote against them. There is a class that will take what is considered *neutral* ground. They say, "Let us see how it comes out. It will be all right; for the Lord wants a tried people." This is in reality a class of *do nothings*. There is another class that is slightly related, who advance nothing of the remedial, but invariably oppose such measures. This class is really worse than the former, for they neither do, nor yet allow to be done. There is still another class which, when a question is sprung, avoid by "every hook and turn" giving an opinion thereupon, fearing that thereby they might disagree with some one. (Oh! what a pity for such!) I remember an instance of this order. An Elder once when speaking in a Saints' meeting ventured to give his *opinion* upon the trials and ordeals of the past. A teacher of small experience and knowledge was present, and in a few days thereafter he gave the Elder a severe rebuke in the presence of several who were not present and menacingly said, "I'll see whether you are allowed to teach such things." The Elder, as he had been previously requested, wrote to the District President desiring his opinion upon certain things. The letter was received, but the receiver had not moral courage to do his duty in answering the letter, fearing probably that he might disagree with some. Months passed, and no answer was made. The Elder was made to carry a wounded heart, knowing that he had been slighted,—all because moral courage did not abound. Ah! the keen sensibility of

the heart! How small a thing may wound the spirit of man.

Let us consider, dear Saints, that in order to do our duty in regard to our fellow men, we must take a decided stand for the truth,—in that evince moral courage. And to do our duty as citizens of God's kingdom, we must exercise our privileges, using the light which is given unto us, for the strengthening of our bonds, by opposing what even seems wrong, and by sustaining that which is right and proper. In short, we must be *men* and *women*, fearless advocates of justice, and willing defenders of the truth. May God bless us with power to act in the right, is my prayer.

June 28th, 1874.

ANTI-NEUTRAL.

### District Presidency.

There has been much ado in many districts, relative to the presidency—the prerequisites and necessary qualifications.

The office arises out of organization, conferred by the body governed, remaining only with its consent.

It is a very important position, one of trust; as it stands at the head of the district, the same as a corps commander does in his corps. We all understand the woful results of incompetency in a military commandant; and in the *same*, must we realize the sad results of unfitness and incompetency in a Presiding Elder.

All will therefore admit that a Presiding Elder should be adapted and qualified for the position.

The first thing necessary, when we view the matter from a practical standpoint, is, what are the prerequisites and necessary qualifications?

And when we understand the prerequisites in the case, we may then be able to select the man suited for the position. There is no such a thing as a divine appointment to this office; it is simply a temporary rule, and not a standing calling. Therefore, any person possessing the necessary qualities and qualifications, may be appointed thereto, and might with the greatest propriety, fill the position with acceptance before the "body,"

and our father—God. Morality is a fundamental principle; and should, of course, adorn our holy profession; but there are certain graces that should especially crown the presiding officer. And now we come to the first, which is meekness. He should be a meek and unassuming man, one who follows the blessed example of the Redeemer, who would not be uplifted, because of preeminence; but one that would consider himself among the least of God's children.

Second,—Wisdom. This is so important in the administration of officers, so absolutely necessary in giving council;—and especially so in the adjustment of difficulties that so frequently arise. He should possess that wisdom that comes from on high. He should be competent to teach and expound the word of God, not only unto the flock, but also unto the world. If it is possible, he should be an able expounder of the truth as it is in Jesus,—a representative man.

Third,—Zeal and activity. These are indispensable to the interest of the district governed.

He should be zealous in spreading the knowledge of "Christ and him crucified," and full of activity in attending upon the duties of the office.

As a president, he should be an example unto the flock, but more specially to the Elders. "He should cry aloud and spare not;" and not tell others to do that which he himself is not an exemplar of. As a consistent teacher, he must be one who exemplifies his teaching by practice. It is required of all to magnify the ministry conferred,—but he especially, should, as so much devolves upon him. Slothfulness in him is inexcusable, and should not be tolerated; and is but a form of incompetency. The muscles of our arm are only developed when active;—and hence activity and action are necessary, as all know, unto strength and power, whether corporal or spiritual.

Who would say that a slothful man should fill the office of District President? The wise man says that slothfulness shall clothe with rags. I wonder if

it would be otherwise with a Presiding Elder—if it would grant unto him a crown of laurels!

Fourth,—Decision of character. This is a very important element in his character. He should be positively for the right, and positively against the wrong. This, however, should grace the character of every Latter Day Saint; but especially the minister of the word.

Fifth,—Spirituality; which is the crowning qualification unto honor and power.

What is an official without it? Ans. "A sounding brass and tinkling symbol." Spirit power should especially characterize the ministry of every Presiding Elder. By being spiritual, he is enabled to cheer the weary laborer, upbuild the weak and tried, and comfort the oppressed. He is made competent thereby, to feed the Church of God, purchased by the Redeemer's blood.

Every competent president, is a spiritual man. An elder that does not possess spirit power, the power of Godliness, is unfit for the responsibilities of the calling.

No district can afford to be without a president thus qualified and endowed. It were better for a district to be *without* a presiding officer, *unless* a spiritual one is obtained. For a man unfitted for the position has a career of mistakes; his appointment being one to commence on, and the workmen in the building of God are only retarded in their onward course.

Let us see to it, that our selections in regard to this important office, shall be wise ones—that not only may the office grace its occupant, but that the occupant may honor the office, that God may be praised.

I know that some may say that revelation alone should determine as to who shall preside.

A question arises: Who shall receive the revelation? Shall it be received by some irresponsible party? Shall we be led by those who are the victims of false spirits? God forbid! May we have the spirit of wisdom and light from on high to guide us, and then all will be well. The law of God *no where* says that the

Presiding Elder shall be appointed by revelation. If it were necessary that he should, undoubtedly it would have been revealed. It is but a plain case, that needs only the use of judgment and sound sense to decide.

All that we have to determine is, who is it that can take the office, that possesses the qualification aforementioned. If he possesses those qualities, we may rest assured that he will not be unfruitful nor barren, but will abound in the riches and grace of Christ. God grant that wisdom may characterize our deliberations for Christ's sake. A. M. L.

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### Christianity.

What is Christianity? It is the teaching of the Anointed One—of Christ. And hence all people professing Christianity are professing that the teaching of Christ is true, and not only true, but good, and if good, that they should hold fast to them. Hence the Christian man is supposed to be true—true to God and his fellow man, and good in his actions, conversation, walk, etc. And if these above mentioned qualities are not his; can he in truth be called a Christian? Has Christ been untruthful? We answer, (according to the Scriptures), No. If so, how then can the followers of Christ be otherwise than truthful? And if other professors are in existence, they in no wise can be recognized as Christians.

Christianity is the religion of God. Why? Because Christ, according to the Bible, which fact is known to every Bible reader, was the Son of God manifested in the flesh,—as God manifested in the flesh upon earth, and was called Christ, and his teachings Christianity, hence the teaching of Christianity is of God, for it was taught by Christ the Son of God.

Is the Son of God, God? Yes. Is the Holy Spirit God? Yes. Are there three God's? No, there is only one God, nevertheless in three persons.

Christ when on earth was pronounced, "Thou art my Son, in whom I am well pleased," hence there must be a Father;

and such a proclamation to the world from heaven of God the Father upon the Son: and as we know a son proceeded from the Father, and is generally of the same element. Hence, if Christ was called by God, "Thou art my Son," then, after the acknowledgement of God, and by proof, that a son is in the likeness, in similitude, in quality, the same as the father, we are sure that Christ is God, from his being the Son of God.

As a father begets a son, he is compelled, by common law, to recognize him as such. Indeed he would not emphatically deny such a thing. In case he should do contrary (when grown up) to the will of his father, then he could pronounce him an outcast, but never deny him as a son of his. Just so with Christ's heavenly Father. Christ came to do the will of the Father; then he could pronounce that, "Thou art my beloved Son, in whom I am well pleased." But all this occurred when he had done the preliminary work of God the Father, at his baptism.

Some sectarians believe that if you profess Christianity to-day, you are a child of God to day; and if you go astray to-morrow, you are a child of the devil to-morrow. Is it so? No. If you do covenant with God to-day, to love him supremely and thy neighbor as thyself; to meditate in his holy law day and night to do the same; you are most decidedly a child of God. On the contrary, you are still a child of God, but in enmity, that is in sin, for "sin is enmity to God," which came into the world by the transgression of one man. As sin came into the world by one man; so it must be taken out of the world by one man. As sin came into the world by the first Adam, so can it be taken out of the world by the second Adam. As the first Adam was the Son of God, begotten at God's pleasure, when he said, "let us make man," so the second Adam, or Christ, was begotten before the creation of the world by God the Father. And so we, as believers and followers of Christ, are made the children of God.

How are we made the children of God? We are made the children of God

the Father, through Christ the Son of God the Father. If we fulfill all righteousness like our Master did; the same God which testified of Christ, saying, "This is my beloved Son," will testify of us; for if we want to be holy so as to become thus recognized, we must be holy like our Lord. And so shall we be one with him, as he is one with his Father; hence, as he is one with the Father, and we one with him, we are the sons of God, as he is the Son of God.

We are made the children of God through Christ; by his being the Vine and we the branches. The Vine is producing branches, of which the Father is the husbandman. As the Vine belongs to the husbandman, so does also the branches. Unless the branches are bending, when large, in a direction which displeases the husbandman; and when, after an attempt has been made by the husbandman to keep it as near as possible to the vine; and in consequence of the unwholesomeness of the fruit it bears, and its liability to transmit disease to other branches, it is cut off. But if a branch is growing out in a pleasing and lovely manner, so that it brings no disgrace upon the vine, and bears wholesome fruit, then the husbandman is not only pleased with his vine, but with the branches too. And he thinks just as much of the branches as he does of the vine. And not only this, but when the winter comes, he wraps it up carefully, with the expectation of receiving more fruit in the future than in the past. Just so with the Christian. Jesus is the true Vine, and the Christian the branch. After experiencing this fact in his own heart, he must conduct himself in a manner so as not to displease the owner of the vine, on which he is depending, but grow in grace, pleasing to the husbandman, and pleasant to the vine, a joy forever. And so the followers of Christ are in the sight of God the Father.

He gave a vine, (Christ), and the followers are its branches; and if the followers of Christ, or the vine's branches, walking after the example of Christ, or their vine, they, the branches, are pleasing the husbandman, or God, and pleas-

ant for the vine, or Christ; hence, as the vine, or Christ is loved of God, through the production of such branches or christians, so are the christians loved through honoring their vine or Christ. So we can clearly see that we, through Christ the Son of God, are made the children of God.

We are made the children of God by adoption, as believers. By adoption, are we made children of God? Yes, by the first man sin came into the world, and all the human family came under subjection to the same. Christ came to suffer for the sin which was brought upon man through the transgression of Adam. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." It was necessary for God, in order to save man, to give his Son as a ransom for Adam's race. Could not God the Father sweep away the whole world of sinners, and create millions of holy beings in their places? But this would not have satisfied the love of God. Hence he concluded to give his Son to save those who hated him, and notwithstanding the infinity of the love that existed between them, the Father and the Son, the condition of man's salvation were entered into, and the way made possible where by man might be saved, as we find in the following declaration, and the scriptures cited to in support of it:

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Tim. 1: 15.

"For the Son of man is not come to destroy men's lives, but to save them."—Luke 9: 56.

"That the world through him might be saved."—John 3: 17.

"I came not to judge the world, but to save the world."—John 12: 47.

"The Father sent the Son to be the Savior of the world."—1 John 4: 14.

He was "as a tender plant; \* \* \* a man of sorrows; \* \* \* he was wounded for our transgressions, \* \* \* and with his stripes we are healed."—Isaiah 53: 1-5. See Matt. 8: 17. 1 Peter 3: 18. Heb. 9: 28. Rom. 4: 25, and 1 Cor. 15: 3. A great many more passages might be brought forward in support of

the above declaration, and to prove there is no other name under heaven, given among men, whereby we must be saved." So God gave his Son to put away sin, that whosoever believeth might not be condemned, but become the children of God by adoption.

To further prove that there is no other name under heaven, among men, by which we can be saved, but through Jesus Christ, I cite the following passages:—Gal 3: 26; Rom. 6: 23; 1 Tim. 1: 15; Luke 19: 10; Gal. 3: 13; 1 Pet. 2: 24; Isa. 53: 5; 1 John 1: 7; John 3: 35, 36; 1 John 5: 11, 12; Col. 1: 14; John 3: 16; Rom. 5: 8; John 18: 3; 1 Pet. 2: 6; Acts 10: 43. John 10: 9; John 7: 37; Matt. 11: 28-30; John 6: 37; 2 Cor. 6: 2; Isa. 55: 6; Rom. 10: 13; Acts 13: 38, 39; Rom. 5: 1; Isa. 44: 22; Dan. 9: 9; and Heb. 2: 3. This is sufficient proof that Jesus is the Son of God, and by and through whom salvation is given to mankind.

JOHN BAERMAN.

### The Germ Theory of Disease.

There has been spreading for some time an idea or hypothesis among the more philosophic medical men, and among the thoughtful "laity," that many species of disease have their sources in, and are scattered by, seeds or germs. The thought itself is an expressive and natural one, that there may be a "cholera seed," or "scarlet fever germ," or "typhoid sporule" floating through the air, just as there are floating seeds of thistles or dandelions, or germs of tulip-trees or limes, or scores of the nameless plants which sow themselves wherever there is the slightest bit of soil or moisture favoring. It is evident that both air and soil are full of these unseen seeds for we have only to burn one species of vegetation when immediately an entirely different species spring up, showing that for uncounted years the germs of the latter have been lying dormant in the earth waiting for a favorable moment to germinate and grow. So with the seeds of different species of disease. No doubt in this city there is an invisible cloud of "scarlet fever germs," "typhoid seeds,"

and cholera or "diphtheria spores," always drifting over from the densely-crowded poor quarters into those of the wealthy, filling the houses and garments, and lying *perdu* until the favorable moment in the organism of some child or delicate person gives them a chance to spring up into vigorous growth.

It is deeply interesting to the laity to know how far these theories are substantiated by scientific experience. Dr. John C. Dalton in a recent lecture before the New York Academy of Medicine, on "The Origin and Propagation of Disease," has attempted to throw the light of the most recent scientific discoveries on this most interesting subject. He points out that the tendency of the Medical mind to believe in the germ origin of disease was first given by the discoveries relating to parasitic diseases. Thus, for a period, no one had any idea that *scabies*, or itch, was anything more than an eruptive disease; but when the insect itself was discovered (or re-discovered), its mode for laying eggs, and the time for hatching and scattering its young, it is plain that an important step was made in the means of prevention and cure, and one which would suggest similar discovery in other branches of medical science. In the same way the discoveries of the physical connection between two different internal parasites of mealy pork, put physicians at once on a scientific method of treating for the human disease.

For a long time without doubt, physicians and patients puzzled themselves over diseases which they could not understand, which they sometimes called rheumatic and sometimes typhoid cases. Now, such cases, it is perfectly understood, are due to a parasitic insect of microscopic size, which has the power of diffusing itself rapidly through the system, and producing all the symptoms of a fever; we allude to the cases of infection through *trichino spiralis*, caused by eating trichinous pork. It would even seem that there are trichinous epidemics, or such favoring conditions in man and beast that those dreadful parasites can spread with immense rapidity and fatal effects. All these cases, however, are of

animal parasites with sexual production, and capable of being detected by the microscope or scientific processes. The great field lies beyond, comparatively unworked, of vegetable organism as the cause of diseases.

Certain skin diseases are now known by careful experiment, to be caused by parasitic vegetation. The question, of course, might arise, say, in regard to "ring-worm," whether the microscopic fungus caused the disease, or the disease the fungus. A double test, however, could easily be made, if the fungus spores can be transplanted to the skin of another individual, and there germinate and produce the disease; or if they be treated by application of, say iodine or sulphurous acid, thus destroying the vitality of the fungus, and the disorder be put an end to, or mere secondary symptoms be left behind. The inference would then be logical that the vegetable organism is the cause of the disease.

The immense and destructive influence of microscopic fungi in causing disease among plants is now recognized in the famous "potato rot," and the widespread malady of the grapevine from oidium. May not fungi be a source of what are called the "zymotic" or fermenting human diseases, such as scarlet fever, diphtheria, typhoid, cholera, and the like? Thus far science can only say that there is a certain analogy between the effects of yeast fungi in fermentation and the phenomena of these diseases. The fixed time which intervenes between exposure to a contagion and its experience, the regular course of symptoms, their definite terminations within a prescribed period, and the evident reproduction of the contagious matter—these are all indications for further scientific discovery. They point toward "germs of disease," but do not prove them. The presence, too, of the smallest and simplest of organisms, called *bacteria*, in all forms of putrefaction, so that they are now considered the living cause of it, and their development in the interior of living organisms causing certain diseases, of sheep for instance, give an indication of what yet may be discovered as the

cause of many hundred contagious diseases, especially of such a disorder as small-pox.

Mr. Dalton says nothing of the existence of a "cholera germ" which was thought to have been discovered a few years since, nor of the action of camphor-bearing vegetation in checking the spread of malaria, both of which make the germ theory more probable. The inference from all these facts and analogies presented by Dr. Dalton seems to be that many diseases are probably spread or caused by vegetable and animal germs. And with this theory before them, physicians will undoubtedly hit upon many new modes of prevention and cure.

*New York Times.*

### AN EXHORTATION.

"Let us shake off the coals from our garments,"

As the beautiful poet has said;  
Let us strive with our might to be perfect,  
Like our Savior, the great "Living Head,"  
Let us see to it now, "while the day lasts,"  
That we each take this matter in hand;  
For 'tis one of the greatest importance,  
And which we ourselves must command.

Let us see to it well, that "our households"  
In excellent "order" are "set;"  
For grievous afflictions might follow,  
Should we this great duty forget.  
And then 'tis so pleasant to witness  
An orderly household of Saints,  
Where all are united and happy—  
No jarrings, no strifes, nor complaints.

Let us carefully train up our children,  
And teach them the "only true way;"  
And prayerfully, faithfully watch them,  
That their little feet go not astray.  
Let us teach them the "faith of the ancients,"  
While childhood yet dawns o'er each head;  
Like those sons of the children of Ammon, <sup>[said.]</sup>  
They'll "not doubt" what their "mothers" have

Let us peacefully dwell with our brethren,  
Being neighborly, upright and kind;  
Ever putting our own faults before us,  
And all those of others behind.  
And here is true charity needed,  
The bond of perfection in life,  
To help us bear all things in patience,  
And save from contention and strife.

Let us seek for the poor and the needy,  
And, much as we can, give them aid.  
Let us "bring our tithes into the store-house,"  
That the dreaded "devourer" be stayed.  
Let us break off from all our "light speeches;"  
Let us cease from "much laughter" and "pride;"  
Let us make "all our garments" in plainness,  
And in every commandment abide.

Let us "watch unto prayer" and "be sober,"  
With a "spirit" both quiet "and meek;"  
Let us strive for the gifts of the gospel,  
And for "wisdom" especially seek.  
Let us study the dear Book of Mormon,  
The Scriptures and covenants too;  
Storing up their pure precepts as treasures,  
That we may be faithful and true.

"Let us shake off the coals from our garments"—  
'Tis a good exhortation indeed,

That we to each sacred commandment  
Should daily and hourly give heed;  
For the Son will soon come in his glory  
With the great "marriage supper" prepared;  
Then those who have lived for his honor,  
Will each have the promised reward.  
CARRIE A. THOMAS.

### Boasting.

"When boasting ends, then dignity begins."—*Young.*

We cannot contemplate a spirit or practice more despicable than boasting. In all ages of the world, in every historic period, it is the same spirit of vaunt and emptiness, condemned alike of God and all true men. However great the statesman, or noted the warrior, whenever the practice of boasting commences, we may readily mark the beginning of his decay; whether it be with the *Saints* or the world; with the noble or ignoble; learned or unlearned, whether it be clothed in the language of sublimity or appear in the rough garb of vulgarity; whether it approach with the rush of the cataract, or the murmuring of the brook; in the darkness of midnight or the early dawn, it presages the destruction of its possessor, and is the same old spirit of darkness that "gendereth to bondage," a vampire that feeds upon the souls of men.

To "overcome," we believe to be the hope of every follower of Christ, and one of the vices which *must* be mastered is that of boasting. The *records* which the Father has so mercifully given us, are full of evidence that in his dealings with man, upon both continents, the cause of their destruction from off the face of the earth was due to their pride, arrogance, and boasting. A careful investigation of the Church's history, since its establishment in 1830, will, we believe, lead to the conclusion that the same *old* cause led to its early disintegration, and apostasy—and that none shall accuse us of judging in haste, we here cite to the fact that "like causes produce like effects." "Secret combinations," polygamy, etc., were among the "effects" of transgression in former days; (see B. of M.); and as they have been had with a part of the Church in *this* day, we accept the conclusion that they are the result of transgression still, and the "cause," that produced them the same *now* as *then*.

Boasting appears in many different ways. Some people have, or seem to have, but little to say of themselves, but a great deal of others; in one sense that is to be admired, but there are those, the burden of whose story seems to be, "My father was" (or "is," as the case may be) "the greatest and best man of all the earth." My mother, my brother, my sister, my son, my daughter, my anything is better than yours, and more brilliant than any one. Of course such extravagant expressions need but mentioning, to render the weakness of the individual apparent to the majority.

Again, from Elders of experience, (and in a measure from my own), I learn that after they had preached with success, when upon missions, and received the applause of the world, and returned to their friends, when asked to preach, they of course were quite willing, saying in their hearts, "Now I'll show you how I can preach." When they have arisen under those circumstances, they have almost always failed; or their effort was full of labor without much fruit. I often think of the injunction of Christ to Moroni, Ether, chap. 5:

"I give unto men weakness, that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them."

So, whatever our condition of life may be, our *boast* should be "in the Lord," and not like those who "trust in their wealth, and boast themselves in the multitude of their riches."

Again, there are those who have their favorite characters or ideals of men, and all the residue of humanity must be judged, of course, by their ideality; and if you insinuate, however gently, that you prefer some other, or others, they really seem provoked, and I presume conclude that your judgment is deficient. As for example, one brother may assert that Br. A. "has done *more* (save Jesus only) for the salvation of man in this world, than any other man that ever lived in it." In order that an individual may act either as a judge or witness, his competency to thus act, must be first ascertained. For me to assert that a

certain tree is taller than any other tree that ever grew, it is actually necessary that I *know* the exact height of every tall tree that ever did grow. And for me to assert that Bro. "A" has done more for the salvation of man, than any one who has ever lived in the world, (except Jesus), it follows of necessity, if I am a competent judge, that I must know every man who ever lived in it, and just how much they have done for the salvation of their fellows. To sit in judgment and say that this man is next to God, (Jesus being the only exception), is assuming altogether too much, and an assumption from which I shall ever pray God to protect me; and may he have mercy on those who have been overcome by that spirit of boasting.

Perhaps some over fastidious friend will tell me that Paul, the Apostle, boasted. (See II. Cor. 2:5). But, if so, let us examine a little further into this Epistle. He says:

"But we will not boast of things beyond our measure." 2 Cor. 10:13.

"But he that glorieth, let him glory in the Lord." vs. 17.

"That which I speak, I speak it *not* after the Lord, but as it were *foolishly*, in this confidence of boasting." 11:17.

We need not mistake the meaning of that language; it is too terse to be misunderstood. In the 18th verse, he says:

"Seeing that many glory after the flesh, I will glory also."

Then follows a brief account of his sufferings, which I think advisable for Latter Day Saints to read, so that we shall see and know that others before us have suffered much for the cause of Christ; but his conclusion is, "It is *not* expedient for me doubtless to glory." 2 Cor. 12:1. And remember the admonition of Paul, 2 Cor. 10:18:

"For not he that commendeth himself is approved, but whom the Lord commendeth."

I believe in rendering "honor where honor is due," but the boasting spirit I despise, for I feel to know it is not from God, but from the devil; and I hope to see the day when it shall be discarded by the Saints.

"Boast on, proud Lucifer, thy day  
Of boasting soon will end;  
The conqueror comes to claim his rights,  
And Israel defend." Z. H. G.

# The Herald.

JOSEPH SMITH, - - - EDITOR.  
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., September 15, 1874.

THE believers in and practicers of the Spiritualistic circles of some parts of England, are sorely tormented by a class of evil disposed spirits, which annoy, perplex and distress them at an alarming rate. One mediumistic leader of a band of music states, that the instruments of the band are sometimes taken from the hands of the players and hurled away over their heads; heavy articles are raised to the ceiling and dashed heavily down again; when the spirits are displeased with an engagement of the band to play, they are told not to go; and if persistent to go, their portmanteaus and instruments are taken violently from them and they are thus prevented from going; their spirit tormentors also present them with guns and swords, instead of their musical instruments, and bid them use them.

To offset this most disastrous state of Spiritualistic development, the Spiritualists have issued a call for a general convention, and are soliciting the better inclined spirits to visit their convention, to consult upon these tormenting phenomena, and to take such measures as may be deemed wise and practicable to put a stop to these dangerous and discouraging manifestations. It is well. It would be an excellent opportunity for those on this side the ocean to get like aid.

How will it be, though, to get up a strong intestinal warfare in the summer land, incited by the better inclined and peaceable spirits endeavoring to prevent evil disposed and mischievous ones from annoying and tormenting their friends of the earth sphere. We think there will need to be more stringent police regulations agreed upon in the land where these mischievous spirits dwell, before those who voluntarily place themselves subject to their "entering in," will be so well protected that no evil spirit can or will take possession. The one who

gives himself up to the devil, or spirits of the departed, ought not to be disappointed if he should fall into the hands of "seducing spirits." Only he that retains his own integrity and identity before God will escape.

We shall await the result of this convention with some curiosity; for we conceive it to be possible that some things may be developed that so-called Spiritualists will be sadly disappointed in. In the meantime let the Saints pray that they who should be the elect be not deceived.

We have refrained as yet from expressing any opinion respecting the guilt or innocence of Henry Ward Beecher, upon the charges preferred against him by Mr. Theodore Tilton. Of this there can be no doubt, that Mr. Beecher has been for some time trending away towards a lax philosophy of moral life; and as a result, departure from a strict walk was made easy, it is not impossible that he should have fallen.

One of the tendencies of the age is to drift into immorality; and among those who are philosophically religious, there is a disposition to adopt a system of thought leading to the throwing off moral restraint governing the conduct, under the specious plea that they are seeking for liberty. To us, the freedom to which the mass of these so-called seekers after liberty aspire, is moral debauchery; and we certainly feel justified by our experience, and knowledge of many of the efforts to reach that freedom from restraint which have been made, in stating that as soon as it has been attained by them it has degenerated into license, and an utter disregard of the ties which have been always regarded as sacred and true, and which honorable men and women should ever respect.

The most mischievous result arising from the specious pleading of these social aspirants is the breaking the force of the marriage covenant; thereby disrupting family connections, and making of hitherto sacred rites a mockery; it would then be an easy step to the commission of crimes similar to the one with which Mr. Beecher is charged.

Whoever loosens the reins upon the

passional emotions of man's nature, is like the one, who, driving a spirited team restive under restraint, first goads them to fury and then throws aside the lines by which they might be guided and controlled, and is carried at their will to certain injury or destruction. The moral sentiments were evidently intended to direct, govern, and control the passional emotions; and he who seeks to throw off this restraint will find, to his cost, that he has severed the cord that binds him to security and peace.

We warn the Church against what would-be reformers call "free love."

BR. B. G. WATSON, writing from Armstrong Cadamy, C. N., says, "I send you one of my presents, one that I received from my Baptist and Presbyterian brothers combined." The present referred to is as follows:

"April, 5th, 1874.

"Mr. Parson Watson, Mormon—Sir:—I have concluded to drop a few lines to you this Evening that you have been in here fooling the people long enough I think, so I have made up a squad to go and get you out. You have got to go, and it is high time you was getting off. The boys would have been after you before now, but I have kept them back until this time, and we cannot wait any longer. I did think you would start off before now but you have not. We have already seen the answer of the letter that you have wrote to your kind of people, and the Book that you have also. I may weight on you a little while and give little time to go on although it would not be but a few days three days eny how I mean what I say. no goke

"BLANCO & Co."

This letter was contained in an envelope directed thus: "Mr. Mormon Watson, or Sect Christ, Armstrong Acadamy, C. N., care of C. E. Bitts." We give the letter as it appears. We do not know what Br. Watson has been doing to merit this warning; but from the letter should conclude that it was the Book and doctrine.

BR. THOMAS DOBSON, writing from Deloit, Iowa, sends the following, suggesting, that as the brethren in the neighborhood where it is said to have occurred may not have seen or heard of the occurrence, it might be news to them. Br. Dobson says that he cut it from the *Christian*, a Campbellite paper published at St. Louis, Missouri:

"Recently Prof. J. R. Goaff preached a telling discourse to a congregation composed largely of Mormons, in southwestern Iowa. It was like fire in a powder magazine! The whole Mormon camp is in a blaze! A Hibernian cried, 'The speaker has schlapped Mormonism right spank in the face, and it must fall or defend itself.'"

BR. EDMUND C. BRIGGS wrote us from York Center, Indiana, that his wife, Sr. Emma Briggs was ill; as was also Sr. Conat, at Lawrence, Michigan. Br. Edmund thinks that the evil spirits are striving for the victory over the Saints, and bids them every where to "buckle on the armor" for the great conflict.

Br. Wm. W. Blair was at Wirt, Indiana, at last advices; from there it was his intention to come west by the way of Middletown, Ohio, and reach home about the 12th, preparatory to attending the Fall Conference.

Brothers Bear and Avondet are looking to be released from their mission at the Fall Conference. They report an error in the minutes respecting their mission, there have been two baptized in Italy and six in Switzerland, eight members in all, besides Brn. Ursenbach, Bear and Avondet. They are anxious to return before the winter sets in. These brethren have been very faithful.

Br. Green H. Shell writes from Bellville, Alabama, that hard times have fallen heavily upon the people of the south where he has been. The price of timber has been reduced until "timbering" as a means of livelihood has ceased to be lucrative. He also states that there is increasing danger of collision between the Negroes and Whites. Stealing, plundering and murdering are of common occurrence.

Brethren Mark H. Forscutt and Joseph C. Clapp gave Plano a flying visit on the 24th and 25th of August; Br. Forscutt spoke in the Saints' Meeting House on the evening of the 24th, and Br. Clapp, followed by Br. Forscutt, on the evening of the 25th. Quite a large congregation greeted these brethren both evenings of their stay.

A note from Br. Clapp received on the 2d instant indicates that these brethren had spoken at Burlington, Farmington, Mon-

trose and Keokuk. They are preaching their way to Fall Conference, and are well received where they speak.

Brn. Gurley and Warnock have "arrived out" at Salt Lake City.

Br. James Hunter has sent us a letter quoting largely from the Book of Mormon. We commend the quotations to the Saints, Book of Nephi, ch. 9, p. 321, 2; also D. & C., sec. 100.

Br. P. H. Rensimar, writing from Salt Lake City, corrects some alleged misstatements made by Wm. Townsend, in a letter published in the HERALD for August 1st. We give Br. Rensimar's letter room cheerfully; and regret publishing what carried a false impression. Br. Rensimar states that Mr. Townsend has done the Saints there great wrong, besides the wrong statements made in his letter.

Br. M. W. Settle, of Armstrong Cadamy, sends us some particulars of the death of his wife, but her name and age are omitted. She died strong in faith of peace and rest.

E. M. Seagoe and E. J. Seagoe, of the same place, certify to remarkable healings in their own family through the laying on of hands. One was an almost immediate restoration from fever, of a lad fifteen years old; another of the cure of a badly swollen and painful foot; another still the apparently permanent relief of long standing disease of Br. and Sr. Seagoe themselves. Truly the Lord is good to the humble.

Sr. Abby Bristol of Vineland, New Jersey, writes quite pleasantly of the visit of Br. T. W. Smith and his wife to their home. Br. Smith preached there.

Br. George H. Hilliard, of Jeffersonville, Illinois, will discuss the main propositions of our faith, with somebody, in October next.

Br. A. C. Inman, writing from Newton, Jasper County, Illinois, about the 24th of August, says he preaches nearly every Sunday; had labored in Crawford County about Oblong—met with some opposition—baptized one, and administered to the sick with good and marked results. Go on in the good work, brother.

Br. and Sr. Gobble, of Blue Rapids, Marshall County, Kansas, desires some Elder to come that way and preach for them.

Br. James Hunter, of Braidwood, Illinois, has written to us concerning the temporal prospects of himself and fellow laborers at that place, which he says are brightening under the new regulations. He is also laboring and waiting for the redemption and gathering of Zion—the *pure in heart*. Brother, keep the end in view, and continue in all steadfastness.

We are in receipt of a friendly letter from Br. George W. Shaw, of Louisville, Ontario, under date of August 20th. He is still battling for the truth. He expresses himself as feeling cheered at the good news he receives through the HERALD.

Br. D. F. Coombs, of Fall River, Massachusetts, will please receive thanks for letters of encouragement. We like to hear from the brethren in different quarters, though it may not always be convenient to publish all their letters.

ERRATUM.—On page 455, of present volume of HERALD, for "history of God," read "history of the people of God."

Br. F. C. Warnky writes us excellent news from Fontana, Miami County, Kansas. Br. John A. Davies and himself were preaching every night to excellent houses. He thinks he is now prepared to give one year's labor in the vineyard. Success be to Br. Warnky.

Mr. Ridgway, of Shawneetown, Illinois, and Mr. Powell, of Aurora, candidates for the office of Superintendent of Public Instruction, and State Treasurer respectively, called upon us on the 2d instant, in company with Mr. Lewis Steward, President of the Marsh Harvester Manufacturing Company, located at Plano, Illinois. Messrs Powell and Ridgway were soliciting suffrages for their election in the fall.

Quite lately a number of government officers have been killed at Coushatta, La., and President Grant has ordered troops to the scene of riot.

The Indians are distressing the nation on the West, corruption and ring rascality in the East, and political and intestinal disturbances at the South; surely the "days are evil."

Tract on "The Sabbath Question," out, and ready for those who want them. Twelve pages. See list for prices.

## Correspondence.

SALT LAKE CITY, Aug., 1874.

*Br. Joseph Smith:*—On our way to this city, we stopped at Ogden, where we spent six days in the entertainment of kind and good friends. The "Liberals," represented by Mr. Steiner, kindly gave us the use of their Hall, (having been denied the use of other buildings by the Brighamites), where we preached three times, and once at the house of friend Chase. We baptized a Mr. Rohrer, of Kansas, who had become convinced of the truth through investigation. Others in Ogden are believing, and we look for the increase in the due time of the Master.

Yesterday we met with the Saints of this city in the afternoon, and enjoyed a pleasant season with them; we feel gratified and strengthened to find a sacred few striving midst cares and trials to "keep the faith." In the evening we had the pleasure of speaking in the "Liberal Institute," the seats were mostly occupied except the gallery. We felt very well in speaking to the people, and the result we leave in the hands of the Master; praying that God will heal every wounded heart, and restore to every honest mind that which has been lost, even the "Spirit of truth;" that all who have ever endeavored to do the "will" of the Father may be constrained to return to their "first love" in Christ, and keep his commandments. It is difficult to reach the ears of Brighamites, as there seems to be a conjoint understanding to *stay away*; yet the tide is against them, and in time the loathsome vampire of polygamy, with its concomitants, must return to its native soil, the *dark regions*, whence it came. Our trust is in the Lord. More anon. Yours for truth,

Z. H. GURLEY,  
ROBERT WARNOCK.

KIRTLAND, Lake Co., Ohio,  
Sept. 1st, 1874.

*Br. Joseph Smith:*—I write to let you know that I am still firm. It is by the kindness of our heavenly Father that I stand in the cause of Christ, having come through many trials and temptations since I became a member of Christ's body; but we must expect trials and temptations to encounter with. I am preaching some in Kirtland, and have also worked some at my trade. I expect to get more work soon, and if the Lord is willing I expect to have my family move here this fall, and make Kirtland our home. I hope to continue to work for God while life shall with me last. There are some true, honest, noble-hearted old-time Saints here, in whom the true love of Christ is manifested. Saints, awake, act the part your religion demands, and serve

Christ in truth and in deed. May God bless all his true, honest-hearted children, and all who love the truth and the brethren, in the beauty of holiness, is the prayer of, yours in the covenant of peace,

Jos. F. McDOWELL.

KNOXVILLE, Ray Co., Mo.,

August 21st, 1874.

*Editors Herald:*—On the 15th and 16th days of the present month, I met the brethren in Conference capacity on Turkey Creek, Carroll County, Missouri. Except preaching in the evening, Saturday was devoted to business. Considerable business was done, but it might have been done in less time than it was; I hope the brethren in the Northwest Missouri District, as elsewhere, are beginning to realize that we meet in Conference to deliberate for the forwarding of the cause, rather than caviling on subjects wherein there is no profit, or striving to create or strengthen party feelings. The Master taught, "A kingdom divided against itself cannot stand."

We held two preaching meetings on Sunday, in a grove belonging to Father Traugher, who has traveled three score and six years upon the earth, many years a member of other religious bodies, but who, with his worthy wife, and son, John, a young man of promise, a few months ago embraced the faith of the Saints, and seem happy therein. They extended their hospitalities to a large number of Saints during the Conference. Both the preaching meetings on Sunday were well attended and very orderly, more orderly out-door meetings could not be desired. But we cannot speak so well of the evening meeting, which was a prayer-meeting in a common sized school-house, closely packed, and many round the door and windows who could not gain admittance. Quite a number of young Missourians were on hand, who seemed bent on doing something to disturb the peace of the Saints; nor were they altogether unsuccessful. One of these young gentlemen threw a good sized chip through the door towards the other end of the room, where stood a table, on which stood a lamp filled with coal oil; we suppose his object was to burst the lamp, but in this he failed. We might have expostulated with these young gentlemen, but our room was crowded; many sisters and some children; and then, we remembered that we were in Missouri, and what had happened years ago; so when they got too boisterous we quietly adjourned. Upon the whole we had a good Conference. Since Conference, in company with Br. Cravin, I have been to Willow Creek, held four preaching meetings, attendance not large; stopped at Richmond, had an interview of two hours

with Mr. David Whitmer, one of the three witnesses to the Book of Mormon; he gave me a kind reception. We talked but little on the Reorganization; he is not a violent opposer, nor does he endorse us. Before I bade him good-by, I said to him, "Can I, Father Whitmer, say, I this day have seen a living witness to the Book of Mormon;" whereupon he raised his eyes heavenward, and said, "AS MY TESTIMONY STANDS, SO IT IS: I HAVE NOT, NOR WILL I DENY IT."

To-morrow we go to Far West to preach on Sunday, and on Monday attend to some church business; thence to De Kalb and St. Joseph, reaching Council Bluffs, according to present calculation, about September 8th or 10th.

The people in Northwest Missouri are suffering seriously through the drouth; some will lose the whole of their corn-crops, and none will get more than half a crop; creeks and ponds have dried up; many wells are getting so low as to render it necessary to dig them deeper, or to make new ones; many farmers are disposing of all their hogs except a few to fatten for their own use; and thus the latter day troubles are creeping upon us; who among us shall stand and be acquitted.

Yours, as ever,  
JAMES CAFFALL.

OAKLAND, Cal.,  
August 19th, 1874.

*Br. Joseph.*—This mission is growing in numbers and importance, and calls come from every direction; Oregon is suffering for the word; Nevada also; and all parts of California are urging me to come, or go, or send help, and those that are laboring sincerely for the cause are being prospered and blessed in their labors. Shall endeavor to start home on the tenth of the next month. Kind love to all, I remain as ever, yours to command,

ALEX. H. SMITH.

CORTLAND, De Kalb Co., Ill.,

*Br. Joseph.*—It has been some time since I troubled you with any of my strange notions, and without further preface I will commence. First, I will inform you that I feel greatly encouraged to think that there is a prospect for the downfall of the devil's kingdom. I read in the last *Herald* that the Catholic Church had excluded Free Masons. Now if the Bible and Book of Mormon be true, down goes the devil's kingdom; for they say a kingdom divided against itself cannot stand. The Book of Mormon says there are save two churches; the one is God's, the other is the devil's. It also says the devil was the founder of that great and abominable church. The Inspired Translation of the Bible says that the devil was the founder of Free Masonry. Now having such good testimony, I ask

where is the consistency in the Church of Jesus Christ of Latter Day Saints dis-fellowshipping Gadianton and his followers, and at the same time fellowshiping Free Masonry? I have tried to write that one question plain, and I would like to see the answer in the next *Herald*, or as soon as you can make it convenient.

I am a "Mormon" from head to foot, and I wish to be a consistent one. From your brother and friend,  
ANDREW CALHOON.

[Br. Calhoon evidently means to say that he believes that the Inspired Translation declares that the devil is the founder of Free Masonry. We do not share in this belief; but leave every one to form his own belief from the reading of the word itself.]—ED.

LEAVENWORTH, Kansas,  
August 20th, 1874.

*Br. Joseph.*—I enclose five dollars to help to spread the glad news of the gospel. I was converted under the preaching of Br. Elvin, and I received good teachings from him; he is a good and faithful brother in the gospel. I was a member of the Congregationalist Church for ten years, and tried to live a holy life; but when Br. Elvin got hold of my sectarian principles he soon rooted them up; he made me feel so small. I now enjoy the Latter Day Work. Our Branch is not very large, but we enjoy the Spirit of God and we love one another; we receive good teaching from Br. Green. Your sister in the bonds of the gospel,  
JANETT EASSON.

BRYANT, Ill.,  
Aug. 22d, 1874.

*Dear Herald.*—We are but few here in this Branch, and the most of us are working under a great deal of disadvantage, being that we are Welshmen, trying our best to preach in the English language. We enjoyed ourselves well last night; Brn. M. H. Forscutt and J. C. Clapp visited us, and Br. J. C. Clapp preached an able sermon to a crowded house; it seems that every body was well pleased. There are some believers here, but there is something in their way of coming into the fold of God. We are striving our best to preach every Sunday, but the congregation is small. In regard to us as a Branch, I cannot say that there is as good a feeling in our meetings as there used to be; it may be that a great deal of this is owing to our temporal affairs; the work is so slow, that we have a hard job to keep out of debt by doing our best; but for all this we have no reason to turn our backs on the work of God; for if we turn from Christ where can we go, "For there is no other name under

"heaven given among men, whereby we must be saved." May the Lord bless us with health and strength, and every necessary gift that will enable us to continue faithful to the end, is my humble prayer for all the obedient children of the kingdom. Your humble brother in Christ,

T. T. THOMAS.

ST. CHARLES, Mich.,  
August 22d, 1874.

*Br. Joseph Smith:*—There are many here who have been impatiently waiting this summer for an Elder to come, I with the rest. It does seem as though they might some of them come this way. Direct to St. Charles, Saginaw County, Michigan. Yours in bonds,

EMALINE BEEBE.

PHILADELPHIA, Pa.,  
August 23d, 1874.

*Br. Joseph:*—I enclose herewith my humble testimony to the truth of the Latter Day Work. The Saints of this district met in Conference pursuant to notice thereof, and I am happy in saying with marked good results. In sacrament and testimony meeting the Saints were blessed with gifts of the gospel, in tongues, interpretations, and exhortations of the Spirit of God in prophesies, which evidently tend to the confirming of the humble and faithful in the work of the Lord. That clouds of darkness will vanish before the light of the truth which will ultimately prevail, is my firm belief, even so. Yours in peace and love,

ELI SLATER.

JEFFERSONVILLE, Wayne Co., Ill.,  
Aug. 18th, 1874.

*Br. Joseph Smith:*—We are still trying to advance the Master's cause in this part of the country. Some of the Saints, and even Elders, seem to be cold and careless, giving the enemy a chance to work among them, and in some instances lead them astray, and as a consequence the work moves slowly; while others are doing what they can to advance the good work. The Lord is blessing our effort when we work unitedly together. We have just returned from Springerton, White County, Illinois, where the Lord has greatly blessed the efforts of his servants. Br. Blair visited that place with us, while he was here in July; also visited other places and did much good for the cause, although his call was brief. They had the impression at Springerton that we did not all preach the same doctrine; but on hearing Brn. Green, Jones, Blair, and others, have concluded that we all taught the same. The enemy is making a strong fight against the work there, but notwithstanding the opposition, the Lord is with us. On last Sunday we baptized seven, although every effort was made to

keep the people from hearing us. The, so-called, Christians had meeting all the week before, then Saturday night and Sunday. They moved their meeting out of town; had singing at nine o'clock; preaching at eleven; then a basket dinner, and preaching in the afternoon; then back into town at night. We had baptized three there in July, five in May, and there was eight in that country that come in last summer, so we organized Springerton Branch, Sunday evening, with twenty-two members, one going to Deer Creek Branch, John. V. L. Sherwood was ordained Elder; Joseph A. Upton, Priest; Benjamin H. Taylor, Teacher; James R. Jones elected Clerk. The Christian brethren talk of closing the house against us there; so our brethren and friends there are going to build a meeting house. For we have many warm-hearted friends in that place. They are men of honor and lovers of right doing. We are to debate five propositions there in October, pray that truth may triumph. Yours in gospel bonds,

G. H. HILLIARD.

NAPA VALLEY, Cal.,  
August 10th, 1874.

*Br. Joseph:*—I am glad when I read the *Herald*, and from its precious pages learn that the gospel of the Latter Days is being preached for a witness. I think in this valley would be a good place for one of our Elders. I have been here some eighteen months and have not heard of a Latter Day Saint preacher. The Adventists are building up quite a church in this valley. Please send some Elder this way. Your brother in Christ,

J. T. INMAN.

STEWARTSVILLE, De Kalb Co., Mo.,  
Aug. 23d, 1874.

*Br. Joseph:*—As Br. William Hart wishes me to state through the *Herald*, the price of land and farms, and what part of Missouri Stewartsville is located in, I take this opportunity of doing so.

Prairie land can be bought from twelve to fifteen dollars per acre; improved farms can be bought from twenty to twenty-five dollars per acre; by paying part of the money down, then you can get time on the rest, from two up to five years, at about six per cent. interest.

Stewartsville is about fifty miles right north of Jackson County, and twenty miles southeast of St. Joseph. This is right in the land of Zion; but I am sorry to say that all are not pure in heart yet; but I long to see the time come when the Saints will be more pure. For except we are pure in heart, though we live in the land of Zion, it is no Zion to us. I should like to have Br. Hart and other good Saints come and locate here. The present is a

good time to buy land and farms in this region of country; plenty of room round about Zion for the Saints to gather in. Yours in the gospel,  
JAMES KEMP.

### Christianity and Judaism.

PLANO, Illinois,

Sept. 2d, 1874.

*Br. Joseph:*—In the fragmentary reports of the lectures delivered in Peoria, the subject being Christianity against Atheism, mention was made of a Jewish Rabbi having challenged us to public discussion upon that topic, and that arrangements were being made to this end. I will now state why that end was not reached, and all can judge who is in default.

As stated in our report, Rev. Mr. Browne, after the challenge and its acceptance, requested me to call at his house next day, in furtherance of the object in view. This was done. But failing to get at anything definite, though he then pretended that he would discuss with me in all the large towns in the State. On leaving him he requested me to see him again next day, as there was not time then to arrange the matter, and there was no hurry since I had two other lectures advertised and a contemplated Sunday meeting to come off first. I called as per agreement; but he was absent, called away by a dispatch. On his return I called again, he was out, but would be in at noon. I left word, "I will call at 2 P.M." I called at the time indicated, and found he had been there, had received my message, but had gone, and left no message for me. I then perceived a clear intention to evade me. The bold front exhibited at the Court-house had changed to shyness bordering on cowardice. I then wrote him the following letter:

Canton, Ill., June 28th, 1874.

Rev. E. B. M. Browne—Dear Sir:—Failing to see you again as contemplated in Peoria, I thought it proper to write you respecting the proposition you made to discussion, the Claims of Christianity, as against Judaism.

I believe Christianity was instituted of God; taking the place of Judaism—that the latter was typical of the former—and when Christianity was established, Judaism was abolished. This I suppose you will deny. And here is a sufficiently broad distinction, and a sufficiently marked one.

I am willing to meet you in public debate in any town, or as many towns in Illinois as we may agree upon, or circumstances require. The question being Judaism against Christianity, or *vice versa*, Christianity against Judaism. The Old Testament Scriptures, common English version, alone to be authority in the main; but critical notes upon the ancient Hebrew,

both by Jews and by Christians, admissible for what they are worth. The New Testament to be used only as a history of the alleged facts of Christianity; its doctrines and morality to stand upon their own merits. Standard histories admitted to prove political events bearing upon the subject.

Observing the ordinary rules of debate. I believe the public will appreciate an investigation of this kind. The two systems have faced each other for more than eighteen centuries. Is this antagonism eternal? Is the burning zeal of their advocates, like the Gehenna fires, unquenchable? Your proposition was made in the form of a challenge and in a public place, though you subsequently disclaimed intending it for a public challenge, yet it was heard by numbers, by whom it got into the daily papers, for which reason also I think it proper to accede substantially to your original proposition or challenge. While the two systems are at enmity with each other, the advocates and defenders of both may and ought to be friends.

Yours in the belief that Moses was a prophet, and Jesus Christ was the prophet and the Christ,  
J. W. BRIGGS.

But no response, yea or nay, was received for over a month, when Brn. Robinson and Seward desiring a copy of the letter I sent to him, which I sent them. They called upon Mr. Browne for some explanation of his course, and he obtained one, and the readers of the *Herald* shall have it. He, Mr. Browne, "had learned [on good authority, we suppose], that Briggs was not an orthodox minister." Whew! Rev., Dr., M.A., LL.D., "Rabbi of the temple." Not orthodox! On what authority the doctor pronounces thus against me, or what is the test, or who the exponents of orthodoxy, he did not divulge. The Sanhedrim, we suppose; but then which? That of Ezra, or Hillel, or Caiaphas? The latter, we conclude; for the reason that it was the action of that assembly of *chief priests and elders* in dealing with Jesus under criticism that excited the doctor to make his challenge. Of course he felt sure I was not orthodox according to his standard, and yet he subsequently learned that I was not orthodox, of course according to some other standard, and this suggests the inquiry, How many standards of orthodoxy are admitted by the circumcised? This was not the first time that I have been publicly challenged, followed by a private backing down. Elder McConnell of Marshall County, Iowa, did the same thing, and gave for a reason, "He didn't think it would be profitable to his congregation." Prejudice and bigotry may be satisfied with the explanation of the would-be bold, but retreating shepherds; but fair dealing de-

mands something else. Such exhibitions of valor and its shrinkage is familiarly known as "leaning on their dignity." That is, an orthodox minister cannot afford to put himself upon an equal footing with one not orthodox; or to change the phraseology, "Stand off, I am holier than thou." But there is another solution, which I think ought to be considered. In all the animal creation there seems to be an instinctive recognition of the stronger by the weaker, and a corresponding disposition to yield or retire; this applies to the principles represented, not to the representatives. There is a comfortable reflection in all this. That the gospel includes all truth in its scope, so its defenders ought not to be fearful that there is a foe still stronger. There is none. The strength of *error* is only seeming; at examination, it shrinks; at exposure, it vanishes. J. W. BRIGGS.

ARMSTRONG CADAMY, C. N.  
Aug. 14th, 1874.

*Br. Joseph*.—With pleasure I write you to let you know what I am doing out here. The work is moving slowly. I have been sick nearly all summer, and have not been able to get around to preach, and have not done as much as I desired to do. I have been confined a good part of the time to the house and bed. I have baptized three since I last reported, and many are believing. I am now better, and shall try to do some more work in my Master's kingdom here on earth. I am going to Texas in a few days, if it is the Lord's will, hoping that there is something for me to do there. I have not reported the Branch as I wished to do to the Conference; the reason is, that I did not know the Post Office address of any of the officers of the District, and can only report through the *Herald*. I am doing all that I can to build up the Church and Kingdom of God in this part of the land. Your brother in the Lord, B. G. WATSON.

[D. H. Bays, Jacksonville, Neosha County, Kansas, is the address of the President of the District to which you belong.]—Ed.

PITTSFIELD, Illinois,  
Aug. 30th, 1874.

*Br. Joseph*.—I write you these few lines to let you know that we have just closed our Conference; we had a good turn out, and a good time; a good spirit prevailed through the Conference. Many were made to rejoice in the Spirit of the Redeemer, and said they were glad they came, for it seemed like old times. Some said they would like to have such a Conference every month. Every thing went off in harmony. I baptized one, and administered to one child.

Times are beginning to look up in this

District, though it has for a long time seemed as though the spirit of darkness would prevail; but by the faithfulness and prayers of the few Saints, the Spirit of God is returning to us in power, in the gift of healing, thanks be to God for his favor. Many are being convinced, for I have baptized three, and Br. Goodale one, this year, and some others say they intend to be baptized before long. There was a desire expressed in our Conference for some Elder to come this way and help us this winter; for it has seemed for some time that we have been left out in the cold, no one giving us a call to help us on the way, or encourage us in the work of these last days. I am trying to do what little I can for the cause; but am so pressed with business that I cannot do much till winter, but am determined to do all I can, the Lord being my helper. Yours in the gospel of peace, C. MILLS.

SALT LAKE CITY, Utah,  
August 16th, 1874.

*Br. Joseph*.—The members of the Salt Lake Branch were not a little surprised by reading a letter in the last *Herald*, written by one W. Townsend, of Salt Lake City, which states that "the Salt Lake Branch is in a very bad condition, and sadly out of order; the meetings were held near Camp Douglas," and many other statements concerning the courts, juries, and the situation here, politically, which are untrue. The only reason why this man should so write, is because that he was some months back disfellowshipped for maligning the authorities and brethren of the Church.

Our place of meeting is not "near Camp Douglas," as he states; meetings are held at Brn. Clark's and Hershey's, alternately, each Sunday; the one is seven blocks from Main Street, the other five; seven blocks and the crossings make one mile, Camp Douglas is four miles from Salt Lake City; how then can our meetings be held near Camp Douglas? I should say that they were held in Salt Lake City, or near the city.

I also deny that "the courts are making havoc by enforcing the Poland Bill." There is not one of the district courts in session under the provisions of this bill, neither have grand or petit juries been impanelled, as this man said they would be the week he wrote, nor are they at the present time. This man states, "It is no use to trust to the Saints east of Main Street." Now it is a well known fact, which can be borne out by every Elder that has been in Utah this last six years, as a missionary, that they, (the Saints east of Main Street), have been, with few exceptions, the entire support of the work here, and have been faithful to the cause they have espoused.

through evil as well as good report. I do not wish to take up too much space in correcting the erroneous report concerning us; but it was a duty imposed on me by the Branch here; that I correct the false report concerning us.

The situation here for missionaries of the Reorganized Church is little or no better than it was when Brn. Ells and David were here. We have would-be reformers here, who claim to have come out from Brighamism, and yet hold on to the most odious part of it,—the women part,—denying them as wives, but associating with them as affinities, which is worse in my judgment. I am looking forward for a better time here, when the laws of our country will be respected, and any violation be punished; when we shall have free schools and the privileges of American citizens unquestioned, then we can demand a respectful hearing; this is not the case now, but I cannot help but think we are nearer to it. Praying for the prosperity of our cause and any missionary effort that may be made here.

Br. Joseph, it is requested by the Branch, that this be published in the *Herald*, in justice to the Saints here who have been misrepresented. You can prune it if you think best, and correct grammatical blunders. I remain your brother in gospel bonds,  
P. H. RENSIMAR.

ADELAIDE, P. O., Middlesex Co., Ont.,  
August 24th, 1874.

*Br. Joseph.*—I enclose a newspaper paragraph relating to the pre-historic times of this continent, and must be regarded as confirmatory evidence of the truth of the Book of Mormon, hoping and believing that the time will soon come when truth will triumph; in the weakness of the flesh I pray for it, trusting that the good Spirit may give me strength and enlightenment in this life, and help me through Christ to prepare for a higher and better one, I subscribe myself your brother.

GEO. D. HAYES.

TINNEY'S GROVE, Ray Co., Mo.,  
August 24th, 1874.

*Br. Joseph.*—The Elders I believe are doing all they feel able to do, E. W. Cato, Presiding Elder of the Waconda Branch, is doing all he can in the Branch, and is preaching to the world whenever circumstances will admit. Br. Kinyon has been laboring in the vicinity of Richmond, and also near New Hope Church, for six months past, with good success. Br. R. L. Ware has moved back to this country. I have been preaching, (as I thought), all I could; but when I fixed a resolution that I would spend all my time, except what it takes to support my family, I find that I can de-

vote one-half or two-thirds of my time to the work of my heavenly Master. Since I made this resolution I have been traveling and preaching in Livingston and Carroll Counties; I also made a trip across the Missouri River, to Pettis County, and opened a new field over there. The churches were opened for me to preach in, and the people were all anxious to hear; and when I left, the cry was, "Come again," which I will do as soon as the weather gets cool enough for me to travel. I preached at a little village three miles north of Sedalia, and at Hopewell Church, nine miles east of north from Sedalia. After my last meeting at Hopewell, two ladies and one gentleman, (the husband of one of the ladies), come out of the crowd to shake hands with me, and the man said, "That is just what I believe."

O brother Elders, will we stay at home trying to hoard up the perishable things of this life, while there are thousands of our fellow beings in darkness; or will we make some sacrifice in trying to spread the glorious gospel of Christ in warning the inhabitants of the earth to flee from the judgments of God? My love to all Saints. Your brother in the gospel of peace,  
A. J. CATO.

GRAYSVILLE, Monroe Co., Ohio,  
August 20th, 1874.

*Br. Joseph.*—Thinking that perhaps a few lines from one of the weakest of mortals, (yet firm in the faith of the gospel), might be the means of encouraging some dear sister in Christ, I write a few leading thoughts. Br. Craig has again visited us down here in the "dark hills of Monroe," and preached some twelve times; baptized one, my own dear sister, Canerissa A. Lucas, who has been a member of the Disciple Church fifteen years, which caused a great stir of anger, hate, jealousy and enviousness on the part of some, and shook the faith of many others in that church, causing the minister to challenge Br. Craig. My sister was baptized on the ninth instant, many were present at the water; after which she was confirmed in our own house, some ten or twelve being present, who all saw the effects of the Spirit working with the humble creatures that "leave all to follow him." O may we be kept humble, ever walking in the footsteps of our divine Master, the once meek and lowly Jesus, but now risen and exalted Savior. There has been large and attentive audiences at every place where Br. Craig preached, and many are believing and searching the scriptures for truth. Dear sisters in Christ, let us lend a helping hand in this glorious work; let us come tearfully and prayerfully before the Lord, trusting him with our whole heart, that the work may flourish,

setting before unbelievers an example, that will show them we are the children of God; letting our light so shine, that they seeing our good works, may glorify our Father who is in heaven. Your sister in Christ Jesus,  
 ELLA R. DEVORE.

LEWISTOWN, Ill.,  
 Aug. 27th, 1874.

*Br. Joseph.*—Brn. Mark H. Forscutt and J. C. Clapp were here last Friday and Saturday. Br. Clapp preached in Bryant, on Friday, to a good houseful; Br. Mark had a rousing big houseful on Sunday evening at Canton; some tell me it was the largest crowd yet. Our love to all. Yours for truth,  
 T. F. STAFFORD.

ALLENVILLE, Worth Co., Mo.,  
 Sept. 2d, 1874.

*Editors Herald.*—After a long and tedious day's ride across the Missouri hills I arrived here last evening at Br. Hammer's, and preached again in town, to be continued to-night, then on to Lamoni Conference, as per agreement. At Atchison and Good Intent, Kansas, the Saints let me take my rest in, preaching and visiting. This sort of resting, together with the extreme and excessive hot weather, (the mercury being 110 to 114 in the shade, day after day,) did not benefit my health any. Such dreadful burning heat through all the air, as from a furnace blast, I never experienced before. Brn. Williams, Thomas, Stawpert and Shaw, in the city, and Brn. Munns and Parker, ten miles out, were full of kindness, and they aided me in the ways by which the Lord says we may know his disciples. May His blessing rest upon them and upon all that they possess. Before I left, Sr. Rohrer received the joyful tidings from her husband that he had been baptized at Ogden, Utah, by Brn. Gurley and Warnock. It was a happy day for her. My intentions to go and see the Saints at Independence and Holden, Missouri, were frustrated, and I regret it very much.

I spent last Sabbath at St. Joseph, and most pleasantly too; brethren Burlington, Muring, McIntyre, Palfrey, Steinberg and others making it pleasant for me, and also by their deeds showing their faith in a love for the latter day work and for their brethren. Br. Burlington now presides; also affairs of the Church there are more promising, and the Saints are in hopes that brighter times will follow their days of trouble and grief, and that unity in spirit and purity in life may yet make amends for all actions bringing the contrary in times past. The Lord speed the day, unto the salvation of the honest.

Bro. Caffall was expected in from Stewartsville, but did not arrive. His work is doing good through these regions.

My late start west, and the nearness of the General Conference, has prevented me doing other labor and shortened stays otherwise a pleasure to lengthen out.

Bloodshed and riot in the Southern States warn us of the dread day when peace shall be taken from the earth, and its surface be the scene of rapine and murder upon every hand. The Lord preserve his own from the spirit of war and crime now running riot in the hearts and bodies of men, that we may withstand the evil day.

Yours in hope,  
 H. A. STEBBINS.

BARRY, Illinois,  
 Aug. 25th, 1874.

*Br. Joseph Smith.*—We have just had a most interesting and pleasant Conference for this District—all were much refreshed and built up in joy and hope for the future.  
 Very truly,  
 J. GOODALE.

## Miscellaneous.

### Exonerated.

*Editors Herald.*—While attending to church business in one of the Branches of the Northwest Missouri District, on the 28th of August, 1874, Elder A. J. Blodgett, Senior, stated that while acting as Bishop's Agent for the above District, rumors had been circulated throughout the length and breadth of the District, to the effect, that he had used the tithing which had been put into his hands unlawfully; and believing, as I did, that I was in the presence of some that had helped to spread such rumors, I thought it a proper time and place for an investigation; that if guilty, he might suffer accordingly; and if not guilty, that he might not be looked upon as a transgressor any longer.

In compliance with his (Br. B's) request, a thorough investigation was had, and while it was very apparent that Mother Grundy had been very officious, it was very difficult to decide where and when that mischievous old lady begun. It did appear, however, that much had been said that would have been highly reflective upon the laity, and much more so upon Elders. During the investigation, Br. Blodgett stated that his books had been, and still were ready for examination by any one in the District; and that he held himself ready, when called upon, to account for all tithing that came into his hands while acting as Bishop's Agent.

One of the brethren stated that he was one of a committee that was appointed to audit Br. Blodgett's books while he was yet acting as Bishop's Agent, and found them correct.

The investigation closed with the passage

of a resolution to the effect, that the surmising and rumors of Br. Blodgett's dishonesty, while acting as Bishop's Agent, are without foundation; and that Br. Caffall be authorized to forward the result of this investigation to the *Herald* for publication, that the readers thereof may know that Br. Blodgett stands clear. Some of the brethren offered some explanatory remarks to Br. Blodgett, acknowledging they had talked too fast, which Br. Blodgett accepted. And thus the investigation closed. While it was painful that a necessity existed for such an investigation, yet to the credit of all present, be it said, that the investigation begun and ended without any outburst of passion or angry words.

Fraternally yours, JAMES CAFFALL.

**Board of Publication Meeting.**

Extracts from the minutes from the Secretary's Record of the last Quarterly Meeting of the Board of Publication, held at the HERALD Office, Plano, September 1, 1874.

After the preliminary exercises, the minutes of the previous meeting were read and approved.

The report of the Secretary was read, and after examination was received, and ordered placed on record.

Financial Report of the Publishing House of the Church of Jesus Christ of Latter Day Saints, from May 16th, to Aug. 16th, 1874:

Cash on hand May 16th, 1874.....	\$ 102 24
Total Cash Receipts from May 16 to Aug. 16	2,274 52
Sum Total,	\$2,376 76

**EXPENDITURES.**

Paid Employees in HERALD Office .....	\$1,495 61
“ Expressage and Monthly Drayage .....	21 49
“ W. H. Curwen .....	110 00
“ For Stamps and Postal Cards.....	52 52
“ Incidentals.....	17 81
“ For Flag and Repairs on Mailer .....	2 43
“ S. P. Rounds.....	15 85
“ W. G. Holmes .....	7 90
“ Religio Philosophical Journal.....	3 75
“ Steward & Henning, on Account .....	55 00
“ “ “ as a Loan .....	100 00
“ H. A. Stebbins, on Account .....	13 20
“ Jason W. Briggs.....	42 50
“ Marder, Luse & Co., on Account .....	25 00
“ Expense.....	10 37
“ R. Huntley, in full.....	29 02
“ Tract Fund, to correct error in entry .....	2 00
“ The Bishop, by H. A. Stebbins .....	30 00
“ Oglesby, Barnitz & Co., on Account.....	06 00
“ J. Hammer, by return of P. O. Order .....	4 85
“ Mrs. Horton, Poor Fund .....	3 00
“ For Daily Paper .....	5 00
“ Jansen, McClurg & Co., on Account .....	1 33
“ Store Fixtures.....	1 17
“ Church Library, for Books .....	4 90
“ S. M. Howe, on his Deposit.....	30 00
“ I. L. Logers, for Church Seal and Press..	12 10
“ Mrs. R. Warnock .....	10 00

Amount not Accounted for.....	8 90
Cash on hand August 16th .....	165 06
Total,.....	\$2,376 76
Liabilities .....	\$3,918 67
<b>RESOURCES.</b>	
Accounts Receivable.....	\$4,434 90
Bills Receivable.....	562 85
On Deposit with Steward & Henning.....	471 39
Cash on hand.....	165 06
Sum Total, .....	\$5,634 20
Resources.....	\$5,634 20
Liabilities .....	3,918 67
Net Assets, August 16th, 1874 .....	\$1,715 53
Net Assets, less Inventory, May 16th, 1874....	321 00
Total Gain.....	\$1,394 22

Committee on binding reported, and on motion was discharged.

The auditing committee had not been able to examine the Secretary's books, and so reported; and were continued.

Superintendent J. Scott reported that the electrotype plates of the Book of Mormon has been finished and were received at the office, the paper would be ordered at once and the printing commenced upon return from Conference.

A committee on outstanding accounts was appointed, and it was Resolved, “that quarterly statements of indebtedness be rendered to those owing the HERALD Office.”

Committee on unsettled accounts were instructed to report doubtful and justly cancelled accounts to the next quarterly meeting of the Board.

Such portions of the minutes of the meeting as would be of public interest were ordered printed.

E. BANTA, *President.*  
I. N. W. COOPER, *Sec.*

**BLESSINGS IN STORE.**

As on Sierra's towering mountains  
The snow-drifts lie all broad and deep;  
So waters clear for many a fountain,  
Are locked in winter's icy sleep.

But see; the summer's sun is shining,  
Melting to streamlets winter's store;  
And flowers and grasses, brooklets lining,  
Laugh and rejoice as oft before.

So, in God's storehouse great, above,  
His store of mercies rich and wide,  
Waiting for us, bespeak His love,  
And to us tell of one who died.

The Sun of righteousness now shining,  
Sends endless bounties from His store;  
His children His great love divining,  
Hail, praise, and bless Him evermore.

**Montana Conference Notice.**

Notice is hereby given, that the Montana Quarterly Conference is postponed until the last Saturday and Sunday in November, at

which time it will convene at Rush Creek, Gallatin County, Montana. All the Saints at Deer Lodge are invited to attend, or send a report to said Conference.

A. B. MOORE, *Pres. of Dist.*  
JOHN J. REESE, *Clerk of Dist.*

### Disfellowshipped.

Bro. C. H. Hassall, of Hanley, Staffordshire, England, under date of August 1st, 1874, says he sent us a notice to the effect that Edward Cooper and Ann Hargreaves were cut off from the Church on the 21st of June, 1874.

[The original notice was not received, or else mislaid.]—ED.

Notice is hereby given, that on this the 5th day of July, 1874, Mary Hutchin, a member of the Hanley Branch was cut off from the Church of Jesus Christ of Latter Day Saints, for apostasy. C. H. HASSALL,  
*Pres. and Sec. of Branch.*

### Church Library.

"Travels in the Interior of Africa," by Livingstone and Stanley, has been added to the library, by the kindness of Bro. Joseph C. Clapp. JOHN SCOTT, *Librarian.*

### MARRIED.

In Napa Valley, Cal., at the residence of the bride's parents, July 19th, 1874, by Elder Milton Morris, JAMES THOMAS INMAN and SARAH JANE KINKLE.

"Joy to the married and peaceful."

### DIED.

At Plano, Kendall County, Illinois, August 28th, 1874, of diarrhea and teething, ANNA ALCVENA, daughter of Robert and Martha A. WARNOCK.

She was born at Plano, Illinois, October, 1873, and became very dear to her parents. Her loss falls heavily upon them; brother Robert being absent from home, at Salt Lake City, at the time of her death. She was their only daughter.

At Wataga, Illinois, August 14th, 1874, JENNIE ESTELLA, infant daughter of Stephen M. and Nannie L. MOORE, aged 5 months and 22 days.

At San Bernardino, Cal., July 15th, 1874, of lung fever, Sr. ANN PROTHERO, (age not given).

Sister Prothero united with the Church in England, and during the "dark and cloudy day," made her way to California, and in 1862, united with the Reorganized Church. She fell asleep in Him whose voice she waits to bid her slumbering dust to rise and hail Him in triumph descending the skies. Funeral sermon at the Church House, by Elder Alma Whitlock, to a large and attentive congregation.

At Spring Valley, Mo., April 12, 1874, Sister PERCY JOHNSON, in the seventy-second year of her age.

Sister Johnson was born in the state of Vermont,

Sept. 1st, 1802. She embraced the truth, in the year 1835, being baptized by Cornelius McIntosh. She, in company with her husband and family, journeyed to Missouri during the year before the Saints were driven from Far West; and being bereft of her husband and one child just before reaching Far West, she endured many hardships and privations, bearing all patiently; and yet, during the "cloudy day," her faith still lived, and when the cloud lifted, revealing the light, with joy she received it. She was a faithful sister, and ever felt sure in her hope of eternal life.

At his residence in Egypt, Mills Co., Iowa, June 7th, 1874, of consumption, Br. DANIEL B. HARRINGTON, Presiding Elder of Nephi Branch.

Br. Harrington was born in Mexico, Oswego Co., New York, June 22nd, 1831; in childhood became identified with the Latter Day Work, and at the age of ten, in company with his parents, emigrated to Nauvoo. Subsequently, sharing the fortunes of the dismembered Church, he commenced his historic journey toward the "Salt Land." The spiritual darkness and moral death that had spread itself over the self-constituted leaders becoming apparent, he formed a permanent home in Western Iowa. On the 28th of October, 1860, he united with the Reorganization, under the ministrations of Elder E. C. Briggs. From that time to the hour of his death, his life demonstrated the depth and sincerity of his faith. He was one of the second company of missionaries sent to Utah. At this date a mission to Utah meant labor and privation, exposure and danger, and was accomplished only after weeks of tiresome journeying across the dusty plains, with a full knowledge that insult and ridicule would be the only welcome received upon arrival. None endured these more patiently, willingly, heroically, than did the subject of this sketch. God bless his memory.

If "death loves a shining mark," he made a wise selection. If honor, virtue, benevolence, charity, patience and intelligence make a great and good man, such an one the Church has lost in the death of Br. Harrington. A widow and six children are left to mourn his departure.

At Denver City, Colorado, June 16th, 1874, of ripe old age, HUGH L. BRIGGS, in the eighty-second year of his age.

He was the father of Brn. Jason W., E. C. and R. W. Briggs. He has led a long and busy life, and has gone to the sleep that knows no waking till the resurrection.

### ADDRESSES.

Glaud Rodger, Sydney, N. S. W., Australia.  
John H. Lake, Farmington, Van Buren Co., Iowa.  
Davis H. Bays, Jacksonville, Osage Co., Kansas.  
T. W. Smith, 1318 Warnock street, above Thompson st., Philadelphia, Penn.  
John Roberts, cor. Wood and Seward-sts, West Oakland, Alameda Co., Cal.  
A. H. Smith, cor. Wood and Seward-sts., West Oakland, Alameda Co., Cal.  
C. W. Wandell, Sydney, N. S. W., Australia, via San Francisco, Cal.  
John T. Davies, 368, Cardiff Road, Aberaman, Wales.  
A. C. Bryan, West Oakland, Alameda Co., Cal.  
J. S. Patterson, box 271, Kewanee, Henry Co., Ill.  
Joseph R. Lambert, Woodbine, Harrison Co., Iowa.  
Jason W. Briggs, Box 50, Plano, Kendall Co., Ill.  
Thos. Nutt, Box 110, Harlan, Shelby Co., Iowa.  
Peter B. Cain, Neelysville, Morgan Co., Ill.  
C. N. Brown, No. 12, Ford-st., Providence, R. I.  
Elijah Banta, Sandwich, De Kalb Co., Ill.  
Israel L. Rogers, Sandwich, De Kalb Co., Ill.  
G. Hicklin, Box 57, West Bellville, St. Clair co., Ill.  
H. C. Bronson, Princeville, Peoria co., Ill.  
W. W. Blair, box 337, Sandwich, DeKalb Co., Ill.  
Wm. H. Hazledine, Beckville, St. Louis Co., Mo.  
Wm. H. Kelley, Box 72, Northfield, Rice Co., Minn.  
Frank Reynolds, Harlan, Shelby Co., Iowa.  
Thomas Bradshaw, 16 John-st., Limehouse, London.  
Josiah Ellis, 8 Western Avenue, Alleghany City, Pa.  
T. E. Jenkins, No. 77, Victoria-st., Dawlais, Wales.  
J. H. Hanson, Farmington, Graves Co., Ky.  
H. Falk, Kirtland, Lake co, Ohio.

### An Idea on a Promise in the 37th Psalm.

"The meek shall inherit the earth, and shall delight themselves in the abundance of peace." Does the meek of the earth, as a general thing, inherit the earth? Where is the history that records the meekest people of any age inheriting the earth and delighting in abundance of peace? If there is none to prove it, then it must be in the future when the Lord in righteousness is to judge the poor, and "reprove with equity for the meek of the earth." When the enmity of man, and the enmity of beasts shall cease. When the land shall yield its increase, and every one can sit under their own vine, or fruit tree, inhabit the houses they build, eat the fruit of the vineyard they plant, when nothing shall hurt or destroy, and none shall make afraid, when the Spirit of God shall be poured out upon all flesh, and when all shall know the Lord and love to serve and obey him. "But," says one, "where is there any meek?" "And how can any be meek in this world of sin, excitement and confusion?" I answer in this wise. That the meek are they who have obeyed the gospel of Christ with full purpose of heart, and who live for the Holy Spirit, and with it do practice to be meek, and the promise of the Holy Ghost is to all who obey.

INFERIOR.

## Selections.

### The Modesty of Genius a Mistake.

The modesty of genius has become proverbial; and yet how few men of genius are really modest! They seem so often, but it is because of their self-discipline and the difference between their possibility and performance. Men of superior ability cannot fail to recognize it. The very character of their minds, their power of observation and analysis, must furnish comparison and introspection. What enables them to understand others compels them to understand themselves. No man of genius, or even average cleverness, unless he lives a wholly secluded life, can fail to see such a difference as exists between himself and those who surround him. He must soon see of necessity how much superior he is to the average order of intellect.

One of the principal weaknesses of men of genius is inordinate vanity—a weakness they share with fools. It may be safely stated when men believe intensely in themselves, that they belong to one or the other class—generally the latter. The genius has self-trust because he measures himself against others; the fool, because he has no comprehension of his fellows and no standard of merit above himself.

What man of eminence in any field of labor or thought who has come down to us was modest?

The great warriors, too numerous to mention, have been made drunk with self-love, and have actually fancied themselves God-like in their power. Napoleon, first of all captains, hardly knew, until after Waterloo, whether he or the Almighty controlled the universe. Wellington, every way his inferior, and only a little more than a competent general, with dogged obstinacy and lucky opportunities, went to the grave with the conviction that Cæsar was only an orderly-sergeant compared to him.

As statesmen, they have always been embodiments of the eternal I. Ollivier, Bismarck, Antonelli and Gladstone, different as they are have no such admirers as themselves. Men of science are almost invariably self-opinionated and self-worshipping. They claim to hold the only keys to truth, and each one thinks he carries the finest and the fittest key.

Coming to the artists, the class who deal with marble, canvas and language, their vanity scarcely stops short of conceit. If we knew anything about Phidias and Praxitiles, we should find they were among the chiefest coxcombs of the Greeks. Raphael was a pampered, self-conscious voluptuary; Tintoretto was a supreme, toilsome egotist; Michael Angelo, a semi-superstitious believer in the church and his own inspiration. Old Homer, if there ever was such a being, was fully alive to the wonderful beauty of his verses. Even Shakespeare, miracle of performance, in spite of all the notions we have of him, must have had as clear a perception of the immortality of Hamlet, Lear and Othello, as his most enthusiastic student has to-day. Who ever suspected Dante, or Milton, or Racine, or Voltaire, or Gibbon, or Hume of the least tincture of modesty?

Among our immediate acquaintances, can we point out one that does anything well who does not know it?

Consciousness of the gift precedes the disposition to exercise it. All kinds of ability are self-recognizing. No man not positively stupid misses the measures of his mind. Were it otherwise all spur to action and achievement would be lost. Before we attempt to do, we must feel that we can do. The modesty of genius is one of the most inapplicable of phrases; no nearer truth than if we should speak of the ability of fools.

Only natural. A certain city was about to be destroyed. The women were allowed to have, and were told that they might carry away on their backs whatever they most prized. Each woman took a man.

### The Silent Forces of Nature.

It is not the whistling wind, nor the roaring waterfalls, nor the pealing thunder, that is accomplishing the most work in the world. The forces in the world performing the grandest deeds, are silent, hidden things. The roots of the vegetable kingdom are not seen, neither do they make any noise, yet they are pumping sap to be wrought into leaf, bloom and fruit with more force than all the engines on earth. Every tree in the forest has its hydraulic engine busily pumping up and propelling the vital fluid of its life, up through its tall trunk, branching limbs and topmost boughs. What vast forces are thus going on secretly in the green fields, the blooming orchards, and verdant woods!

The railroad train traveling at the rate of thirty miles per hour, roars, as distant thunder among the trembling hills. But our earth with its roomy continents, spreading seas and massive mountains, sweeps on in its diurnal motion at the rate of more than 1,000 miles per hour, yet so *silently* as not to be heard by an angel's ear. Silently it makes its annual revolutions around the sun, a journey of more than 550,000,000 miles, with the astonishing velocity of 68,000 miles an hour and perfect uniformity of time. How perfectly silent, yet tremendous, is the astronomic force of gravitation—that stupendous power of the solar orb, that holds massive worlds steady in their orbits. The force exerted on our globe is equal to 1,356,968,450,000,000 tons. Such is the vast power of the sun upon the earth, at the distance of 95,000,000 of miles, and that by the noiseless and invisible energy of gravitation. Nor does this power end here. Jupiter, Saturn, Uranus, vastly larger globes, and revolving at distances immensely greater, are bound and guided with equal firmness by this silent mysterious influence. And even Neptune, rolling onward in its lonely way in the far off distance of 2,862,000,000 miles from the sun, is held steadily in its frontier orbit.

#### THE SILENT BEAUTY OF THE SUNRISE.

How quietly the sun arises and smiles upon the world. There is no rumbling thunder attending the ponderous wheels of his golden chariot, yet what boundless influences emanate from his bright face! How still, dark, cold, dreary the world is one hour before he rises! The pall of blackness covers the world as a garment of death. Great cities, the beating hearts of nations, are in the stillness of profound slumber. The groves are silent. Shops are noiseless. No footfalls are heard upon the beaten highways of life. The solitude of a tenantless desert reigns over a sleeping world. But yonder comes the king of day, and behold what a marvelous change, his majestic

presence makes. The air above us becomes a lofty concave dome of ethereal beauty. The fleecy skirts of leaden clouds are changed into the glowing hues of damask curtains, hanging at the crystal windows of the skies. The broad seas that rippled in darkness, shine in splendor as molten gold. The golden feet of the morning beams go skipping over the mountain tops, turning their misty summits into crowns of radiant glory. Green landscapes stand out in flowery verdure, adorned with the sparkling jewelry of dew drops. The silent woods now ring with the charming melodies of the awakened birds. The bleating of the flock, the lowing of the herd, the sound of the axe are heard upon the farms. The cities are astir with the renewed activity of busy life. Upon the pavement of the silent street now are heard the sound of the foot and the roll of wheels.

The monarch of the skies, without the blast of a trumpet, or the peal of a huge bell, has aroused the sleeping world into a wide-awake activity. Without fingers, he has clothed the earth in the beautiful garment of pleasant light, and without paint or brush has pencilled pictorial beauty on the face of nature. Thus silently the orb of day spreads beauty over the isles of the sea, radiance over the brown earth and glory over the heavens. Who stops to think of how much our world is indebted to the sun for its loveliness, comfort and wealth! But let the morning light cease to return, what horrible scenes would arise! The flowers would fade, trees die, beasts grow frantic, men run mad, rivers congeal, the seas frozen over, and the globe itself become a mere ball of ice, swinging in the blackest darkness of universal death.—*Spirit of the Age.*

### The Mound Builders of the Mississippi Valley.

The June number of the *Southern Magazine* contains a suggestive article on "The Archaeological Aspects of the Lowlands of the Mississippi," written by Colonel Louis J. DuPre, of Memphis. In this article it is shown that so long as the system of continuous levees along the Mississippi is persevered in, the inevitable overflows will be more sudden and the crevasses more disastrous. Unless there be drains or canals, by which the swollen waters can run off, the river will at last break through or rise over its banks, exposing the whole Mississippi Valley, season after season, to losses such as have led to the intervention of Congress to save thousands of refugees by starvation. The mound-builders, who have left traces of their handiwork along the shores of the Father of Waters, excavated a canal, one hundred feet wide, from a point just below Cape Girardeau to the headwaters of the White and St. Francis rivers. Its obvious

purpose was the diversion of a large volume of the super abundant water of the Mississippi into smaller tributary streams. At intervals of twenty or thirty miles are other canals, still plainly defined, parallel with the first, and designed to render overflows harmless. These canals also solved for the mound-builders the problem of cheap transportation. They were too wise to aid the river in upheaving its banks, as is done in these latter days of less knowledge. The system of drainage which they adopted forty centuries ago is, in Colonel DuPre's opinion, the only one that can be safely adopted. But more can be said of the mound-builders than that they built drains and canals. Not far from Osceola, Ark., the brick abutments of a bridge have been unearthed. In many places there are artificial lakes paved with adobe. Instead of leveeing their farms the mound-builders raised them above high water mark.

Very few of the mounds which give their name to the extinct race of highly civilized Americans have been explored; but copper and bronze implements, urns and vases of terra cotta, and in one instance an idol of bronze have been found. Whence came these people whose defensive earthworks are found on the Mississippi, beginning at a point seventy miles above Memphis? There are earthen walls defining parallelograms and ditches and circular forts and long defensive lines. From these it is surmised the mound-builders were driven back until the final struggle for existence, which took place five miles above the confluence of Little Red and White rivers. A broad deep ditch connects the two streams, and buried within, it is said are myriads of skeletons. There was no survivor. The silence of oblivion swept over them and their houses.

Colonel DuPre has been engaged for years in attempting to determine who and what the mound-builders were. By patient investigation and comparison, and by a personal examination of the mounds, and the remains of cities and fortifications, canals, farms and the like, he has obtained a fund of information, which, with his theories concerning the lost race, is in course of preparation for the press. It would be difficult to find a subject of greater interest, even in these utilitarian times, than the tracing out of the history of an American people who rose to eminence and passed away thousands of years ago. —*Illustrated Journal.*

The mind is too often like a sheet of white paper in this, that the impressions it receives the oftenest, and retains the longest, are black ones.

Be not proud of voluntary poverty. He who despises means of usefulness, despises social duty.

### Realities of Manhood.

To the boy, the world beyond his immediate surrounding is only a picture. He does not know how real are the sorrows, the passions, the ambitions of men. Its absorbing interest, its heroes, and its martyrs, are heard of by him without understanding, or with indifference. His sport, his lessons, his home life, are alone real. But there will come a change: The ordinary slow growth into manhood, with its business or professional pursuits and widening relations, or startling events, such as the death of a parent, or some intellectual or spiritual appeal, striking out the latent soul, will make vivid and earnest what was indistinct and uninteresting. Like a stereoscopic picture before it is put in the stereoscope, the life of men has no body or reality; but when the boy awakens, as with the picture within the instrument so with him, a solidity and naturalness will be acquired by the external world, and he will feel what it is henceforth to live and move amongst these grander and graver forms. Many mistakes will he commit, false estimates will he form of proportion and perspective, the earnestness of his new conceptions will hurry him into extravagances and generous errors; but if there is truth in his nature, and nobleness in his spirit, just views will be formed, and the day in which it is given him to work will find him not unmindful of the responsibility which arises from a knowledge of the coming night.

### The Burdens of Love.

The possibility of husband and wife falling out, is in some way to be expected; in what way, we cannot well foresee, and it is not best we should. It may be health, or temper, or habit, it is no matter; there must be a trial of our faith in each other, as there is of our faith in religion.

No man or woman has any business to enter into this intimate oneness of life and soul without such an expectation.

Wise old Bishop Taylor says, "Marriage has in it less of beauty than single life, but more of safety. It is more merry; but, alas more sad! It lies under more burdens, but is supported by the strength of love, so that these burdens become delightful."

A deep and profound knowledge of ourselves will never fail to curb the emotions we may feel at the foibles of others. We shall have learnt the difficulty of correcting our own habits too well, to suppose it easy in them; and instead of making them the objects of our sarcasm, they will become the objects of our pity and our prayers.

When you have no observers, be afraid of yourself.

**Going to Law.**

A farmer cut down a tree which stood so near the boundary line of his farm that it was doubtful whether it belonged to him or his neighbor. The neighbor, however, claimed the tree, and prosecuted the man who cut it for damages. The case was sent from court to court. Time was wasted, temper soured, and temper lost; but the case was finally gained by the prosecutor. The last we heard of the transaction was that the man who gained the cause went to the lawyer's office to execute a deed of his whole farm, which he had been compelled to sell to pay his costs. Then, houseless and homeless, he thrust his hands into his pockets and triumphantly exclaimed, "I have beat him!"

If you love soberness and chastity in suffrance, and humility of heart, the Lord shall dwell in you, for he loveth sobriety; and when the Most High doth dwell in a man, although he chance to fall into envy, or bondage, or slander, the Lord who dwelleth in him, will, for his chastity, not only deliver him, but also exalt him and glorify him as he hath done me; for he is always with him, in word, in deed and thought.—*Joseph of Egypt.*

A good man is merciful and pitiful to all men; yea though they be sinners, and have devised mischief against him; he loveth the righteous as his own soul. If another man be honored, he envieth him not; if a man be enriched, it grieveth him not; he defendeth him who hath the fear of God; he pitieth the poor, succoreth the weak, he giveth of his abundance to the needy. If ye are doers of good, both unclean spirits shall flee from you, and cunning beasts shall depart at the sight of you.—*Benjamin, Son of Jacob.*

**Golden Grains.**

A clear conscience is a card. The best accountant. He is the best accountant who can count up correctly the sum of his own errors. He who will not take cheap advice will have to bear dear repentance. What we wish to do we think we can do, but when we do not wish a thing it becomes impossible. He who thinks too much of himself will be in danger of being forgotten by the rest of the world. Family jarring vulgarizes; family union elevates. Restrain thy choler, hearken much and speak little; for the tongue is the instrument of the greatest good and the greatest evil that is done in the world.

Good humor is the girdle that binds friendship to love.

We ought not to judge of men's merits by their qualifications, but by the use they make of them.

"No," is a useful word—be not afraid to use it. Many a man has pined in misery for years, for not having courage to pronounce that little monosyllable.

Rest satisfied with doing well, and leave others to talk as they will.

Sincerity is speaking as we think, believing as we pretend, acting as we profess, performing as we promise, and being as we appear to be.

The longer we live, and the more we think, the higher value we learn to put on the friendship and tenderness of parents and friends.

True glory consists in doing what deserves to be written, in writing what deserves to be read, and in so living as to make the world happier and better for our living in it.

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# THE TRUE LATTER DAY SAINTS' HERALD.

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

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

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No. 19.

## Prophetic Chronology.

Since the subject of prophetic chronology, in connection with the "day-year-theory," has been introduced through the *Herald*, I propose to drop a few thoughts for the reflection of its readers.

I am aware of the great caution we ought to exercise while investigating this subject, owing to the bad effects which will certainly follow any misconstruction of the prophetic periods or numbers.

Furthermore, since a great many evidences in favor of the great LATTER DAY WORK have for ages been hid away in prophetic chronology, we ought, therefore, to invoke the aid of the Divine Spirit to illuminate our minds in the investigation.

We will commence with the 13th and 14th verses of the 8th chapter of Daniel:

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

We are informed in the 15th verse, that Daniel sought "for the meaning" of the vision; and, in the 16th verse, that Gabriel was sent to give him understanding. At the 20th verse Gabriel informs him of the end of the Medo-Persian kingdom; then, in verses 21, 22, of the rise, division, and fall, of the kingdom of Grecia; and, next in order, in verses 23-25, he informs him of the rise and wonderful workings of the kingdom of Rome. That it is the kingdom of Rome, is clear from this saying: "He shall also stand up

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against the Prince of princes; [Christ]; but he shall be broken without hand." Verse 25.

And Daniel winds up this 8th chapter, by saying, "I was astonished at the vision, but none understood it; yet he is informed that the vision is of long duration, or "for many days." Verse 26.

It might be proper here to state that all the lesser periods of chapters 7, 10 and 12, are evidently included in, and covered by, this great period of 2300 days.

The reader will please bear in mind, that there are several prophetic periods given in the Book of Daniel, as well as in the Revelations of St. John; all of which must be so arranged as to harmonize with each other, and with the events that they were designed to represent.

We learn from the 9th chapter of Daniel, that Daniel's lack in understanding the vision was partly because he, as yet, had no starting point, or date, from which to reckon. Therefore he sets his face to seek the Lord, his God, "by prayer and supplications, with fasting and sackcloth and ashes," that he might find out when the seventy years captivity that they were then in would end, praying that the sanctuary might then be cleansed.

But at the 21st verse, we are informed that Gabriel, whom he "had seen in the vision at the beginning," (remember, this is the vision of the 2,300 days), was sent unto him; and at the 23rd verse, Gabriel says to him:

"I am come to shew thee; for thou art greatly beloved; therefore understand the matter, and consider the vision. \* \* Know therefore and understand, that from the going forth of the commandment to restore and

to build Jerusalem, unto Messiah the Prince, shall be seven weeks, and three score and two weeks; the street shall be built again, and the wall, even in troublous times."—24, 25.

From the going forth of the commandment to restore and build Jerusalem, is, according to the angel's interpretation of the vision, the date from which to begin the "seventy weeks."

It is plainly seen that this period was divided up so as to cover the important events that were to transpire within it. For instance, it is said that "Messiah shall be cut off," and shall "make an end of sins," and "make reconciliation for iniquity," and "bring in everlasting righteousness. This he did as brought to light in the gospel.

It is also stated that he should "seal up the vision and prophecy." This he did, upon the Jewish nation, when they "finished the transgression," by filling up the cup of their iniquity in their rejection and crucifixion of Christ.

As positive proof that Christ did "seal up the vision and prophecy," upon the Jewish nation, see Luke 19 : 40—44 :

"And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the day of thy visitation."

From all the important events that were to take place in this period of "seventy weeks," we are driven to the conclusion that it measures Israel's political existence from the going forth of the command to restore and build Jerusalem, up to the *desolation* of the same,—which occurred at the end of the Jewish period of seventy times seven, the Jewish method of counting by the cycle of seven. For instance, if they wish to count by days, they commence at one and run up to seven, which brings the Sabbath; or, if they wish to multiply they do it by the round number seven, as, seven times seven brings the pentecost; (see Lev. 23:15,

16); or if they want to count years, they follow the same example which brings the jubilee's. (Lev. 25 : 1—13. So there is no possible chance to be mistaken as to the number of days belonging to this part of the vision, as seventy times seven gives four hundred and ninety. And as four hundred and ninety literal days will not cover the events indicated in this period, (indeed, they would not cover the building of the temple), we are forced to take, as the Lord told Ezekiel, chapter 4 : 6, and as is instanced, Num. 14 : 34, a day for a year. There is no other rule of interpretation by which we can demonstrate the fulfillment of the predictions contained in the vision. And as the seventy weeks are the *first* division of 2,300 days, we by it gain two important points, to wit: first, the starting point,—at the going forth of the command to restore and build Jerusalem, as well as, secondly, the *manner* of computing the given numbers. For we must remember the great question, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary [Jerusalem] (?) and the host [or Jewish nation] to be trodden under foot?" (8 : 13) [or trodden down of the Gentiles]. "And he said unto me, unto two thousand three hundred days; then shall the sanctuary be cleansed."—vs. 14. It is evident from this that the "daily sacrifice" is the first thing to be measured. Now, since the treading down of Jerusalem could not be measured before it was trodden down, and since the seventy weeks reach from the going forth of the command to restore and build Jerusalem to the desolation thereof, it follows that the seventy weeks is a part of the 2300 days.

We are informed, in the 26th and 27th verses of the 9th chapter, that :

"The people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations is determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it [Jerusalem] desolate, even until the consumation, [or end of the 2,300 days—years]

and that determined *shall* be poured upon the desolate." [Jerusalem].

It is clear to be seen from this passage, that a great portion of the vision—that is, of the *time* of the vision—the 2300 days, must be required in order to the fulfillment of the wonderful and extended events predicted in it. We learn another startling fact; that is, that all the powers that have trodden down Jerusalem and the land of Palestine, from the time of its desolation, A. D. 70, by the Romans, up to this day, whether Saracen, Tartar, Turk, or Crusader, were *abominable* in the sight of God. This passage also shows that the "seventy weeks" extended to the *coming* of the Roman prince who was to destroy the city, who came A. D. 65.

Josephus, p. 753, speaks of a remarkable phenomenon that occurred in Jerusalem in that year,—of the gate which took twenty men to open, opening of its own accord; also of the voice that was heard in the temple at midnight, saying, "Let us go hence," by which the Jews considered the security of the holy house was abandoned. (We quote from memory.)

From all the evidence we can get on this subject, we are satisfied that the first great division of the 2300 years ended A. D. 65. Now, if we take seventy times seven—which is 490—from the 2300, we have 1810 left; but since the seventy weeks reach to A. D. 65, we must add the 65 to 1810, and we have A. D. 1875, as the end of the whole vision, at which time Gabriel told Daniel the sanctuary should be cleansed.—9 : 14. This latter part of the vision—1810—which measures the treading down of Jerusalem by those who were "abominations" in the sight of God, and the consequent dispersion of the Jews, is called by our blessed Lord, "the times of the Gentiles." Luke 21 : 24.

That he recognized and understood this chain of prophetic chronology, is evident from Matt. 24 : 34. (I quote the Inspired Translation.)

"Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken."

From this quotation we learn a great truth, which upsets the whole Advent theory of the soul-sleepers, that is, that none of the heavenly signs of the coming of Christ occur until "after those days of tribulation" are ended. But, says one, are not those days of tribulation ended yet? Not while Jerusalem is trodden down of the Gentiles, and the Jewish nation are a dispersed people. "Those days of tribulation" did not end with the destruction of Jerusalem and the leading away of the Jews among all nations; that was but the *beginning* of them; the *end* of that tribulation is manifestly still in the future.

No wonder then that Jesus said there never was such a tribulation, or ever should be. Its great length is what makes it so extremely great. In order to prove this position correct we will bring a parallel passage Luke 21 : 21–24 Inspired Translation :

"For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled. Now these things he spake unto them concerning the destruction of Jerusalem. And then his disciples asked him, saying, Master, tell us concerning thy coming."

This last verse is explanative of the twenty-third verse, and shows most clearly that the treading down of Jerusalem, and dispersion of the Jewish nation, is measured by this expression of the Savior "the times of the Gentiles."

Paul, the apostle, understood this chain of prophecy, as is manifest from his letter to the Romans, 11 : 25–27 :

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in, and then all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins."

This text plainly teaches that "the times of the Gentiles" finish up Daniel's vision of the 2,300 years. Since what is said to take place at the end of the

vision is the *cleansing* of the sanctuary, (which includes the restoration of Israel), the same that takes place at the end of "the times of the Gentiles," as mentioned by Paul. The Jews will then be brought into the bond of the covenant.

From a close examination of this subject it appears that what Matthew calls "the tribulation of those days," 24 : 34, Luke 21 : 23, calls "the times of the Gentiles," for it is evident that Matthew twenty-fourth chapter and Luke twenty-first chapter are records of the same discourse of Christ on the Mount of Olives. Thus we have the testimony of Matthew, Luke, and Paul, to the effect that the treading down of Jerusalem, and the dispersion and blindness of the Jewish nation, are measured by "the times of the Gentiles."

What a striking fulfillment here is of Daniel 9 : 24. We learn here that one of the events that were to transpire during the "seventy weeks" was the sealing of this vision and prophecy,—hiding its meaning from the Jewish nation—or, as Paul has it, "blindness in part" happens to them, which lasts from the end of the "seventy weeks" to the end of "the times of the Gentiles."

But the question arises, How did this blindness happen to Israel? We answer, By their being led by false teachers, who caused them to depart from God, from his word, and his ways. They were then in darkness, and knew not the voice of their own prophets, (Acts 13 : 27), hence they could not see their Messiah in the person of Jesus of Nazareth. This blindness led them to disbelieve in Christ. And Paul says, "Because of unbelief they were broken off."—Rom. 11 : 20.

From all the predictions contained in this chain of prophetic chronology it is easily seen why there has been so many *fruitless* efforts made by the different denominations to convert the Jews. For it is clearly taught that when "the times of the Gentiles" is out, the covenant of God will find them still Jews, and not Christians, or Sectarians either. Having, as we think, fully established the fact that the "seventy weeks," or four

hundred and ninety years, is a part of the 2,300, and that the "seventy weeks" measure Israel's political existence from the going forth of the command to restore and build Jerusalem under the direction of Ezra; (Ez. 4 : 1), to A. D. 65, and that the balance of the 2,300,—1,810—which measures the down-trodden condition of Jerusalem, is called by Christ and Paul, "the times of the Gentiles," we shall now proceed to notice the grand divisions of this latter number, for it is taught in the twelfth chapter of Daniel that the latter wonders are divided into three divisions, to-wit : time, times, and a half, first division; twelve hundred and ninety days, second division; and thirteen hundred and thirty-five days, third division.

Now, in order to understand the different periods we must find in the prophecy the predicted events which they measure. We see by reference to chapter 7 : 24, 55, that the first division is applied to the reign of the little horn :

"And he shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws, and they shall be given into his hand until a time, and times, and the dividing of times."

We learn from this text that the Saints, times and laws, are given into the hand of the little horn power during the length of the first division, which we interpret in the following manner : "time," one year; "times," two years; half "time," half of one year; which, added together, make three and a half years, or forty-two months, or twelve hundred and sixty days. These same numbers are applied to the same power by John the Revelator, see Revelations 13 : 5, 7 :

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the Saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations."

It is clear to my mind that John speaks of the same "little horn" king-

dom that Daniel describes, by which we learn that this twelve hundred and sixty years was yet in the future in John's day.

This horn with eyes, and a mouth speaking great things, denote the union of church and state. And this prophetic period of 1260 years measures, not the length of the kingdom, but the length of this union of church and state. But where shall we commence these periods that cover these three latter wonders? For it is clear that they all *begin* at once, since there is but one starting point given by the angel to Daniel; and that is found in Daniel 12 : 11, 12 :

"And from the time the daily sacrifice shall be taken away and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

The whole matter is now made plain. Daniel has now got a *starting* point for the 1260, the 1290, and the 1335 days. Thus Gabriel fulfilled the command, "make this man to understand the vision." The place to begin these *days* at, is where a certain something, which is called "the abomination that maketh desolate," is "set up." This, it is evident, is not the abominations predicted by Daniel 9 : 27, and by Christ, Matt. 24 : 15, that spread over the land of Canaan and the city of Jerusalem, *by which* the daily sacrifice was taken away, Daniel 9 : 27, but is "the abomination" (in the singular) that was set up *after* the daily sacrifice was taken away.—Daniel 12 : 11. What, then, is this "abomination that maketh desolate," in a scriptural sense? When God had brought Israel out of Egypt with a high hand and an outstretched arm, he brought them to the wilderness of Sinai, and gave them a law by the hand of Moses, in which he commanded them not to bow down to, nor worship the strange gods of the heathen nations round about them, nor to do any of their *abominations*. Moses commanded them, saying :

"But thou shalt utterly destroy them, \* \* \* that they teach you not to do after all their *abominations* which they have done

unto their gods; so should ye sin against the Lord your God."—Deut. 20 : 17, 18.

A false and idolatrous system of worship then, is an *abomination*. The next thing we have to do, is to find a desolating one, which we think may be found in Revelations seventeenth chapter :

"And there came one of the seven angels, saying unto me, Come hither, I will shew unto thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the Spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth."

Here we have not only a great abomination, but the "Mother of Abominations." And that she was a desolating one will appear from the following verse :

"And I saw the woman drunken with the blood of the Saints, and the blood of the martyrs of Jesus."—60.

The symbol of a wicked, abandoned woman; wherever it is found in the scriptures, always applies to an apostate and idolatrous church; and therefore we have no hesitation in applying it in this instance to the church of Rome. There is no mistaking the character; her footsteps have been traced in blood through the long period of twelve hundred and sixty years, and her idolatries have been witnessed in an endless category of Popish mummeries. She answers to the scriptural definition of "the abomination of desolation." The setting up of this abomination is the next thing in order. What is meant by the phrase, "set up?" In Daniel, third chapter, we have an instance that will fully illustrate the whole matter. Nebuchadnezzar, the king, made an image of gold, whose height was three score cubits, and the breadth thereof six cubits;—he set it up in the plain of Dura; Daniel 3 : 1, and after he had gathered all the officers and great men

of the empire to the dedication of the image, "then a herald cried aloud, To you it is commanded, O people, nations and languages, that at what time ye shall hear the sound of the cornet, flute, harp, sackbut, psaltry, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king had *set up*."—Daniel 3: 4, 5.

This is a case in point. The king had established an idolatrous worship *by law*, commanding all nations, peoples, and languages, to obey that law under the penalty of death for disobedience.

[CONCLUDED IN OUR NEXT.]

### THE STARLESS CROWN.

"They that turn many to righteousness shall shine as the stars for ever and ever."—Daniel 12: 3.

Wearied and worn with earthly cares, I yielded to repose,

And soon before my raptured sight, a glorious vision rose:

I thought, whilst slumbering on my couch in midnight's solemn gloom,

I heard an angel's silvery voice, and radiance filled my room.

A gentle touch awakened me,—a gentle whisper said,

"Arise, O sleeper, follow me;" and through the air we fled.

We left the earth, so far away that like a speck it seemed,

And heavenly glory, calm and pure, across our pathway streamed.

Still on we went,—my soul was wrapt in silent ecstasy;

I wondered what the end would be, what next should meet mine eye.

I knew not how we journeyed through the pathless fields of light,

When suddenly a change was wrought, and *I was clothed in white*.

We stood before a city's walls most glorious to behold;

We passed through gates of glistening pearl, o'er streets of purest gold;

It needed not the sun by day, the silver moon by night;

The glory of the Lord was there, the Lamb himself its light.

Bright angels paced the shining streets, sweet music filled the air,

And white-robed saints with glittering crowns, from every clime were there.

And some that I had loved on earth stood with them round the throne,

"All worthy is the Lamb," they sang, "the glory his alone."

But fairer far than all beside, I saw my Savior's face;

And as I gazed he smiled on me with wondrous love and grace.

Lowly I bowed before his throne, o'erjoyed that I at last

Had gained the object of my hopes; that earth at length was past.

And then in solemn tones he said, "Where is the diadem

That ought to sparkle on thy brow—adorned with many a gem?

I know thou hast believed on me, and life through me is thine,

But where are all those radiant stars that in thy crown should shine?

Yonder thou seest a glorious throng, and stars on every brow?

*For every soul they led to me they wear a jewel now!*

And such *thy* bright reward had been if such had been *thy deed*,

If thou hadst sought some wand'ring feet in path of peace to lead.

I did not mean that thou should'st tread the way of life *alone*,

But that the clear and shining light which round thy footsteps shone,

Should guide some other weary feet to my bright home of rest,

*And thus, in blessing those around, thou hadst thyself been blest.*"

\* \* \* \* \*

The vision faded from my sight, the voice no longer spake,

A spell seemed brooding o'er my soul which long I feared to break,

And when at last I gazed around in morning's glimmering light,

My spirit fell o'erwhelmed beneath that vision's awful might.

I rose and wept with chastened joy that yet I dwelt below,

That yet another hour was mine, my faith by works to show;

That yet some sinner I might tell of Jesus'  
 dying love,  
 And help to lead some weary soul to seek a  
 home above.  
 And now, while on the earth I stay, my  
 motto this shall be,  
 "To live no longer to myself but him who  
 died for me!"  
 And graven on my inmost soul this word of  
 truth divine,  
 "They that turn many to the Lord, bright as  
 the stars shall shine." J. L. H.

### Apollos' Authority.

*Dear Herald:*—In your number for August 15th, in "Methodical Judgment," we read a positive declaration that "those disciples whom Paul found at Ephesus had been baptized by Apollos," and yet had not heard "there be any Holy Ghost." On closely examining this subject, I can find no proof at all for thinking Apollos baptized them; but much to the contrary. Let us be very careful lest we mar the fair fame of him of whom it is written, "This man was instructed in the way of the Lord, and being fervent in spirit, spake and taught diligently the things of the Lord, knowing only the baptism of John." Acts 18 : 24.

Would that baptism have been legal, or would his "hearers" have heard of the Holy Ghost?

Turn to Matt. 3 : 38-40, Inspired Translation :

"I [John] indeed baptize you with water, \* \* \* that, when he [Christ] cometh he may baptize you with the Holy Ghost."

Thus John bare record that he who was coming after him had power to "baptize with the Holy Ghost."

"And he came preaching the baptism of repentance for the remission of sins."—Luke 3 : 3. Also Luke 1 : 76.

"He who sent me to baptize with water, said unto me, Upon whom thou shalt see the Spirit descending and remaining, the same is he who baptizeth with the Holy Ghost."—John 1 : 32.

"And Jesus was baptized of John."—Mark 1 : 7.

Thus acknowledging his authority to "legally baptize in water." Does "J" think Apollos, being instructed, and

teaching diligently the things of the Lord, would have forgotten to tell his hearers, especially those who believed, that they were to believe on Christ, who would baptize them with the Holy Ghost?

With Paul, I think not; for his answer shows conclusively that he was not a disciple of John, but an impostor, (perhaps a Campbellite), who had baptized those twelve. For says he :

"John verily baptized with the baptism of repentance, saying to the people, that they should believe on him which should come after him, that is on Christ Jesus."—Acts 19 : 4.

And to put the matter beyond a doubt, Paul said Apollos (legally) "watered," but God gave the increase. 1 Cor. 1 : 7.

"And when he [Apollos] was disposed to pass into Achaia, the brethren wrote [with all confidence], exhorting the disciples to receive him; who, when he was come, helped them much which had believed through grace; for he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was the Christ."—Acts 18 : 27, 28.

The question may arise, If Apollos did not baptize those twelve, why was his being at Ephesus mentioned at all? In my humble opinion, it was simply to record the fact that it was there that Aquilla and Priscilla first heard him; and they expounded unto him the way of the Lord more perfectly. Acts 18 : 26.

If we admit and teach that Apollos' baptisms, while knowing only John's baptism, was "head religion" and illegal, then all John's baptisms were, of necessity, illegal too! If this is not the legitimate conclusion, please show it to the readers of the *Herald*.

With great respect, I am a lover of the truth.

M. J. STILES.

WHAT IS AN INCH OF RAIN?—An English acre consists of 6,272,640 square inches; and an inch deep of rain on an acre yields 6,272,640 cubic inches of water, which at 277.274 cubic inches to the gallon makes 22,622.5 gallons; and as a gallon of distilled water weighs 10 lbs., the rainfall on an acre is 226,225 lbs. avordupois; as 2,240 lbs. are a ton, an inch deep of rain weighs 100.993 tons, or nearly 101 tons per acre. For every 100th of an inch a ton of water falls per acre.

### The Past and the Present.

The explorations of the past, and the speculations upon the future, so far as they have a practical bearing, relate to the ever present; and every picture drawn from the past, or the future, exists in the horizon of to-day. The wonderful phenomena of the past revealed in history, entrance our judgment, and the contemplation of pre-historic times inflames our imagination similarly to that of the misty future, while the present, like a barren ridge, only serves to connect what has been called the "two eternities," going and coming,—a most mischievous habit of estimating the events of time. Nothing happens either in the past, or in the future; the first suggests reflection, the latter anticipation; the present alone suggests business.

The idea that antiquity was endowed more richly than modern times is prevalent in every age. Antiquity is full of references to a remoter antiquity. Israel, before they had gone far into the desert, began to inquire after the signs and wonders of the past; while later generations point to that identical time as the period of wonders. In the conversation with Job, the question is put, "What are we compared to former times?" Homer puts the same sentiment in the discourse of Nestor to Achilles: "I have lived with better men than you. Never have I seen, nor shall I ever see again, such great personages as Dryas, Caneus, \* \* \*, equal to the gods."—*Iliad*. Solomon discovered this tendency to overrate the past, and rebuked it. It is this sentiment that creates and maintains every species of Idolatry, beginning with hero adoration, and those heroes becoming gods, taking up their residences in the stars. This adoration, which in the outset was only ridiculous sycophancy, now becomes sublime worship; beginning in weakness, it ends in wickedness. It is this overweening reverence, amounting to awe, for the past, that has in every age led to the abuse and rejection of the living teachers. Socrates possessed no charms visible to his cotemporaries; it was left to posterity to make this discovery. "Your fathers killed the prophets, but you, their

children, build and garnish their sepulchers."

One cause of this sentiment and practice, no doubt, is envy and jealousy; two of the meanest springs of human action. Mental imbecility and moral cowardice give rise to a superstition that readily transforms jealousy and envy into admiration and reverence at the death of the object. Those who could not endure the presence of Romulus and Cæsar were the first to offer them divine honors when dead. As soon as they, the assassins, had washed the blood from their hands, they were ready to offer them a sacrifice. Each generation thus staring at the wonderful past, is walking backward towards the future; and no wonder that they stumble—that stumbling is the rule; friends mistaken for enemies, truth for error, light for darkness, and *vice versa*.

"Men have in every age believed, that once  
Long streams of milk ran winding through the woods,  
The moon was larger, and the night less dark;  
Winter was crowned with flowers, and trod on verdure;  
Man, the world's king, had nothing else to do,  
Than contemplate his utter worthlessness;  
And, formed for action, took delight in sloth."

—*Lucretius*.

Horace, like Solomon, discovered this injustice to cotemporaries, and with indignation, as well as reason, asks: "Must our poems then be like our wines, of which the oldest is always preferred?"

And again:

"I feel my honest indignation rise  
When, with affected air, a coxcomb cries,  
'The work I own has elegance and ease,  
But *sure* no modern should presume to please.'  
Thus, for his favorite ancients dare to claim,  
Not pardon only, but rewards and fame.  
Not to the illustrious dead his homage pays  
But *envious* robs the living of their praise."—[*dues*].

This peering back into the cradle of humanity is but a natural curiosity; but, if we expect to find other than infants there, and to hear other than infants' prattle, then we forget the first principles of nature, and render progress or development without meaning. The chief business of the ancients was to plunder and kill each other; and the most ancient literature is little else than a record of the plots and counterplots of savages. And yet there is a long space; or blank, back of the earliest histories, to which the admirers of antiquity turn their longing eyes in vain; a few brass, flint and stone implements are the only tokens that those illustrious, nude, raw-meat-eaters left behind them; they

could not write, and had nothing to write.

It may be suggested that there are wonders in the far off olden time. This is true, and the greatest of these wonders is, perhaps, the Chinese Wall and the Egyptian Pyramids. The first is a monument of fear—the fear of children—and children's project for safety; while the second is a monument of vanity and stupidity; vanity on the part of the projectors, and stupidity on the part of the masses who gratified it by a life-long, unrequited toil, at the bidding of tyrants.

The story of a nest of savage tribes called kingdoms, is easily told, but that such a story should excite other than sentiments of mingled shame, pity and contempt, is a real wonder. But in the midst of the barbarism of the distant past, there has loomed up here and there, a giant by comparison with the rest, and through this circumstance certain tribes have been partially cultivated; their savage instincts softened; and through these means the little light of the distant past which exists has come down to us.

If the elements of improvement are in the soil and atmosphere, their influence has been, and no doubt still is, uniform. If they are in intercommunication with higher orders of intelligences, or inspiration, why may we not suppose their influence and agency are equally open to each generation. The succession of generations is not, so to speak, a tube, through which is simply conveyed what is received at one end, down to the other; but rather, each generation is a section, is inserted in the fountain itself. This tends to weaken the authority of *precedents* and fracture the hard shell of tradition. This same *shell* has enclosed mankind so closely in the past, that every new truth, or new revelation, has had to "rough it" until the people got used to, and finally adopted it, more through the influence of habit than from reflection and reason.

The more thoughtful of this generation perceive this condition of the mind, and deplore it, because they suffer from it; but do not seem to perceive the cause; this servile adherence to precedent, this

gaping after the fables of antiquity, this magnifying of the phenomena suited to the inmates of the "cradle of the race." Such a condition of the intellect is favorable to the supposition that the heights of human attainments are already reached, or have been at some point in the past, and may possibly be recovered; but in either event, the canon of information is, or has been completed, leaving nothing for the soul's aspiration in the present but to copy, imitate, repeat, and echo the past; as though heaven's favorites are all to be found among the savages or semi-savages of the past. Cumorah so insignificant now, will loom up in the horizon of the past to some future generation equal to, or perhaps surpassing Sinai itself; for it must be remembered that the Jews have long since forgotten just where Sinai was. (Cumorah will never be lost sight of.)

This shows the true value of tradition, which, though powerful to bias the human mind, is never precise nor uniform. The utterances of the past, whether by tradition or documents, fall upon the ear like a rumor, more or less vague, that must be confirmed to give them life, and this necessitates the inspiration of the present.

J. W. B.

*To be Continued.*

#### Strange Ruins in Arizona.

On the bank of the Gila River, or about ten miles below Florence, are the ruins of a most singular structure—a building fifty-one by fifty seven feet, built of adobe, which is now so hard that a pick cannot be driven into it. There are two walls—a building within a building—which are separated about ten or twelve feet, and which are between twenty-eight and thirty inches thick at the base. In the walls, up about nine feet, and extending entirely around the structure, was placed at the time the building was put up, a row of cedar beams, which probably served to brace and strengthen the building. The ends of these timbers, which are still in a fair state of preservation, show that they were consumed by fire up to and in some instances part way through the wall.

There are now three stories of the wall still standing in one place. The windows are long and narrow, and seem to have been placed where they were needed, and without regard to external symmetry. The doors are at the corners. At the top of the inside walls are several round holes, about the size of a hat. The art of plastering seems to have been perfect in those days, as the inner wall is still smooth, and of a yellowish white color. What this building was used for can only be conjectured, as it stands in an open space, surrounded by the same class of ruins as those above referred to. It is probable that it was a church, or, if that people did not worship God, idols may have received adoration there.

Near this building, and at other points among these ruined cities, are still standing rows of cedar posts, set on very accurate lines. The upper end of these posts look old, and have been worn by the elements, still they are in a good state of preservation. The portions that are in the ground are much larger, and are very little affected by age.

The same class of ruins described above can be found all over Southern Arizona, New Mexico Territory and the northern part of Mexico, wherever there are fertile valleys and flowing streams. Little or nothing is known of the people who built these cities, or when they existed. The Indians say that long ago the inhabitants of these places were summoned off to the South, and engaged in a battle in which they were all killed.

They probably derived this story from the early Americans or Mexicans who visited this section, and seeing the ruins concluded that they were formerly occupied by some of the semi-civilized tribes with which Montezuma, the Mexican King, made war, and perhaps plundered their cities and burned them. This is simply conjecture. If these were facts, as Montezuma kicked up his troubles about three hundred and sixty years ago, we would probably have had some account of it. And then again, there are, we believe, no such pottery and household implements in Mexico as have been found in the Arizona ruins.

The theory that the wanderers through Asia, about one thousand or one thousand and five hundred years ago, crossed Behring's Strait and made their way down the Pacific coast of this continent into the temperate and torrid zones, may, and probably does, come nearer to offering an explanation. But what has become of this race and its history? Were they both blotted out at once? and if so, by whom? Now that the bloody Apaches are being subjugated and exterminated, a fine opportunity is offered for academies of natural science and men with money to expend for the enlightenment of mankind, to encourage and aid in exploring these ancient and buried cities, and to bring to light what has long been enveloped in mystery. Who will be the first to move in this matter?

#### Discovery of Mount Sinai.

Dr. Beke has written a letter, giving a full account of his discovery of the true Mount Sinai. The mountain which he identifies as the Sinai of the Pentateuch is Mount Barghir, one of the principal masses of the chain of mountains bounding the valley of the Arabah on the east, which are marked on our maps as the Mountains of Shera, but of which the correct designation is the Mountains of Shafeh; those of Shera being a chain extending from that of Shafeh in a direction from north-west to south-east. Dr. Beke proceeds:—

“My astonishment and gratification may be better imagined than described when I learnt that this Mount Barghir is the same as a mysterious Jabel-e'-Nuir, or ‘Mountain of Light,’ of which I had heard vaguely in Egypt as being that whereon the Almighty spoke with Moses, and which, from its position and other circumstances, is without doubt the Sinai of Scripture; although, from its manifest physical character, it appears that my favorite hypothesis that Mount Sinai was a volcano must be abandoned as untenable. We encamped at the foot of the ‘Mountain of Light,’ and during the ensuing night we experienced a most tremendous storm, the thunder and lightning being truly terrific, some of the

claps being directly over our heads. The rain fell in torrents during several hours, threatening to wash us away altogether. I do not remember to have ever witnessed a more violent tempest, either in Abyssinia, or elsewhere; and its effect on my mind was this—that if the words of Scripture that at the time of the delivery of the Law on Sinai, ‘the mountain burned with fire unto the midst of Heaven, with darkness, clouds, and thick darkness,’ (Deut. 4:11), with other texts which I need not here refer to, are not, as would now appear, to be understood as descriptive of a volcanic eruption, still less can they be held to describe a mere thunderstorm, however violent, as is generally, but somewhat inconsiderately, imagined.

“As the climbing part of my expedition necessarily devolves on my young companion, Mr. Milne, he, on the following morning, ascended the mountain on Sheikh Mahommed’s horse, and accompanied by the Sheikh’s son and an attendant, also mounted, and by three Bedouins on foot. On his return, shortly after four o’clock in the afternoon, he made me a most valuable and interesting report, of which I now gladly publish a few heads. The way was at first up a narrow wady, which grows more and more narrow till it becomes a gorge. On the road they passed a stone on which some inscriptions appear to have been cut, but which are now all defaced with the exception of the words, ‘Ya Allah,’ (‘Oh, God’), in Cufic, or old Arabic characters. Within the gorge itself they stopped to inspect another large stone, about four feet long and two feet square, made of granite. It originally stood upright, about two or three feet from the side of the gorge, on another stone, which served as a pedestal; but it has now fallen over, and rests between its pedestal and the side of the gorge. Near the stone the Bedouins come to pray; according to the statement of Sheikh Mahommed, who had heard it from his father, and he from his father, and so on, Sidi Ali ibn ‘Elim, a noted Mahomedan saint, whose tomb and mosque are between Jaffa and Haifa, came here also

to perform his devotions. What led him to do so my informant could not say, unless he was commanded by Allah.”

The following are further extracts from Dr. Beke’s letter:—

“On the ridge on the left side of the gorge, about one hundred and fifty yards distant from the well, is a pile of large rounded boulders of granite, consisting of four stones of the material of the mountain, three standing up facing the north and one at the back to the south, and on all of them are cut inscriptions, which Mr. Milne copied as well as his cold fingers would allow him to do so. The stones, which are much weather-worn, are externally of a dark-brown color, against which the inscriptions make themselves visible from their being of a somewhat lighter color. The lines of these ‘Sinaitic inscriptions’ are about three-quarters of an inch broad and very shallow, being not more than an eighth of an inch deep. The figures on the stones are very rude, and can hardly be phonetic; neither is it easy to say what they are intended to represent.

“On the very summit of the mountain they found numerous sheep skulls and horns, with a few bones, it being the custom of the Bedouins to come up here to pray and to sacrifice a lamb, which is eaten on the spot. But none of the remains appear to be very recent. It is here, I was told, that the Almighty is said to have spoken with Moses.

“On the side of the mountain are many large boulders, several of which are so much decomposed on their under sides as to form small caverns. One of these was as much as twenty feet, or thereabouts, each way across, with a height of ten or twelve feet at the entrance, sloping down towards the back. As the existence of a cave or caves on Mount Sinai is essential in order to meet the requirements of the texts, Exodus 33:22, and 1 Kings 19:9, the fact that such caves do actually exist on the ‘Mountain of Light’ is most pertinent and important. Not less significant is the fact that this majestic mountain is visible in all directions, and that round its base towards the east and south there is camp-

ing ground for hundreds of thousands of persons. It would be out of place to dwell here on the importance of this discovery of the 'Mountain of Light,' as regards the elucidation of the Sacred History. Its identification with the mountain on which the Law was delivered is scarcely open to a doubt."

### Sleep and its Mysteries.

BY I. N. W. COOPER.

[Continued from page 551.]

"If I may trust the flattering truth of sleep,  
My dreams presage some joyous news at hand;  
Else some forgotten things long cast behind,  
Rush forward in the brain, and come to mind."

We maintain that every dream has its signification, not that it always discloses the future, we are far from asserting that, we say only it has its signification. Commonly a dream permits us to cast a glance into the soul or heart of man. The thoughts which dwell in the former, and the feelings which sway the latter shape themselves into various images which throw a strong light upon the character. There have no doubt been many extravagant fictions palmed off as facts relative to dreams; but yet enough credible evidence exists of their importance to make any strange dream the subject of reflection and examination on the part of the dreamer; and it cannot be denied that many things in our dreams are perfectly omens, especially when they intrude themselves into our visions, without our being able to comprehend how they could find their way thither, since they never occupied our waking thoughts. We believe, and have an abundance of the best authority to support the assertion, that dreams are not at all times the results of our physical condition or the productions of the brain alone. As the necessary repairs of the system have been accomplished in sleep, we pass on through a condition of slumber, and our organs gradually awake in the manner already described. It is in this intermediate passage, that is, toward the morning, chiefly, as the brain is resuming its functions, that dreams occur. They may, however, happen at any other period of the night, though then they

are liable to present greater incongruities and more obvious violations of the proper order of events. "It is quite correct," says Dr. Draper, "that morning dreams are more likely to be prophetic, for they are more likely to be in themselves true. You may ask then why is it that dreams occur towards morning, and when the brain is assuming its natural functions if they are not simply a production of the brain alone." We answer, agreeably to our former statement, that the brain is matter and the mind immaterial. For while the brain is in a state of profound slumber, or insensibility, it is not capable of receiving the impression of the spirit, and logically, it is for the same reason we cease to think and speak as sleep approaches. And probably, as it seems logical enough, the ONLY reason we do not receive the full impression of the spirit during the entire sleeping hours, is from the fact that the brain is so locked up in the embrace of sleep that no permanent impressions can be made upon the organs of memory. The same reasoning will account for the many fragments of dreams which we faintly remember, or as more commonly called, "*the many incongruities and absurdities*" of different wonders marvelously mixed, but the secret of the whole matter is, if our minds even in waking hours, were able to comprehend in the same space of time all that the spirit of man beholds, these strange appearances then would be found in their own proper places, and only supply the necessary and homogeneous elements in a grand and beautiful picture. To rob the spirit of this faculty of grasping or collecting so much in so short a time, would be to rob it of its very essence, and bring it on a level with weak, perishable matter, and circumscribe divinity itself.

In harmony with this conclusion we have the testimony of many who have recovered from death by drowning, who state that all their former actions, words and even thoughts of a lifetime, flit through their minds in an incredibly short space of time. Beside, dreams never strike us with surprise, no matter

what may be the extraordinary scenery they present, no matter how great the seeming violations of truth and reality; the dead may appear with the most astonishing clearness, their voices, perhaps, long forgotten, may be heard: we may be transported to places where we may have spent past years of our lives; combinations of the most grotesque and impossible kinds may be spread before us: we accept all as reality, perhaps not even suspect that we dream. The reason of this is obvious enough from what has just been said; the brain is disturbed or impressed with only what is transpiring in the mind at the time, and if the spirit is not, in its flights of fancy or observation, viewing scenes of fear and trouble, it can make no such impressions on the natural faculties of the brain. In short, in contemplation of whatever scenery the mind is absorbed, even should there be but fragments registered in this book of matter, the calmness or serenity of the soul under the circumstances must of necessity pervade, and will with as much ease control the mind and keep it in a calm, credulous and passive state as make the impressions themselves. It is this intrepidity of the mind, which cannot suffer loss, and its absolute sway over matter, which no one will deny, which from a knowledge of its own powers, raises it above the tumults, the disorders, and emotions which the sight of great perils is calculated to excite: it is by this strength that heroes maintain themselves in a tranquil state, and preserve the free use of reason under the most surprising and terrible circumstances. Many dreams, however, have originated from the impressions stored up in the registering ganglia of the brain. These, as outward impressions may have for the time ceased, are enabled to attract the attention of the mind and emerge from their latent state. To say that all dreams originate in this way would be to stem the flood of all history and tradition, both sacred and profane.

Draper says, "A dream which presents us with a logical sequence of events, and which we recognize on awakening to be naturally true, is sure to be an impressive one."

The learned doctor here and in other places plainly, and in unmistakable language, as also does Webster, when he says, "Dreams are the states or acts of the soul during sleep," admit of a knowledge, power and faculties made known through dreams, superior to nature, and of a science not generally attested or understood by the great mass of mankind, through which knowledge may be sealed to man while deep sleep is upon him, although without a peradventure strongly attested in all ages of the world. It may be truly said that they have a logic of their own, which it might be well for us to heed.

It often occurs that the same dream may be more than once repeated, and with perfect exactness. And then again we may be impressed while dreaming that the same dream has before been witnessed and is in an instant recognized; but on waking, the mind is unable to bring to remembrance the occurrence of any such dream before, and with the circumstances is a strange bewilderment which we cannot fully comprehend. It may be that such dream may have in reality occurred before but was never impressed upon the natural mind for reasons before stated, while at the repetition of the same, the dream is not only impressed on the mind, but the circumstances of its happening once before. But when we reflect that the brain is composed of two distinct hemispheres, and that each one may act separately as a thinking power, although they almost constantly labor in conjunction, it will be readily seen that in many such circumstances the phenomena may be accounted for by the impression being made on these two hemispheres by the governing power of active mind. And although the impression be made on both as one whole, and at the same time, yet from the physical condition of each hemisphere at the time, one hemisphere may much more readily be impressed, and the result will be the resemblance of two distinct dreams occurring apparently at two different periods of life, whereas in fact they are but one. Aside from what has already been said, in a truly scientific

and logical way, we will endeavor to look into the scriptural causes and examine their testimony. Considering it an established fact, and well understood that man is, naturally speaking, an animal; and his entire organization anatomically and physiologically considered is matter: and as such, for its own resuscitation, must have rest. The body or limbs to rest, must cease their activity or labor. The brain, as with all animals, is matter, and is the main spring of the motary and sensory powers of the natural man; therefore it must have rest: its state of rest is termed sleep, when profound, and slumber, when light: and is necessarily common to all animals. Now since sleep is rest, and its main object to restore the waste of the system, it follows that the sleep of man and animals has no rational point of difference, and the two animals, as they lie in the embrace of sleep; the one deprived of his reason, the other of his instinct; the one in his lair on bed of straw or husk, the other in his house on bed of husk or straw, are materially alike. But does the likeness hold good in sleep alone? Alas for humanity; no! Although nature has fashioned man in his organization more perfect than all other animals, still he possesses all the different characteristics of the latter, "He is bold, strong and easily provoked as the lion, yet timid as the hare; he can be compared to the cock for his pride, and the dog for his avarice and fidelity; he is harsh and austere as the crow, gentle as the dove; domestic as the pigeon, fickle as the roebuck, passionate and treacherous as the leopard; lazy, deceitful, unsocial and savage as the bear; affectionate as the elephant, stupid as the ass, vain as the peacock, industrious as the bee; severe and simple as the ox; ungovernable as the bull; cross as the mule, mute as a fish; dissembling and jocose as the monkey; dull and plain as the sheep, filthy and gluttonous as the hog; his malice renders him equal to the lioness; his cunning to the fox; his meekness to the lamb, his love of roving to the kid; the reason with which he is endowed, renders him

worthy of being compared to the angels; he is given to lust as the swine, is wicked as the owl, proud, desirous of glory, and useful as the horse; and hurtful as the rat." And the only difference between man and the lower order of animals is his possession of a mind or spirit, a spiritual bodiment encased in his tabernacle of flesh, which knows no decay, hunger, thirst or need of rest; and may be distinguished by his mode of living, his works of civilization, and an aspiration after a great first cause, by which he is enabled to hold captive the animal propensities. But ungoverned by any moral influence, in his propensities and destination, he is in an infinite degree below any order of the animal creation.

Does the mind or spirit sleep? Webster says, "The soul of man is then [in sleep] free and active."

To say that the spirit sleeps, is to say it dies: for since sleep is mainly a restorative, therefore if the spirit sleeps it must be in a state of decay; and reasoning from analogy, if it is in constant need of repair, according to the nature of things, it must eventually die. But the spirit, we hold, cannot suffer loss, decay or waste.

The scripture says, "Then shall the dust return to the earth as it was, and the spirit to God who gave it." Therefore in sleep it is reasonable to suppose that the spirit is free and active.

Webster says that "dreams are the states, acts and thoughts of the soul," (*or spirit*), of course when freed from its burden, the flesh: as Paul says, "We that are in this tabernacle do groan, being burdened."

James says, "Without the spirit the body is dead."

Paul says, "There is a natural body, and there is a spiritual body."

Job says, "There is a spirit in man and the inspiration of the Almighty giveth them understanding." "Therefore," Locke rationally says, "the spirit is a substance, in which thinking, knowing, doubting and a power of moving do subsist."

It was in such contemplations that Hippocrates was led to say "that when

the body is asleep the soul is awake, and knows and sees all that the body could know or see was it awake," and in the same localities." And which led Law to say, "The eyes of our souls then only begin to see, when our bodily eyes are closing:" and the poet to say:

"The lamp must be replenished;

Even then it will not burn so long as I must watch.

My slumbers are not sleep, if I slumber, but a continuance of enduring thought,

Which then I can resist not. In my heart there is a vigil:

And these eyes, but close to look within."

We hold that man is, in his organization, mental capacities, and powers of soul, the same to-day as he was in any recorded age of the world, and that his nature and aspirations are the same as they have been in any time in the world's history *since the fall of man*: and that he is governed by the same laws, in the same way administered, as at any former age of the world *since man's creation*. Therefore, dreams and visions are of necessity produced in the same way. Now as to whether they are for any specific purpose or not, let history speak for itself, both sacred and profane.

That all dreams are not merely the wild phantasms of the brain, might be proven from the personal experiences of many who could be found in almost any audience or community, who could furnish many remarkable instances of the foreknowledge of events by the instrumentality of dreams. Both sacred and profane history abound with so many examples of the fulfillment of dreams, that he must either be very skeptical or but poorly versed in natural science or the teachings of the Bible who would entirely disregard them. Dreams and visions are unquestionably precious gifts of God, and did we but believe it to be so, and pay proper attention to the truly remarkable and important dreams, which might intrude themselves into our visions without our being able to comprehend how they could find their way thither, many important truths and much desirable knowledge and wisdom might be imparted to us, which might very materially increase our happiness and usefulness. In the Holy Scriptures God says "that it shall come to pass in the

last days, that he will pour out his Spirit upon all flesh, that the young men and maidens shall prophecy, the young men shall see visions and the old men shall dream dreams." In contradistinction to this declaration of God, we find by searching the scriptures that God has in this way been working with mankind ever since the world began. Among the first, and a very remarkable dream was that of Jacob, on his way from Beersheba to Haran, when he saw a ladder with its foot on the earth and the top in the sky, and in the morning when he arose he took the stones upon which his head had rested, and with them laid the foundation of a city, and consecrated it to the Lord, and named it Bethlehem.

The full import of what he learned there we know not; but certain it is God never forgot him or his lonely resting place that night, but made it the honored birth-place of his only son Jesus. The two dreams of Joseph concerning the fat and lean kine, and the sun, moon and stars, according to their interpretation, were most strikingly fulfilled. The Butler's and Baker's dreams, with which every Bible reader is familiar; Solomon's dream in Gilboa, wherein God promised him wisdom and honor: and Solomon awoke and behold it was a dream, but the sequel proves the truthfulness of it nevertheless. King Nebuchadnezzar, though not a worshipper of the true God, but an idolater, was not ignorant of their importance; and although representing the great head of gold, thought it no humiliation to carefully consider and inquire into the meaning of dreams; hence, we find him calling upon Daniel, the servant of the true and living God, to expound the dream and unravel the mystery: and true to the interpretation by Daniel, we find God himself bound to the fulfillment of the dreams, the second of which was literally fulfilled in twelve months; the other has been gradually unfolding itself from that day to this, and will continue to do so until a full end is made; for the particulars of which you can examine the history of the kingdoms of the world from that night of the dream to the present time.

We are well aware that the great majority of mankind pay but little, if any, attention to dreams, and in fact many regard dreams as a mere matter of jest. This has been the case even when dreams were acknowledged by the good and great, to be gifts of God, accordingly we find the brethren of Joseph communing together in language like this, "Behold this dreamer cometh, come now therefore and let us slay him, and cast him into some pit, and we will say some evil beast hath devoured him, and we will see what will become of his dreams." But so long as Abraham, Isaac, Jacob, Joseph, Moses, Noah, Gideon, Solomon, Job, Daniel, Joel, Paul, Peter, James, and John the Revelator, and a host of others are mentioned in the Bible as being holy men of God, all of whom believed in the inspiration of dreams, and that book is held up and accepted by all as being the proper rule and guide of our faith and actions: shame should never betide the supporter of the same faith, in a reasonable degree, as those therein set up for his models, and acknowledged to be worthy of his imitation.

*To be Continued.*

## The Herald.

JOSEPH SMITH, - - - EDITOR.  
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., October 1, 1874.

BR. WM. C. FAGUNS, of Atchison, Kansas, under date of September 5th, gives us an interesting account of his introduction to, and acceptance of the Latter Day Work; and of his confirmation in the truth of the gospel, and the operations and revelations of the Spirit of God to him, in disclosing to his understanding the things that are coming upon the inhabitants of the land. Brother, let no man despise your youth, but so live as you have received of the Spirit of God, and grace shall be given according to your day, and deliverance granted from the things made known to you. Remember the injunction, "Pray without ceasing."

Br. F. C. Warnky writes us, under date of September 8th, an encouraging letter from Spring Hill, Kansas. He and Br. John A. Davies had closed their labors at Fontana, Kansas, under the impression that much good had been done there, although none as yet had put on Christ by baptism. Liberty of speech was enjoyed in preaching the word, and liberality in the free use of a hall for a few evenings, until a spirit of opposition arose with certain parties, and then, owing to the "pressure," the owner of the hall exacted \$1.50 per evening for the use of the same, which sum the public raised, and had preaching continued. In summing up his labors and ministrations to the sick at Fontana, he says, "Our labors there were a perfect success." At the time of writing, the promptings did not seem to be that of success at Spring Hill. Brother, "Fear none of those things which thou shalt suffer." "Be thou faithful unto death, and I will give thee a crown of life," are the words of the Master.

Br. Henry A. Stebbins returned from the West about the middle of September, whither he had been visiting his brothers at Atchison, Kansas, and preaching among the Branches in the northeast portion of that State and in Northwest Missouri and Southwestern Iowa. He said he had a good time, and he looked like he told the truth. He is now making a tour among the Branches in the southern portion of this District, after which he will visit north, to Pecatonica and other places. When Br. Henry last called on us, he said he felt well, had the harness on, and was ready for work again.

Br. James Hunter, of Braidwood, Illinois, under date of September 10th, offers a few thoughts on the subject of the Gathering, principally through citations to the law as contained in the Doctrine and Covenants, section 102, paragraphs one to five inclusive; and seven and the first part of the eighth paragraphs. We suggest that the citations given, be not lightly passed by; but that they receive a prayerful reading, followed with deep meditation, and an earnest striving after the right way, that it may not be said again of Zion's children, "They have not learned to be obedient to

the things which I require at their hands."

We are in receipt of a long letter from Br. Wm. H. Kelley, under date of September 14th. He had been sick, but did not lack for kind hands to minister to his wants, who "made it almost a pleasure to be sick." He has since been laboring in the field and vineyard of the Lord, and does not think of remaining where he is longer than two months, before returning home for awhile.

Br. S. J. Madden, writing from near Chariton, Iowa, September 6th, speaks encouragingly of the little Branch at that place—says they are greatly blessed," and that Br. G. Spencer and he have been laboring together for the good of the Master's cause. He extends an invitation to Br. Samuel Gurley, or any other Elder, to call and labor a little with them. Go on, brethren, "be not weary in well doing."

The Saints of the Northern Illinois District hold a Conference at Mission, La Salle County, October 24th and 25th. Br. Stebbins desires to see a full report from the Branches, giving all the changes, with items and dates in full, either sent by delegate, or to him at Plano, Illinois, by the 20th inst. Conference convenes at one P.M.

Br. A. C. Inman, writing from Newton, Miama County, Ohio, September 11th, gives us an account of his labors and travels, and of what he saw and heard. He is still laboring to sow the good seed.

Br. T. W. Smith, in writing from Philadelphia, Pennsylvania, September 14th, said, "I was greatly blessed last night in preaching. \* \* \* Spoke on successorship. \* \* \* Sidney Rigdon was present." No preventing providence, Br. Smith expected to start to Virginia on Friday, the 18th.

September 21st, Br. Josiah Ells was at Allegheny City, Pennsylvania. He says, "There will be a lecture delivered on next Sunday, affirming the seventh day as the Sabbath, and that it is a religious duty of all to observe that day." We think Br. Ells will instruct the lecturer, or the people at least, more perfectly in the way of truth.

We learn by letter from Br. F. M. Vanluven, of San Bernardino, California, September 10th, that Conference in that Dis-

trict came off on the 5th and 6th. "Nothing unusual transpired," but "a goodly degree of the spirit of peace and love was enjoyed."

Sr. Davena McGlashan, of Stockton, California, has favored us with a long communication, in which she gives bits of her experience, notes of dreams, visional warnings and instructions. That they may ever be of worth to her in guiding her in the path of peace, and saving her feet from the snares that lie just without, is our desire. Sketches of experience, illustrative of principle, or instructive in morals, with tid-bits of thought adorning and beautifying them, making them more instructive and pleasing to the enquirer, on account of the clearer light in which they make the truth to shine, are always acceptable.

Br. R. L. Young, of Chain Lake Center, Martin County, Minnesota, has favored us with a long communication, September 5th, in which he expresses a great desire to know more about the progress of the work, and asks that some one be sent up there to labor in that region of country. He thinks good could be done there, and quite an ingathering effected; he says his advanced age forbids him entering the field, but is willing to do all he can for the advancement of the cause of Christ, in the wielding of his pen. We would like to see every such field supplied with good, efficient laborers. How earnestly we ought to "Pray the Lord of the harvest, that he will send forth laborers into his harvest."

Br. Joseph Parsons, of Mansfield Valley, Allegheny County, Pa., had his house, store, clothing, *all* that he had, with \$15 in money burned on the morning of August 20th. Himself, wife and ten children escaping, barely with their night clothing. It was the work of an incendiary. Loss about \$700 The Branch is small there; who will extend the hand of charity to Bro. Parsons in this the day of his misfortune?

Bro. Joseph Smith did not return with the rest of the Excursionists, from Conference, he will make a tour of a few weeks in Western Iowa, returning by way of the North Western Rail Road, visiting the Branches along the line of travel, and will probably reach Plano about the 20th inst.

Elder W. S. Loar, writing from Indian Creek, Howard Co., Kansas, makes appeal for aid in behalf of his own and two other families of Saints residing there. The backward spring, followed by drouth and an almost total failure of crops, have reduced them to very unenviable circumstances. Any aid that may be rendered them will be thankfully received. The Bishop's Agents in the west will do well to attend to the case.

BR. RILEY W. BRIGGS writes from Wheeler's Grove, Iowa:

"General Church affairs are in a fair condition. I am doing some little local labor. During the last six months I have traveled over three hundred miles to hold funeral services, for those in and out of the Church; have baptized four within a month, and done some little public speaking. Please change my address from Plum Hollow, Fremont County, Iowa, to Wheeler's Grove, Pottawattamie County, Iowa. We are building a Church house here—have it already enclosed."

BR. PAYNE STILLWELL, writing from Grand Prairie, Nobles County, Minnesota, says:

"The grasshoppers left us in a mournful state, but thank the Lord we are the entirely discouraged yet, we feel as if the Lord was on our side yet. \* \* \* I am strong in the faith of our Lord Jesus Christ."

"We make the following extracts from a letter received from Br. John T. Davies, Dated 368, Cardiff Road, Aberaman, Wales, September 9th, from which can be learned some of the needs of the work across the water, the difficulties to be encountered, and the character of the opposition to be met; which, as the brother said, will "require time and the *printed word*," and right living before God and in the sight of all men:

"I acknowledge the reception of the tracts you sent; I think they are very good, and if the Lord opens the way for means sufficient, I shall bring them out in the Welsh language this coming winter. They are well adapted for the world, small, simple, and clear to the comprehension of all. I have nothing particularly new to tell you, only that we strive in the ordinary way to declare the way of truth every opportunity we have. The time for out-door preaching is nearly over for this season, and the chances for meeting houses to preach in, in this country, are out of the

question; for every sect have their own houses, and nothing is to be preached but the doctrines of that sect, and by their own preachers. It appears to me that it has to be the work of time, to a great extent, in these countries—the deadness that was once over America, after the apostasy, is over this land. Over forty thousand people have left the shores of Europe, from time to time, bearing the name of Latter Day Saint, for the salted Zion of the Rocky Mountains, and all to meet disappointment, and in most cases, misery; and with such a cloud of returning evidence of "Mormon delusion," it has worked wonderfully to harden the people throughout the land. Another item I notice, when the Reorganized Church was first introduced in these countries, all kinds of men were attracted, and many a character was baptized that it would have been a blessing to the Church never to have met them—they run well for a season, and then fell back, \* \* \* until some one has made the remark, 'Good cause in the hands of bad men.' This, of course, with other things, has its effect; but I hope the day is not far off when the Lord shall bless the people with the spirit of investigation once more. I do all I can to remove prejudice, but it must be the work of time and the *printed word*."

#### CONFERENCE ITEMS.

The excursion from Sandwich, near here, to Council Bluffs, Iowa, to remain during Conference which convened at that place, left on the 17th of September, as advertised, consisting of one full car.

We glean the following from the report of Conference proceedings, as published in the *Council Bluffs Weekly Nonpareil*, of Thursday morning, September 24th, 1874:

"The Conference. Yesterday morning the trains brought thither large numbers of Latter Day Saints from Illinois and other States. Among those arriving were Joseph Smith and W. W. Blair, of the First Presidency, and Bishop Rogers. This trio are the guests of C. A. Beebe. Although the day was anything but cheerful, some seventy-five teams arrived in the city yesterday, bringing hither large numbers of Saints from various directions—some not less than one hundred and fifty miles.

"*Saturday Morning, September. 20.*—The grounds on which the present Semi-Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints is being held, are remarkably attractive. They comprise fully seven acres of ground, and are consequently nearly twice the area of the other place, (where Conference was held last year.) This romantic little peninsula

is nearly or quite enclosed with bluffs, at no great distance. This encampment site is admirable shaded by young trees, mostly of the walnut variety. A well has been dug on the grounds, and supplied with a pump. The platform is of ample size—the lumber of which it and the seats for the audience in front of it are constructed, was loaned to the Conference officials by Mr. Thomas Green, who does business on Upper Broadway. He makes no charge for the use of the material, except for any damage that may result to it. As there appears to be no war of ideas in the host of the Latter Day Saints, we don't believe the lumber will be in any way battered or splintered, or rent with seams or schisms. It is indeed pleasant for brethren to confer together in harmony."

A "retrospective" view of the Church was then given; of its organization at Manchester, N. Y., on the 6th of April, 1830, with only *six* members; its reorganization at Zahemla, Wisconsin, in 1853; the choosing of Joseph Smith, President, in 1860, and other events, were noticed.

"ARRIVALS AT THE GROUNDS.—The reporter of the *Nonpareil*, in company with Spencer Smith, the manager of the same publication, arrived on the grounds at about nine o'clock yesterday morning, who were soon lost in conversation with Joseph Smith and his warm-hearted brethren. Among the arrivals besides President Smith, were, Elijah Banta, I. L. Rogers, and W. W. Blair, all of Sandwich, Illinois; John Scott, Church Librarian, of Plano, J. S. Patterson, of Kewanee, Illinois, and Elder Charles Derry, of Deer Creek, Nebraska.

"ATTENDANCE, ETC.—The attendance yesterday was not large. Twenty-one tents were in position. Arrivals of wagon loads of members were frequent during the day, at the adjournment a company of really solid proportions occupied the grounds."

The weather of Friday cast a gloom over the prospects of the Conference, but the character of the weather on Saturday was more enlivening.

"JOSEPH SMITH, AS ONE OF 'THE FATHERS.'

"As St. Bernard was called 'the last of the fathers' in the Catholic Church, it is likewise possible that Joseph Smith is the last of the fathers in the churches that have arisen in America. His patriarchal air and appearance, his gravity and consideration of manner, and his plainness and thorough simplicity of address, added to his naturally profound knowledge of human nature, and his quiet, uniform genius for guiding and harmonizing a large assemblage of people, constitute a type of char-

acter that does not outlive the formative period of nations and churches. On the sixth of November he will be forty-two years of age, though he appears to be considerably older. Even since the time of the Conference here a year ago, we notice that time and the cares of a people have left an additional impress on his face. However, he is only in the midst of his life-work, we judge, and will no doubt remain many years in the land, and carry out his plans for establishing a church of extensive influence and distinct type of faith that will mark the present age. So may it be."

"BUSINESS.—The Conference was called to order at 11:20 o'clock, Saturday 19th, by President Joseph Smith. Prayer was offered by Elder Charles Derry. Daniel Lambert was appointed one of the clerks of the Conference."

The full corps of special police force was announced by the President in the afternoon. The President called attention to the business that was likely to come before the Conference, mentioning among others, the fact that points of doctrine may be touched on, and urged that all who may speak thereon, should not venture beyond the bounds of courtesy and good feeling.

Adjourned. Benediction by the President.

"DINNER.—Two hours were devoted to the preparation and 'dispatch' of dinner,—such a scene of woodland enjoyment can only be appreciated by those who were there."

At the afternoon session President Smith called the Conference to order, and after singing hymn 935, "Watchman, tell me, does the morning," etc., "offered a prayer of marked beauty and fervency, in which those that have departed from the faith were touchingly remembered," etc. The session was taken up in hearing reports of districts and individuals, and in the passage of resolutions, etc.

SUNDAY.—"The attendance on the grounds on Sunday was large, and included hundreds of visitors from the city." A gentle rain commenced between ten and eleven o'clock, and "continued at intervals during the day." At nine o'clock a prayer meeting of considerable interest was held, being conducted by Hugh Lytle. At half-past ten President Joseph Smith delivered a discourse to the Saints.

At two P.M. a sermon was delivered by Elder Mark H. Forscutt, now of St. Louis.

followed by a short address from Alexander H. Smith, a brother to Joseph, and now of California. A prayer meeting was held in the evening, conducted by J. W. Chaburn and J. M. Harvey.

Elder John S. Patterson preached in the chapel in the city in the evening.

*Monday Morning.*—Scene somewhat of a desponding character, owing to a gentle fall of rain during the previous day and evening.

"A large number of tents were up,—in one of these we [the reporter] took shelter, and found a number of the leading men of the Church therein."

Of whom no unfavorable mention is made.

"CALLED TO ORDER.—At 10:45 A.M. the drizzling rain had ceased to fall, and Conference was called to order by Elder Wm. W. Blair, when hymn 31, "Nearer my God to thee" was sung, and prayer offered by Elder Charles Derry. Bills were presented and properly considered. Parties released from missions, others sustained with assistant labor promised. The report of String Prairie and Nauvoo District, and the reception of aged members on their original baptisms, made up the business of the forenoon session. Adjourned to 2:30.

"ORDER OF ENOCH.—At one P.M. the Order of Enoch held an election, which resulted in the continuance of the old Board of Directors, for another year. The board is composed of the following persons: I. L. Rogers, David Dancer, E. Banta, D. M. Gamet, Wm. Hopkins, C. A. Beebe, and Phineas Cadwell."

AFTERNOON SESSION.—At 2:30 o'clock, Conference was called to order, and hymn 1019, "Let Zion in her beauty rise," was sung, and prayer made by R. C. B. Elvin, of Nebraska City. The session was taken up in hearing the reports of the Fremont and Des Moines (Iowa) Districts; the reports of Elders Alex. H. Smith and John S. Patterson, concerning their labors in their missions, viz., in California and Europe; and the passage of resolutions, the reading of letters, etc.

"A meeting of unusual interest was held on the Conference grounds in the evening. Elder Charles Derry, who conducted the services of the evening, made an eloquent and fervent address, taking, as a basis for his remarks, the words, 'He that endureth to the end shall be saved.' A testimony

meeting,' of nearly two hours' duration, followed, in which many strong testimonies were given, especially from old-time Saints."

"*Tuesday Morning, Sept. 22.*—At half-past eight a prayer and testimony meeting was begun, over which Elder Lake presided. A few of the older members gave eloquent and trembling accounts of their early steps in the then persecuted sect of Latter Day Saints. The prayers that arose from the bowed heads were peculiarly fervent and affecting."

At 9:30 Elder Blair called the Conference to order, and hymn 30, "Oh! Jesus, the giver of all we enjoy," was sung, and prayer offered by Elder Caffall. A portion of hymn 1, was sung, and business taken up, when Elders H. C. Bronson, J. C. Clapp, M. H. Forscutt, James Caffall, Daniel R. Lambert, Joseph R. Lambert, John H. Lake, E. L. Kelley, E. C. Brand, Charles Derry, F. C. Warnky and Hugh Lytle, severally gave in their reports. The report of a District was read, and some little miscellaneous business completed the forenoon session.

Afternoon session convened at 2 o'clock, sung hymn, "Am I a soldier of the cross;" prayer was offered by Elder Bronson. The business of the session consisted mainly in sustaining laborers in their old fields, releasing others and appointing them to new fields in distant territories. Foreign missions were considered to some extent; laborers abroad were sustained in their respective fields. The sending of missionaries to countries and Islands afar, were taken under advisement for to-morrow; the object being to send reliable men, or none at all.

Prayer and testimony meeting was held on the Conference grounds in the evening, presided over by Silas Condit; promises of good, on condition of faithfulness, were given through the Spirit.

Elder M. H. Forscutt preached in the evening to a crowded audience, in the Latter Day Saints' Church, on the subject of the Atonement.

"We are assured that he was blessed with great liberty, being filled with the spirit of his calling. During the day the weather was of a lovely 'texture.'"

"*Wednesday Morning, Sept. 22.*—A morning meeting was commenced at 7:30, con-

ducted by Joseph Smith. It continued about an hour and a half, and was of a very devotional and animated character. At half-past nine o'clock, nine persons received the rite of baptism by Elder Henry Halliday. The arrival of spectators and visitors began about ten o'clock, and continued at a moderate rate during the forenoon. Attendance rather large at the opening of the forenoon session. The weather added a final charm to the occasion."

Forenoon session, President Smith called the Conference to order at 9:50. Hymn 191 was sung, and prayer offered by Mark H. Forscutt, after which the rite of confirmation was attended to, Elders J. R. Lambert, J. S. Patterson, J. C. Clapp and J. H. Lake, officiating. The subject of missions was taken up, but no appointment made to Tahiti Island. Some home missions were appointed and ordinations attended to. Elder John S. Patterson, to the office of Seventy, Elder W. W. Blair offering the ordination prayer, and Elder Charles Derry to the office of President of the High Priests' Quorum, under the hands of Elders Blair, Forscutt and A. H. Smith, Elder Blair uttering the prayer. It was ordered that when the Conference adjourns, it will adjourn to meet at Plano, Illinois, April 6th, 1875. On motion, the various quorums were sustained in righteousness. Adjourned till 2 P.M.

Afternoon session, Conference was called to order at 2 P.M. by the President. Sung Hymn 101, "In thy name, O Lord," etc. Prayer was offered by Secretary Lambert.

President Smith said that the Scandinavian Mission would now be considered, concerning which several briefly spoke. A resolution obtained designating Marcus Fyrando and Hans V. Hanson to go to Scandinavia.

The Pacific Slope Mission was considered, and after some discussion, Conference consented for the Pacific Slope Conference to establish a headquarters for that Mission, in which to locate, with his family, Elder Alexander H. Smith, as permanent President of the Mission.

The proposed division of a District in Northwest Missouri was agreed to.

President Smith said the business of the Conference is evidently now accomplished, adding in his closing remarks that "we

should have assembled earlier in the week, last week, in order to insure a continued attendance during the session. The Conferences have met in Iowa for fourteen years, and have never before been interfered with by cold or wet weather. We were not careful and thoughtful enough when we chose the day for the meeting of the Conference. We may have been over confident in presuming that our Father would favor us, let the time of our meeting be when it would." He exhorted the Saints to steadfastness, in strict adherence to the principles they had espoused—being satisfied the work was one on which God would smile; he was with his people in heart, the object sought of the work being eternal life, with rest and peace. The Saints were warned against giving too much heed to reputed revelations, too often they "are syren songs," and not from the Lord. He wanted to be sure "that it is the Lord that speaketh," before he obeyed; further stating that it is a serious thing to belong to the Church of Christ; that we should be careful and honest about our fellowship; that forbearance is due to each other; that we are nearer together in unity than what we were. He spoke of the HERALD, and the manner in which he had conducted it; holding that "a paper should not be the organ of any one individual;" but on the contrary, believed in free speech; that men should have liberty in writing as well as preaching. Reference to the HERALD showed that it is on good footing, having increased its subscription list six hundred since last December, having a circulation now of about 3,000.

The HOPE has only about the same number of subscribers that it had at first. The question of the removal of the HERALD Office has not yet been solved. A vote of thanks was tendered to Mr. Parks for the use of the grounds on which Conference was held. A vote of thanks was tendered the Saints in the vicinity, for their hospitality in making Conference pleasant and enjoyable to all.

"The thanks of the Conference were tendered to the reporters of *The Daily Nonpareil* and *Daily Globe* for their persevering efforts in furnishing full and interesting reports of the proceedings of this body.

"The thanks of the Conference were di-

rected to be given through Mr. Beebe, to the committee of Saints who prepared the grounds for these meetings."

On motion, President Smith was invited to preach on the grounds in the evening. It was also announced that Elder Wm. W. Blair would preach at the chapel, in the city, in the evening.

Elder M. H. Forscutt is to deliver a course of lectures in the Saints' chapel, in Council Bluffs, soon; he will also deliver a course of lecture in other Western Iowa towns.

## Correspondence.

LONDON, Ontario,  
Sept. 2d, 1874.

*Br. Joseph.*—A few lines from here might be of some good to the Saints at large, or at any rate I thought it my duty to write and tell them my determination, with that of Br. Harvey, who resides with me in this city, as we often meet together and tell of the goodness of the Lord, it being the only thing that we can do, not having any meeting and none else to meet with, without going a long distance. We were talking together one evening, when he said that he knew that he had embraced the doctrine of Jesus Christ, and that he would never give up; he would be burnt at the stake before he would give it up, God being his helper. O, brethren, this is true faith in the Savior, although he never heard an Elder preach. I was out to the Usborne Branch and also to the Zone Branch, and it causes my heart to rejoice when I meet with the Saints and hear them bear their testimony. I believe the majority of the Saints are trying to live their lives devoted to the Lord. The Church, to my mind, seems to be going ahead better than ever. Brethren, pray for us up here where we are alone, but hope it will not be long; with this I close. Your brother in Christ,

JOHN CORNISH.

NEW CASTLE, N. S. W.,  
July 29th, 1874.

*Br. Joseph.*—I am well and busy in the good cause. The Lord is with us in this part of the world, though we often feel far from home. The work is opening up slow but I hope sure. Seven have been added by baptism in this neighborhood, and some others will soon be. I have just returned from our little Conference held in Sydney, on the 26th. The particulars of which Br. Wandell will forward to the office. Br. W. is the right man in the right place, and all things move in our favor. Thanks to the kind hand that supplies all our wants, and

in meekness makes us strong in the testimony of the truth. It is cheering to know we are sustained in the confidence of the Church, and never before was the *Herald*, so sweet to the soul. Long may it live, and its bright rays continue to lighten and cheer the hearts of scattered Israel till Zion's glory covers the earth. We are glad you are sending us some tracts, they can preach where we cannot enter; for churches and school-houses are closed against us here. We come in the wrong name. The Lord God of hosts is not wanted here, neither his servants. We feel often to mourn over the darkness, and pray for the honest in heart, and earnestly seek their salvation. May the great Spirit ever guide us in the proclamation of the gospel for our own good and the good of others, to the glory of our great Redeemer.

Br. Joseph, I have not written much to you; but rest assured, I have ever had the utmost confidence in your calling, and have ever remembered you where pen and ink was not needed. My faith is also with Br. David, and Br. Blair, whom I greatly love, (perhaps because personally acquainted.) I feel thankful that I have lived to see the Church reorganized, and that the voice of God again speaks to his people.

May the blessings of God be with you and yours and all the Saints forevermore.  
G. RODGER.

SANDWICH, Ill.,  
Sept. 1st, 1874.

*Br. Joseph.*—My labors in the Southern Indiana District having been brought to a close, I write you some of their results.

In Floyd and Clark Counties, I found the work very much retarded by an erring in spiritual matters on the part of some. Nor is this hindrance found only in those Counties, but in Peray and in Crawford Counties, on the south, and in Jefferson County, on the north, the effects of it for evil are seen. It is an easy thing for overzealous persons to give way to intense desire and enthusiasm in their religious devotions, and put for spiritual manifestations that which properly belongs to a highly emotional condition only, or to religious enthusiasm.

And it is easy for some to be misled by *false spirits*, against which the Church has been so thoroughly warned in ancient as well and in modern times. The Saints should be ready to learn that wisdom, faith, knowledge, discerning of spirits, healings and prophecy, in connection with God's revealed word, are far better and more important than dreams and unknown tongues. All the gifts of God are good, but some of them are "the best gifts," while others are not so good.

John says "try the spirits;" and Paul,

"Let the prophets speak two or three, and let the other judge;" that is, "judge" as to whether they speak by the Spirit; and if they do, as to where inspiration of the Spirit begins, and where it ends, lest there be a mingling of things human and divine under the claim of prophecy. There is a liability that a person through their own weakness may be self-deceived. Paul said, "I think also that I have the Spirit of God," when he gave his opinion in regard to some of the relations of the sexes. 1 Cor. 7:40. It would seem that the measure of the Spirit Paul then enjoyed, if any, was so small that he dare not vouch for the divinity of what he then wrote. Great care must be had in reference to the exercise of spiritual gifts, lest Satan, through our weakness, or the perversity of our nature, gets the advantage.

The Saints generally throughout the District are strong in the faith, and are rejoicing in the work of the Lord.

A good work is being opened up in Perry and Spencer Counties. A thriving Branch is now organized in Perry County, four miles from Leopold, on the Cannelton road. Three were baptized there by our able and very worthy young brother, C. Scott, during the three days we were there; he having baptized nine others during the previous few weeks.

Prospects are fair that there will soon be some additions to the Low Gap Branch, in Crawford County, as also to the Branch in Clark and Floyd Counties. I made a short, but to me pleasant visit, with a few Saints and friends in New Albany. Br. and Sr. Seichrist and son, made us very welcome, with whose company we were no little refreshed; so also Br. and Sr. Hollis. I hope to hear at no distant day that "an effectual door" has been opened for the work of God in that city and vicinity, and that Br. Nathaniel James, an old-time Saint, has joined with us in rolling on the Lord's work.

My visit and labors in Jefferson County, near Wirt, and at Madison, will not, I trust, be without much substantial fruit. Prospects at these places, especially near Wirt, are excellent for many to unite with the Church. Br. B. V. Springer will now go into the field permanently to preach the word. Brn. Rector and Davison, and others will do what they can in preaching the word as opportunity may offer. Many are now believing in Jefferson, Ripley, Decatur and Franklin Counties. Some say they are now just getting their eyes opened to see the truth as it is in the Scriptures; others say "the veil is now taken away." May God help them to "do his commandments."

I made a brief stay at Amanda, near Middletown, Ohio, holding services in pri-

vate houses, as no church or public room could be obtained to preach in.

At La Sewardsville, three miles distant, a church was procured, where I held services at eleven A.M. on Sunday, the 6th instant. I learned that in some places about Amanda the people were asking to hear our ministry, and offering to procure suitable places for public service.

There is an excellent little band of Saints at Amanda, and they are exerting a good influence in behalf of the Lord's work. A few are believing here, and it is probable they may soon obey the gospel call.

W. W. BLAIR.

NEBRASKA CITY, Neb.,

Sept. 1st, 1874.

*Pres. Joseph Smith:*—Last Sabbath I spent with the Liberty Branch Saints, preached at eleven A.M. and three P.M.; we held a fellowship meeting in the evening, the rich blessings from above were ours to enjoy; there is a good prospect for an ingathering, if the watchmen continue to call upon all in the true gospel voice. Next Sabbath I commence regular appointments at Wyoming, this makes three places that your humble servant openeth his mouth in the praise of God and in proclamation of the gospel.

*Sept. 15th.*—Last Sabbath we organized a Sunday School; on account of the bad weather, there was but a small attendance. The following were chosen as officers: R. M. Elvin, Superintendent, with J. Waldsmith as Assistant, and A. Niedorf, Secretary and Librarian. The name selected is "Zion's Hope, of Nebraska City, Sunday School. Though few in number, while there is an effort, there is hope of success.

First frost last night, being just ninety-five days between frosts. Two were baptized at Eastport last Sunday. Yours in the gospel,

R. M. ELVIN.

WIRT, Jefferson Co. Ind.,

Sept. 2d, 1874.

*Br. Joseph Smith:*—At the time I wrote last I was in Perry County, I remained there a few days longer, and was joined in our feeble effort by Brn. W. W. Blair and H. Scott, with whom we rejoiced to meet and receive timely instruction and aid. We only stayed there a few days, but the interest of the meetings was increased, and we were blessed with the privilege of baptizing three more precious souls into the fold of Christ; so that twelve in all have been added to the Pleasant Ridge Branch since the first of June. The Branch now numbers twenty-two. Truly we have great reason to rejoice. We then took our leave of the Saints of this place, and, in company with Brn. Blair and Scott, went on our way to the Quarterly Conference of this

District, to be held with the Union Branch, in Jefferson County. We stopped on our way, however, with the Low Gap Saints, and Br. Blair preached twice at Marietta, Crawford County. Good interest was manifested. We also stopped with the Saints at Mt. Eden, in Floyd County, found most of them alive in the work, stayed with them a few days. Br. W. W. Blair preached several discourses, and then went on to Conference. The Conference, we think, was quite a success. Peace and harmony prevailed throughout all the sessions, and the Saints were greatly edified by the timely instruction of Br. Blair, who was with us at the time. The last session especially, which was held on Monday, August 31st, was a season long to be remembered by those who were present. The Saints were made to rejoice greatly because of the goodness of God; to him be all the glory. We now think to take the field again soon, if the Lord will. I believe the Saints here are looking for the dawning of a brighter day soon, in this District, than what has been heretofore. We pray for better success to attend the work. Hoping that God will bless his work throughout all the "body of Christ," I remain as ever, yours,  
C. SCOTT.

SOUTH BEND, Cass Co., Neb.,  
Aug. 30th, 1874.

*Br. Joseph.*—As there are but few of us here, and six miles apart at that, we cannot meet together very often.

When I wrote you before, I said that Br. Deuel had promised to come back again, he fulfilled that promise; he came, and on the thirteenth instant we went to Ashland and tried every place in town, but could not get any house for him to preach in; so we put up some posters for preaching in Willard's School House, he stayed some eight or nine days, and preached seven times to full houses, with good attention; some are investigating, and one man gave Br. Deuel money to get him a Book of Mormon. He will preach here again in two weeks from to-day, when we hope some will obey. Praying that all the Saints may do their whole duty, I remain your brother in the gospel of peace,  
J. B. GOULDSMITH.

SPRINGERTON, Ill.,  
Sept. 12th, 1874.

*Br. Joseph.*—We feel that the Saints would like to know how we are getting along at this place. Through the efforts of Br. G. H. Hilliard and some other brethren, "God blessing their efforts," (nearly one month ago), we were organized into a Branch of the Church, consisting of twenty-two members, and the prospect bids fair for us to soon have several more added to

our number. We are making preparations to build a meeting-house in this place this fall, and will be pleased to have the brethren visit us and labor with us. The enemy is raging, and we suffer persecution; but the Spirit of the Lord strengthens our weakness, and we are enabled to bear it. Br. G. H. Hilliard and one Wm. T. Williams, Senior, of the Christian order, (formerly a Methodist minister, who claims to have been directly acquainted with early Mormonism, as he terms it), are to go into debate the last of October. May God bless the efforts of his servants everywhere.  
Amen.  
JOSEPH A. UPTON.

BANDERA, Bandera Co., Texas,  
Aug. 30th, 1874.

*Br. Joseph Smith.*—I write you a few lines, thinking you would probably like to hear from this part of the vineyard. Our little Branch is in rather a bad condition just at present. We have no Elder nor Priest to labor with us; our Priest moved to Iowa, so we have no one to officiate in either of the offices, nor to administer the sacrament to us, which comfort we feel badly in need of. I am Teacher, and am trying to do all the good I can, though for the lack of teaching I hardly know my duties; but, however, I am determined by the help of God to do all I can. There are four members of the Branch that meet with me every Sunday morning and hold prayer-meeting and Sunday School. We are desirous that you remember us in the Conferences, and send an able Elder to labor with us for awhile. We believe there can be a good work done here in this western portion of the country. I have been a member of the true faith about eighteen months, during which time I have been trying to serve the Lord acceptably as much as possible; I have been circulating tracts as my means would permit, and am happy to say that I know that I have done good by so doing. I know that I have convinced two that we have the truth, and they both intend to become obedient thereunto on the first opportunity. I have also got others investigating, who, one year ago, would not suffer any of our writings to come in their houses, and I have great hopes of their becoming obedient to the truth. When I first joined the Church there was some of our Methodist friends that tried me very hard, they thought they could convince me that I was wrong; but, thank God, I withstood them and beat them on all their arguments, and now they want me to be a liberalist with them; but I tell them that I cannot find but one way taught by Christ and the Apostles. They have given up a great deal of their prejudice that they held against us. We have got three of their preachers reading the Voice of Warn-

ing, and one of them I am certain would become obedient if he could hear the gospel set forth in power by those having authority. Yours in bonds,

WM. G. NORTH.

GREENWOOD, Steuben Co., N. Y.,  
Sept. 7th, 1874.

*Br. Joseph:*—I am still laboring to the extent of my ability in Zion's ever blessed cause. I am preaching on Sabbaths, and working a part of the time during the week. The prospects of the progress of the work of the gospel is slow in this eastern land. The people as a general thing are deeply traditionated in the systems of the prevalent religions now existing. How long I will continue in this part I cannot say at present. I have an appointment two weeks ahead. The one that was baptized when I was here last fall is strong in the faith; as also three or four others of the former members that live in this neighborhood. I would be glad, if my mission is continued in the East, to have some help. If the Conference can send on some able Elder to labor in this State during the fall and winter, I think it would do good for the cause, and result in the salvation of some honest souls. I have been in this part since the 8th of August. Any wishing to correspond with me by letter, can address me at Greenwood, Steuben County, N. Y. Yours as ever, in gospel hope,

C. G. LANPHEAR.

ELKHART, Anderson Co., Texas,  
Sept. 5th, 1874.

*Br. Joseph:*—Enclosed please find fifty cents in stamps, for which send me tracts. These tracts are doing much to remove the prejudice that once existed in this section of Texas, and nearly everybody are investigating, and some have already declared that they believe we teach truth according to the Scriptures. I think that a large Branch will, before long, be built up at this place. I will do all I can to forward the work. I remain yours in Christ,

JAS. W. BRYAN.

CARROLL, Carroll Co., Iowa,  
Sept. 6th, 1874.

*Br. Joseph:*—When I wrote to you from Camp Creek, I told you that others were almost ready to obey the gospel at that place. On the fourth day of July my expectations were realized, three more were added to our numbers by baptism, principally the fruit of Brn. Dobson, Clothier, and others' labors. I have been laboring in Calhoun and Sac Counties, until the 28th of August, when I went to Jefferson, Green County, where there are four members of the Church; I staid about a week, and preached seven discourses during the time. Prejudice is fast removing, and the

way opening for preaching. I am now on my way home, where I will stay until after Conference. I have been in the ministry about six months, and the Lord has surely blessed me; I feel that my labor has not been in vain; all that I regret is, that I cannot do more for the cause than what I have done.

There is now twelve members at Camp Creek, and they are very desirous that a Branch be organized there; my prayer is that the time may not be far distant when their desires will be granted. The Spirit has not yet manifested what we should do, and consequently we have done nothing about it. My prayer is that this work may roll on, and I am determined to do what little I can, if the Lord will bless my efforts.

H. C. SMITH.

MINGO, Washington Co., \* \*  
Sept. 11th, 1874.

*Br. Joseph:*—August 5th I left home for Belmont Co., Ohio, arrived there on the 11th, found the Saints all well. Br. James Craig had gone on a short tour into Monroe County, Ohio, where he had been preaching some time before. I remained at the Branch, preached a few times and met in prayer meeting. The Saints in this place are striving to live their religion, and God is blessing them with the spirit of truth. Aug. 22nd commenced a meeting at Glencoe, preached eight times and baptized two, and others are searching the Scriptures, desiring to know more of this strange doctrine. Sept. 5th, in company with Bro. Craig, I went to West Wheeling, preached same evening and on Sunday at 11 a.m., Br. Craig preached in the evening with good liberty. Monday 7th, Br. Sheldon, Br. Craig and wife returned home. I remained until Wednesday, preached every night to good and attentive congregations. I then started for home, to attend Conference. The District is in a very good condition, the Saints in general are trying to do their duty, and God is blessing them with his Spirit. I remain yours in hope of Zion,

JAMES BROWN.

MILTON, Florida,  
Sept. 15th, 1874.

*Br. Joseph:*—I am happy to inform you that the Eureka Branch is flourishing; the blessing of God, I am assured, rests upon it, and I pray that it will remain so by the help of God; sincerely wishing for the prayers of the Saints, for the prayers of the righteous availeth much. I have seen the last *Herald*, and Brother Clapp's letter of the "thousand John Hanson's;" I think I can decrease it to nine hundred and ninety-nine. Ed. Powell, our Presiding Elder, is, I think, another "John Hanson," joining in the upbuilding of the cause.

I am endeavoring to sound the gospel trumpet in my weak way; I am struggling through many dangers, trials and afflictions; as, in fact, all the rest undergo; but without discouragement, for indeed the more they come, the firmer we seem to get. Your humble brother in Christ,

N. BARNEY DONOHO.

DAVIS CITY, Decatur Co., Iowa,  
Sept. 9th, 1874.

*Br. Joseph.*—Conference at Lamoni just closed; good instructions from Brn. Stebbins, Clapp and Forscutt. One was baptized during the Conference. Br. Mark H. Forscutt is to speak here to-night. Yours in the way of truth, WM. C. LANYON.

SAVANNA, Illinois,  
Sept. 12th, 1874.

*Br. Joseph.*—I thought I would let you know how the Saints are getting along in this part of the vineyard. They seem to all be in good faith and desirous of having some Elder call on us. We have heard no preaching since Br. Stebbins was with us. Yours in Christ, J. GRAYLESS.

ABILENE, Dickinson Co., Kansas,  
Sept. 5th, 1874.

*Br. Joseph.*—We wish to say through the *Herald* that we would like if an Elder would come out here. We have not heard a latter day sermon preached since we left Buffalo Prairie, Illinois; if an Elder will come he will find a home with us as long as he will stay and preach. The true gospel has never been preached here yet, I think it is needed here very much; we live fourteen miles south from Abilene. Yours in the covenant, JOHN ARD.

## Conferences.

### Philadelphia District.

The above Conference was held at Philadelphia, Pennsylvania, August 22d, 1874. T. W. Smith was chosen to preside, and Robert Cameron, clerk.

Officials present, 9.

*Elders' Reports.*—John Stone, President of the District and of Philadelphia Branch, had baptized 2 since last Conference.

Lewis D. Morgan, President of South Bethlehem Branch, reported all in good standing; no changes since last report.

T. W. Smith, President of the Mission, had baptized 1; had preached twice in Vineland, New Jersey, a new point, found a few old-time Saints; thinks that some good may be done there.

Herbert Beaumont, lately from Massachusetts District, said that he had been laboring to the best of his abilities in that field, and would do all he could here.

*Branch Reports.*—Philadelphia Branch numbers now 49 members; since last Conference 3 have been baptized and two excommunicated.

South Bethlehem, same as last reported.

On motion, Elder John Stone was continued as President of District for the next quarter.

On motion, Robert Cameron was elected Clerk of the District.

*Sunday.*—Preaching at 10:30 A.M. by Elders L. D. Morgan and H. Beaumont, followed by a sacrament and testimony meeting, during which the gifts of other tongues and interpretation and revelation were manifested and appreciated by many.

Preaching at 7:30 P.M. by T. W. Smith.

Adjourned to meet at South Bethlehem, Pennsylvania, on the fourth Saturday and Sunday in November, 1874.

### Western Maine District.

The above Conference was held at Buck's Harbor, Hancock County, Maine, August 30th and 31st, 1874. J. C. Foss, president; M. R. Cousins, secretary.

*Branch Reports.*—Little Deer Isle: 19 members, 1 added, and 2 dismissed.

Green's Landing: 39 members, decrease 1.

Brookville: 25 members, 1 dismissed.

Rockland and Bear Isle not reported.

*Elders' Reports.*—J. C. Foss being chosen as President, made a few remarks on the importance of officers reporting.

Thomas Ames had labored some; had done all he could under the present circumstances to promote the cause.

Samuel Eaton reported as not laboring much since last Conference.

Resolved that each Branch that have not sent a report in full of their Branch to the General Church Recorder, do so the ensuing quarter, and that the presiding officer see to it.

That G. W. Eaton be sustained as District President for the ensuing three months, and that we sustain him by our faith and prayers.

Moved that we help sustain J. C. Foss as President of the Eastern and Western Maine District by our faith and prayers.

That we sustain the authorities of the Church in righteousness by our faith and prayers.

That when we adjourn, that we do so to meet with the Little Deer Isle Branch, November 20th, 21st, and 22d, 1874.

*Sunday, 31.*—Preaching forenoon and afternoon by J. C. Foss, after which the Saints assembled at the house of James Coombs and had a season of prayer and testimony, after which the sacrament was administered, and a vote of thanks extended to the Brookville brethren for their hospitality to the brethren from afar.

**Des Moines District.**

The above Conference convened at Newton, Jasper County, Iowa, on the 26th of August, 1874. Elder Alfred White was chosen to preside, and Elder John Sayer, clerk.

The minutes of last Conference read and accepted.

*Branch Reports.*—Independence, 40 members.

Newton Branch: 38 members, 1 cut off. Pleasant Grove; 37 members, 2 received by baptism, 2 children blessed.

No report from South River Branch.

*Elders' Report.*—Elder N. Stamm says that he labored every Sunday, baptized and confirmed 1, ordained 1 Priest, blessed 2 children, performed 1 marriage ceremony; had labored in Des Moines—the work of the Lord there is slow, but he thinks sure; the Lord has blessed him with his Spirit, and has confirmed the words with signs following; he has a desire to do all the good he can to roll on the work.

Elder Alfred White had been engaged in preaching nearly every Sunday since last Conference, preaching two or three times each Sunday. He met some opposition; but, altogether, found there was a desire to hear the word.

That all reports, if not objected to, will be considered as received without being put to vote.

Elder Thomas E. Lloyd says since last Conference I have accompanied Br. Alfred White into Story County, and made two efforts south of Newton, but withdrew the appointment, considering it unwise; also assisted Br. Walker at one of his appointments.

Elder George Walker says he labored hard and accomplished but little; he attended to his Branch, and had been greatly blessed by the Spirit, he is willing to do all he can by preaching in or out of door; he desires the prayers of the Saints.

Elder Houghton had not done much, he had preached several times, and has acted as Teacher in his Branch.

Elder John Sayer had preached three or four times, confirmed 1, and administered to three sick with good effect.

Elder Wm. C. Nirk had not labored away from the Branch but once, but have attended to the Branch, the Saints generally enjoying a good portion of the Spirit.

Elder John X. Davis had preached five or six times in the Branch, is willing to do his duty, had been hindered by rheumatism.

Elder Eastman said that he had often addressed the Saints, and that in so doing he had been greatly blessed.

Priest E. Batty had been with Br. Walker nearly all the time, had been blessed of God, and feels good in the cause.

Priest Rufus White had not labored out of the Branch.

Teacher H. Smith reported.

Deacon Curtis White had been out with I. N. White several times and assisted him in his meetings.

Moved that Elder A. White preach this evening, assisted by Elder Wm. C. Nirk.

*Morning Session.*—Moved that the Pleasant Grove report be received.

That the resolution passed at the December Conference of 1872, of voting by ballot, be rescinded.

That we adjourn, and that Elder N. Stamm preach this morning.

The afternoon was spent in sacrament and fellowship meeting, which was conducted by Elder G. Walker.

Moved that the President visit or notify sisters Reed, Simmons and Russell to attend the District Conference, to be held at Elder Wm. C. Nirk's, Independence Branch, Jasper County, Iowa, on the 19th day of December, 1874.

That Elder Alfred White represent this District at the Semi-Annual Conference, to be held at Council Bluffs.

That we sustain Br. Joseph Smith as Prophet, Seer and Revelator to the Church of Jesus Christ of Latter Day Saints, and all the spiritual authorities in righteousness.

That we sustain Br. Alfred White as president of the Des Moines District.

That we sustain Br. John Sayer as clerk of the Des Moines District.

That we sustain A. White as Book Agent.

That when we adjourn, we do so to meet at Br. Wm. C. Nirk's, Independence Branch, Jasper County, on the 19th day of December, 1874, at 3 P.M.

That Elder Thomas E. Lloyd preach this evening.

**Southern Indiana District.**

Conference met pursuant to adjournment, at Union, Jefferson County, Indiana, August 29th, at 10:30 A.M.

By request, Br. W. W. Blair addressed the Saints for a short time in reference to Conference business and the duties of those assembled.

*Branch Reports.*—Eden, 35 members; Low Gap, 17 members; Union, 31 members; New Trenton, 11 members; Pleasant Ridge, 22 members, 12 added by baptism.

*Elders' Reports.*—Br. Baggerly had labored to the best of his ability at different points, had confirmed two, and thought the work was onward in his section of country.

S. Rector had labored some in his Branch, and done the best he could under the circumstances.

Br. Chappelow had endeavored to teach the principles of the gospel to the best of his ability.

C. Scott had preached about thirty discourses, had baptized 12, confirmed 10, and felt that the Lord blessed him.

H. Scott had done but little preaching, had visited Low Gap and Pleasant Ridge Branches, had labored some at home endeavoring to build up the cause. There is quite an opening in Perry County, perhaps three Elders might profitably be employed there; thought the work in the District was in a more prosperous condition than it had been in times past.

Br. W. W. Blair, since the April Conference, had labored at different points in Iowa, Missouri, Illinois and Indiana. Found the work wherever he had been in a healthy state. Prospects were fair for the advancement of the cause, and notwithstanding the clouds that had overhung some of the Branches of the District, particularly the Eden Branch, he believed the Lord would cause light to spring out of darkness, and that good would finally result from what appeared to be evil.

B. V. Springer reported, by proxy, that he had done nothing the last three months, but in the future he designed to magnify his calling.

D. Scott reported his labors as confined to the Branch for the last quarter.

M. R. Scott's labors had been confined to his Branch.

Priests Robert Eyres and A. Davison reported; both had distributed tracts and done fireside preaching, the latter had preached once in public.

Those who reported all manifested a willingness to do all they could in the future.

*Afternoon Session.*—Resolved that Elder C. Scott be appointed to labor in Crawford, Perry and adjoining Counties, till next session of Conference.

That B. V. Springer be requested to labor all he can in this District.

That all Elders in the District be requested to labor as their circumstances permit.

That all Priests and Teachers not laboring as Branch officers, labor under the direction of the District President.

That we request Br. W. W. Blair, and hereby authorize him, to report this District to the Semi-Annual Conference.

That when this Conference adjourns, it does so to meet at Eden, Floyd County, Indiana, on Saturday, before the full moon in April, 1875, at 10 A. M.

H. Scott was sustained as president, and J. S. Constance as secretary of the District.

Joseph Smith was sustained as President of the Church, with W. W. Blair and D. H. Smith as his Counsellors.

A vote of thanks was tendered Br. Blair for the frank and manly manner which he had presented the truth and instructed the Saints in the line of their duty.

*Evening Session.*—Preaching by W. W. Blair.

*Morning Session.*—Funeral sermon of Sr. Isabel Hart, by Br. W. W. Blair.

Afternoon, preaching by B. V. Springer. Evening, preaching by Br. W. W. Blair.

*Monday, 10 A. M.*—Resolved that B. V. Springer be recommended to the Seventy's Quorum for a renewal of his License.

That in all social gatherings of the Saints, whether it be among members or their children, great care should be taken by all concerned that nothing evil, nor tending to evil, be allowed.

The sacrament was administered, and a short social season enjoyed by the Saints, in which the good Spirit prevailed.

### Kewanee District.

The above Conference was held at Kewanee, Illinois, September 4th, 5th and 6th, 1874. H. C. Bronson in the chair; E. Stafford, clerk.

*Branch Reports.*—Kewanee Branch report, after much discussion, was referred back to the Branch for correction.

Millersburg: 27 members, baptized 2, received by certificate 1. Sunday School has 3 teachers, 20 scholars; also presented a financial report.

Princeville, 25 members.

Canton: 45 members, received by letter 5, removed by letter 13, baptized 4.

*Reports of Elders.*—Elders J. M. Terry, J. D. Jones, R. Holt, R. Lyle, J. H. Hopkins, J. Boswell, J. Whitehouse, J. S. Patterson and H. C. Bronson reported.

*Report of Committee.*—The committee appointed to investigate the case of Br. John Snethen, reported three of the charges out of the four as substantiated against him, and recommended the brother to acknowledge to the Saints his unwise conduct, and to make unreserved confession of his wrongs to the Branch, and to cease the advocacy of his erroneous views. Signed, H. C. Bronson, J. M. Terry and J. S. Patterson. J. Chisnall, clerk of committee.

After some discussion, the report was received and committee discharged, which carried.

It was moved that the President of the District be empowered to notify Br. J. Snethen with a copy of the decision.

*Missions.*—Resolved that the Elders and Priests of the several Branches of this District, not engaged in Branch duties, be and are hereby instructed from this Conference to meet together and place themselves two and two, for the effectual preaching of the word in the regions of country round about them, outside the precincts of Branch organization.

Resolved that we endorse the appointment given to Br. J. S. Patterson by the First

President and the President of the Twelve—subject to the approval of the Kewanee District—to labor in this District, and that the brother labor therein as his circumstances will permit, and report to the next Conference.

Resolved that Br. J. H. Hopkins labor in and around Rochester, as his circumstances permit and report at the next Conference.

*Miscellaneous.*—Resolved that a committee of three be appointed by the Conference to investigate the case of Br. George Kerr, for his immoral conduct, and report at the next Conference.

Brn. J. S. Patterson, C. M. Brown and J. D. Jones were appointed said committee.

Resolved that the Kewanee District be represented in person by the President to the Semi-Annual Conference, to be held at Council Bluffs, September 19th, 1874, and that Br. E. Stafford be associated with H. C. Bronson, (the President), as a delegate to represent the Kewanee District to the Semi-Annual Conference.

Moved that brethren Garland and Holt be appointed to take up a collection to defray all Conference expenses. It was moved that when this Conference adjourns, it does so to meet at Princeville, Peoria County, Illinois, the first Saturday and Sunday in December, 1874.

*Evening Session.*—Held a prayer and testimony meeting.

The brother that was administered to in the afternoon session bore testimony that God had healed him by the exercise and prayer of faith.

A brother bore testimony that the angels of God were present in this the house of God, dedicated to his name.

Br. J. F. Adams, President of the Kewanee Sub-District, having been detained on the road by unforeseen circumstances, arrived, and after a little time spent further in prayer and testimony, it was thought advisable to hear his report of the Sub-District, when he gave a summary of his labors since last Conference; reporting the portion of the District over which he presides as coming out of a state of slothfulness and lethargy. Some of the Branches which were almost dead, spiritually, are now alive, and in humility striving to perform their duty. The Elders who had been cold and backward were now engaged in preaching the word.

Moved that the report be received and that Br. Adams be sustained as President of the Kewanee Sub-District.

Br. Adams also presented the Buffalo Prairie Branch report. The Branch numbers 82 members, baptized two, children blessed 4; Sunday School has 3 teachers, 15 scholars, 500 educational works, and 300 library books; also presented a financial report.

Brother J. F. Adams stated that brethren I. B. Larew and D. S. Holmes would have been here by team, but for the weather, and they had not time to send their report by letter; they had helped him materially in his labors. He said that the Elders were arousing themselves and beginning to realize that in order to be saved they must preach the word.

Moved that Br. George Kerr be notified through the *Herald* of the time and place of meeting for the investigation of his case.

It was moved that Br. Eli Wildermuth receive from this Conference a recommendation to the President of the Seventies' Quorum as worthy to receive a License from said Quorum, of which he is a member.

*Sunday Morning Session.*—Met at the appointed time, when Br. J. H. Hopkins preached, assisted by Br. J. M. Terry; subject, Original Sin.

In the afternoon Br. J. F. Adams preached; subject, Pride, and the Right Use of the Spiritual Gifts.

In the evening had prayer and testimony meeting, tongues, interpretation and prophecy; a good feeling prevailed.

Four were baptized in the interval between the afternoon and evening meeting.

#### Massachusetts District.

The above Conference convened at Providence, Rhode Island, July 25th, 1874. C. Brown, president; G. S. Yerrington and C. E. Brown, clerks.

*Elders Reported.*—J. W. Nichols, C. N. Brown, Cyriel E. Brown, John Smith, E. Vickers, H. H. Thompson, G. S. Yerrington, A. Nickerson, J. Crompton, R. Farnsworth, T. Truman, E. N. Webster, John Gilbert, S. H. Morse, G. C. Smith, and T. F. Eldredge, reported in person; A. J. Cowden, S. Butler, Wm. Pond, J. Squires and E. Woodward reported by letter.

Priests Wm. Bradbury, L. E. Miller, F. M. Sheehy, J. Potts, and D. F. Coombs reported.

Deacons F. Potter, W. A. Crompton and E. Vickers reported.

Missions were granted to H. H. Thompson and J. W. Nichols.

*Morning Session, 9 A.M.*—Met for prayer and testimony.

Sr. Oatley, having been baptized in the morning, was confirmed by C. N. Brown, assisted by G. S. Yerrington, J. W. Nichols and E. N. Webster.

Sacrament was administered by G. S. Yerrington, T. F. Eldredge and C. E. Brown.

Two children were blessed and several sick administered to.

Met at 3:30 P.M. for preaching by T. F. Eldredge and E. N. Webster. The speakers occupied one hour with freedom of Spirit.

after which Conference resumed business.

Branch reports considered and accepted.

Preaching at 7:30 P.M. by John Gilbert, followed by G. C. Smith and Robert Farnsworth.

Adjourned to meet at Douglas, Massachusetts, October 17th and 18th, 1874.

### Little Sioux District.

The above Conference convened at Magnolia, Harrison County, Iowa, September 5th, 1874. J. C. Crabb was chosen president, and D. Maule, Clerk.

Moved that Br. Daniel F. Lambert take part in this Conference, and act as assistant clerk.

Minutes of last Conference were read and adopted.

Br. P. Cadwell reported the spiritual condition of the Magnolia Branch good, as far as he knew.

Br. George Sweet reported the Unionburg Branch; had visited, in company with Bro. J. R. Lambert, had found some difficulty, but it was in a fair condition to be settled.

Br. D. M. Gamet reported the Little Sioux Branch in a fair condition.

On motion, the committee to examine the Bishop's books, be continued, and report at next Conference.

Whereas, very many of our friends and neighbors in the vicinity of Magnolia, Logan and Woodbine, have, in the goodness of their hearts, contributed of their substance for the erection of a place of worship in the village of Magnolia, known as the Latter Day Saints' Church; therefore, be it

Resolved that the Latter Day Saints of the Little Sioux District, tender to all those giving this timely aid, both in and out of the Church, their most hearty thanks for this token of friendship; and pray that God, in the plenitude of his mercy, may grant unto them, not only the rich blessings of this world, but life everlasting, inasmuch as they are willing to yield obedience to the demands of the gospel of our Lord and Savior, Jesus Christ. Signed, J. M. Harvey, P. Cadwell, S. Diggle, Building Committee.

Resolved that the preamble and resolution be published in the County papers.

The following Elders reported: J. M. Harvey, J. B. Lytle, A. W. Lockling, Wm. Banks, P. C. Keemish, H. Garner, B. Kester, Priest, J. C. Crabb, Mangus Fyrando, D. F. Lambert and Joseph R. Lambert, who had baptized 8 in the Magnolia Branch.

On motion, Brn. George Sweet and Wallace Wood were released from their old mission.

On motion, Brn. A. Lockling and Thomas Carrico were released from their Woodbury County Mission.

Moved that Br. Thomas Carrico be recommended to the General Conference for

reordination to the office of High Priest.

*Afternoon Session*, 2 p.m.—On motion, the committee be continued for the liquidation of the indebtedness of the Little Sioux meeting-house.

On motion, Brn. J. B. Lytle and P. L. Stevenson were continued in their old mission.

*Branch Reports*—Magnolia: 47 members, 8 baptized, net gain 6.

Six Mile Grove: 15 members, 2 received on Certificate of Baptism.

Spring Valley, 45 members

Soldier Valley: 20 members, 1 received by vote.

Other Branches not reported.

Moved that we partake of the sacrament to-morrow afternoon.

Br. J. C. Crabb tendered his resignation as District President. Accepted.

Moved that we proceed to elect a District President by informal ballot.

Br. J. C. Crabb having received a majority of all the ballots cast, he was declared elected President.

On motion, Br. J. C. Crabb was declared unanimously elected President of the District.

Moved that the Twelve Mile Grove Branch be considered disorganized.

On motion, the building committee was continued, and empowered to have the meeting-house dedicated between now and next Conference.

Moved that we sustain the authorities of the Church in righteousness.

Moved that this Conference recommend Br. J. B. Lytle to his quorum.

Moved that a committee of three be appointed to select preachers for to-morrow.

Brn. S. W. Condit, P. Cadwell and S. Wood were appointed said committee.

Moved that what business is not done this evening, be laid over till next Conference.

Moved this Conference grant Br. Benjamin Kester a Priest's License.

Moved that we adjourn to meet at the water's edge for baptism, and then to meet at early candle light for preaching.

Three were baptized by Magnus Fyrando.

*Evening Session*.—Met according to adjournment for preaching, prayer by Bro. P. Cadwell.

Preaching committee report Bro. J. R. Lambert to preach in the forenoon, Bro. D. F. Lambert in the afternoon, and Bro. J. C. Crabb in the evening.

*Morning Session*.—Met at half-past ten, opened by singing and prayer, congregation was addressed by Joseph R. Lambert. Adjourned to meet at 2:30 p.m.

*Afternoon Session*.—Preaching by D. F. Lambert.

After meeting a portion of the congrega-

tion repaired to the waters' edge, where four were baptized by Magnus Fyrando.

Met at 7:30 o'clock p.m., opened by singing, and prayer by D. F. Lambert, the confirmation of those persons was then attended to.

Adjourned to meet at Little Sioux, Harrison Co., Iowa, Dec. 4th, 1874, at ten A.M.

### Nodaway, Missouri, District.

The above Conference was held at the Fox School House, August 8th and 9th, 1874. Wm. Powell, president; James Thomas, clerk.

Opened by prayer by the President.

*Branch Reports.*—Platt reported favorable; Guilford, reported by R. C. Moore; Allenville, by W. Powell.

Resolved that all the Elders, Priests and Teachers present at this Conference, be considered reported.

That James Thomas, C. Anderson and W. Powell go and preach in the Guilford Branch.

W. Powell resigned his office as President of the District.

A vote of thanks was returned to Br. Powell for services in the District.

Resolved that we vote for President by ballot.

James Thomas was chosen President of the District.

*Morning Session.*—Prayer by R. C. Moore. Preaching by James Thomas.

The spiritual authorities were sustained in righteousness. Adjourned to meet in the Guilford Branch, on the 14th of November, 1874.

## Miscellaneous.

### Elders' Court.

We, the undersigned Court of Elders, having been appointed by the Kewanee Conference, to try the case of Elder George Kerr, who is supposed to be in Canada; take this as the only available means of notifying him to appear for trial, on Saturday, October 31st, 1874, at the Henderson Grove Branch, Knox County, Illinois, to answer the charge of immoral conduct, &c., while traveling in the above named District.

JOHN D. JONES, CHARLES M. BROWN,  
JOHN S. PATTERSON.

### Notice! John Baerman.

Whereas an article has been published in the columns of the *Omaha Bee*, a newspaper published in the city of Omaha, charging John Baerman, who has been traveling in St. Louis, Council Bluffs, and other localities, as a representative of the Church; and inasmuch as the said John Baerman has ab-

sconded from Omaha, where he has been for the past two months, without any effort to free himself from the charge, which was that of Bigamy, it seems proper that he should be silenced as a representative of the Church, until he appears, and either establish his innocence, or bring forth fruit meet for repentance.

JAMES CAFFALL.

COUNCIL BLUFFS, IOWA,  
Sept. 21, 1874.

### Scandinavians! Attention.

The undersigned, feeling that there is now an opportunity to aid their Scandinavian brethren, by sending a competent missionary to them, from the Reorganized Church, do hereby present the request to those of our countrymen who may be able and willing, to set apart so much as they may deem practicable for them in aid of the mission; and send the same to Bishop I. L. Rogers, Sandwich, DeKalb County, Illinois, to be applied to the Scandinavian Mission.

E. C. HALL, E. PETERSON,  
HANS HANSEN, KENNEDY HANSEN,  
M. W. CHRISTENSEN, J. CHARLES JENSEN,  
FREDERICK HANSEN, MAGNUS FYRANDO,  
OLIVER HANSEN.  
Council Bluffs, Iowa, Sept. 23d, 1874.

### Fremont District.

To the Elders and members comprising the Fremont District. Upon the solicitation of many brethren, in behalf of the missionary work of this District, I request that each Branch take immediate action in that direction, that at the Conference to be held at Nebraska City, during the first of November, you report what amount you can furnish towards helping to keep constant laborers in the field during the coming winter.

WM. REDFIELD,  
SHENANDOAH, Page Co., Iowa, Pres. of District.  
Sept. 12, 1874.

ERRATUM.—On page 569, of *Herald* for September 15th, second paragraph, of Br. H. A. Stebbins' letter, read WINNING instead of *Muring*.

### MARRIED.

At Lamoni Branch, Decatur County, Iowa, August 24th, 1874, by Elder D. P. Young, Br. THOMAS HOVER to Sr. ABBY E. GREER, all of Lamoni Branch.

"What therefore God hath joined together, let no man break asunder."

### DIED.

At Chatfield, Minnesota, August 14th, 1874, Br. ISAAC CROSBY, aged 72 years, 5 months, and 7 days.

He was baptized in 1843, by Elder Montague, in the State of New York; his life was such that even his bitter religious opponents could not say but that Father Crosby was an honest man and a christian. He is held in pleasant memory by all who knew him. He expressed no desires of staying longer here, or

fears of treading the path of destiny in the mysterious beyond, marked by the eye of him who knows all of his creation. Funeral discourse by Elder Wm. H. Kelley.

At Council Bluffs, Iowa, August 11th, at midnight, Mrs. CLARA MAXFIELD, wife of A. W. Maxfield, and daughter-in-law to sister Eliza Maxfield, aged 29 years.

She leaves a husband and four children to mourn her loss.

At Savanna, Illinois, August 19th, 1874, EMMA, daughter of James and Eliza GRAYLESS, aged 1 year and 6 days.

At Cannon Falls, Minnesota, August 28th, 1874, ANNIE, infant daughter of Sr. Ann and Philander T. SHEPARD, aged 1 year, 6 months and 24 days.

At Plano, Illinois, August 9th, 1874, BURN WARREN, infant son of Sr. Sarah L. and Br. Isaac CRAMER, aged 1 month and 13 days.

At Plano, Illinois, September 13th, 1874, BIRD MORRIS, infant son of Sr. Sarah L. and Br. Isaac CRAMER., aged 1 month and 16 days.

### Acts of Love.

Each one of a thousand acts of love costs very little by itself, and yet, when viewed altogether, who can estimate their value?

What is it that secures for one the name of a kind neighbor?

Not the doing of half a dozen great favors in a many years, but the little every day kindnesses, none of which seem of much consequence considered in itself, but the continued repetition of which, sheds a sunlight over the whole neighborhood.

It is so too in the family. The child whose good offices are always ready when they are wanted, to run up stairs, or down, to rock the cradle, or to run on an errand, and all with a cheerful look, and a pleasant temper; has a reward along with such good deeds.

If a little girl cannot take her grand father on her lap as he takes her on his, she can get his slippers, or put away his book, or gently comb his thin locks; and, whether she thinks of it or not, these little kindnesses that come from a loving heart, are the sunbeams that lighten up a dark and weedy world.

Blessed are they who ever keep that portion of pure, generous love, with which they began life. How blessed those who have deepened the fountains, and have enough to spare for the thirst of others. Wherever unselfish love is the mainspring of men's actions; wherever happiness is placed, not on what we can gain for ourselves, but on what we can impart to others; wherever we place our highest satisfaction in gratifying our fathers and mothers, our brothers and sisters, our wives and children, our neighbors and friends, we are sure to attain all

the happiness which the world can bestow.

The more quiet and peaceably we get on, the better for ourselves, the better for our neighbors. In nine cases out of ten, the wisest course is, if a man cheats you, to quit dealing with him; if he be abusive, quit his company; if he slander you, take care to live so that nobody will believe him.

### Golden Grains.

Wit is brushwood; judgment is timber. The first makes the brightest flame, but the other gives the most lasting heat.

There is scarcely a crime that is not directly or indirectly caused by strong drink.

Silence alone is a powerful weapon. An Arabic proverb says: "Silence is often an answer."

Think much, speak little, write with care.

When we make no use of God's talents he takes them away from us.

We are all made for eternity; and we cannot go about any thing aright if our eye be not fixed upon its end, and if all subordinate ends have not a respect to the great end of our being.

Fear doubtless is an excellent instrument, both of reason and of religion. Alexander once said of his horse, "what a brave horse is lost for want of skill to manage him." So we may say of fear, that they who would discharge it, do lose a useful passion, not knowing how to order it.

We ought to grieve that we have offended so gracious a God, so ought we to rejoice that the God whom we have offended is so gracious.

We love to see a servant sensible of his fault, but would be ill content if on that account he did nothing but weep. As a curious dress may set off a handsome face, which yet will render those who are ugly more ill formed; so doth cheerfulness exceedingly become good souls; in bad men it is most ridiculous.

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# THE TRUE LATTER DAY SAINTS' HERALD.

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

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

Vol. 21.

PLANO, ILL., OCTOBER 15, 1874.

No. 20.

## MINUTES OF THE General Semi-Annual Conference.

Minutes of the General Semi-Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints held at Parks' Grove, Pottawattamie County, Iowa, commencing Saturday, September 19th, 1874.

Meeting was called to order by Br. Joseph Smith at 10:40 A.M. Hymn 615 was sung, and prayer was offered by Br. Charles Derry. Hymn 667 was then sung.

Br. Joseph Smith stated that they could so far organize as to elect a president and clerk, and complete the organization in the afternoon, by the selection of a secretary and another clerk, if needed.

Br. D. F. Lambert was chosen to act as a clerk.

Br. Joseph Smith remarked that it was not probable that as much business would be transacted this Conference as there was at the last, neither was as complete a representation expected; but quite as much enjoyment would be anticipated. The business before the Conference would be transacted as rapidly as possible, and the spare time devoted to preaching. He also cautioned the brethren against the use of personalities, in debating upon topics that should be brought up for consideration before the Conference.

On motion, adjourned until 2 P.M.  
Benediction by President J. Smith.

### AFTERNOON SESSION.

At 2 P.M. Conference resumed business.  
*Wrote: No. 308.*

ness by singing hymn 933; prayer by the President; hymn 718 was then sung.

Moved by J. H. Lake, seconded by C. Downs, that Br. Joseph Smith be sustained as President of the Conference. Carried.

Moved by Br. J. H. Lake and seconded by C. Downs, that Br. W. W. Blair be sustained as his assistant in presiding over the Conference. Carried.

The President announced that the reports of Districts would be taken up first, and that those against which valid objections were not raised, would be understood as received.

Moved by Charles Derry and seconded by John McKnight, that Br. H. C. Bronson be chosen Secretary of Conference. Carried.

The minutes of the Australasian Mission were read, as follows:

A Conference of this Mission was held at Sydney, July 26th and 27th, 1874. C. W. Wandell, president; Glauod Rodger, vice president, and A. W. Aspinwall, secretary. Conference met in United Temperance Hall at 1 P.M., and was opened in the usual form.

The President congratulated the Saints that the Mission was prospering, and that we were now met together under such favorable circumstances: most of the Saints had been members of the Brighamite Church; they had received their first impressions of the Latter Day Work in that organization, and had received its heresies as the truths of heaven; but their presence here showed that they had discovered those heresies and removed them. This renunciation must be thorough—absolute. There must be no lingering sympathies for the siren that sought to lure them to their ruin. We are seeking to build up a church upon the new and everlasting covenant. The Book of Mormon and Book of Commandments are

that covenant. When the Salt Lake people adopted a "system" of religion expressly forbidden by those books, this covenant, to them, became broken. This "system" is found and was first publicly promulgated in a pseudo revelation commanding the practice of polygamy as a "principle" of the gospel of salvation, and a "doctrine" of Christ; and was first publicly announced at Salt Lake City, August 29th, 1852. This "system" cannot save; it is but the evidence of the broken covenant under which the Salt Lake Church is living. They must renounce that so-called revelation and return to the Book of Commandments and Book of Mormon, or they can form no part of the true Church of Jesus Christ of Latter Day Saints.

Acting Teacher, H. Darke, represented the Sydney Branch as containing 31 members, including 3 Elders, all in good standing. His labors had been confined to the city; had preached nearly every other Sunday since the organization of the Australasian Mission; felt well in the work.

Acting Priest, A. W. Aspinwall, who is also Clerk of the Mission, represented the Australasian Mission as prospering. In the Sydney Branch 10 had been added by baptism since its organization, and 3 children blessed; and 7 had been baptized by Elder Rodger in the Hunter River District. The Church in Australia now numbers 40 members, including 2 Seventies, 3 Elders and 35 members.

Elder Rodger reported his labors for the last three months; had labored in the neighborhood of New Castle; had been well received; had not lacked for means; and had baptized 7; (5 men and 2 women); the prospect ahead is encouraging.

Upon motion, the authorities of the Church, including Joseph Smith as a prophet, seer, and revelator, and President of the Church in all the world, were unanimously sustained.

Moved by Brn. Rodger and Aspinwall, that we sustain by our confidence, our faith and our prayers, Elder C. W. Wandell as the President of the Australasian Mission of the Reorganized Church of Jesus Christ of Latter Day Saints. Carried unanimously.

Brn. Wandell and D. Marriott then moved that we, in like manner, sustain Elder Glaud Rodger as Counsellor to the President of the Australasian Mission. Carried unanimously.

Moved by Brn. Darke and Aspinwall, that Br. Emanuel Roderick be ordained to the office of Deacon of the Sydney Branch. Carried unanimously.

The sacrament was then administered, and a brief time given for testimony, when the Conference adjourned until 7 o'clock.

At 7 P.M. the Conference reassembled, when Br. Rodger preached to a select and attentive audience a discourse on the Kingdom of God. He was followed by President

Wandell on the same subject, when the Conference adjourned to meet at Br. Darke's on-to-morrow, (Monday), evening, at 7:30 P.M. One child was blest.

July 27th, 7:30 P.M.—The Conference reassembled and was opened by singing and prayer. The evening was spent in testimony; we had a time of great edification and rejoicing. During the Conference much valuable instruction was given by Presidents Wandell and Rodger, and all seemed refreshed and invigorated in their faith, and fully determined to go ahead in the good cause.

On motion, adjourned *sine die*.

C. W. WANDELL, *President*,  
A. W. ASPINWALL, *Secretary*.

There was a record of names accompanying the report, for Church Recorder: Br. John L. Bear, Missionary to Switzerland, and John Avondet, to Italy, reported by letter:

AFFOLTERN, a | A. Ct.,  
Zurich, Switzerland,  
August 18th, 1874.

*Dear Brother Joseph:*—As the Semi-Annual Conference is drawing nigh, I write that Br. Avondet and myself wishes to be released from our missions, and ask therefore the Conference assembled to release and call us home. We would like, if possible, to get home in October, before winter sets in. We feel that we have done the best we could to spread the seed of the gospel under the circumstances we have been placed in, and the great difficulties with which we met, and leave the residue to God, praying that the honest in heart may be gathered to the fold; hoping also that Conference may accept our labors.

There is an error in the minutes of the European Mission as stated in the *Herald* of August 1st, that there is in Italy six members, and in Switzerland three. It ought to read thus. There are in Italy two members, and in Switzerland six, considering ourselves and Br. Ursenbach.

I have nothing left me but to say, by the whisperings of the Spirit and the testimony thereof, that if this Mission had been properly sustained from the beginning, that the Church of Christ would have been established here by this time; but to plow up new ground full of roots and stumps and trees of every sort, without some helping tools, (the printed word), in a land so far away from the established Church of Christ, was, and is, a hard task; on the other hand, there might have been more furrows made, and consequently more wheat sown, more ground prepared to receive the seed also, and, no doubt, not all would have fallen in to unfruitful places, but in the good ground also which would have brought forth fruit.

Switzerland and Wirtemberg would not be the last places for the spread of the gospel. Many are seeking for something better, but to start the work, it needs not only the men of war, but the necessary ammunition also, and there will yet be a great ingathering from these countries. I had to spend considerable time this summer in manual labor for my support.

I was lately, in Kappel, introduced through a sister from Hedingen to her relatives, where I preached the word to several persons, and explained unto them the Holy Scripture, which points out the road to life eternal; gave unto them the Voice of Warning and the translated tracts, and the one I wrote myself, to read; they invited me to come again; time will tell if the seed took root in their hearts; hope it will, all is in the hand of God.

The Methodists are running over the whole country; and the people who are dissatisfied with the state religion and seeking for something better, ran after them, and I can see no other way but to tell the people that they only run from one sect to another, and that they cannot find the way which leads to life in them; but to obey the simple gospel of Christ and follow his example in being baptized for the remission of their sins.

Kappel is the place where the first battle was fought between the Swiss Reformers and the Catholics, in which battle Ulrich Zruoingli, the first Swiss Reformer, lost his life.

Those German tracts, "Who Then Can be Saved," and the "Epitome of the Faith and Doctrine of the Church," and the "Revelation on the Rebellion," are not altogether correctly translated. There are several mistakes either in the translation or in the print, and they are not fit to go to the public. The one page tract, "The Gospel," is correct and will do very well; but in the one, "Who Then Can be Saved," there is a great mistake; and upon the whole, it is not according to the German Grammar; and in the other one are many words not correctly written or printed, so that they appear to the public rather laughable; they ought to be corrected before any more are given out.

Is it not necessary to have the names of the members of the Church *here* recorded in the *General Church Record*?

J. L. BEAR.

[Yes, Br. Bear, it is.]—Ed.

Br. Thomas Taylor reported from Birmingham, as follows:

No. 10, Haden Street, Balsall Heath,  
BIRMINGHAM, England,

August 26th, 1874.

To the brethren in Conference assembled,  
greeting:—Beloved President and brethren,

since my appointment by your honorable body to the charge of this Mission, I have tried to do all my humble abilities would admit of; and although I have no great progress to report, I thank God that the Mission is neither dead nor unfruitful.

There has been a few added to the Church since last report, and the prospects in most parts of the Mission look encouraging.

Brigham Young's emissaries are very busy here, trying to deceive the people by their pernicious craft; and we are busy also trying to undeceive the people, by following these men up, through the press; and while God lends us his aid, we will continue to do so. We are highly privileged here now to what we were some years ago. I can well remember the time when we could not get an advertisement into the public press by paying for it, because we were Latter Day Saints, so great was the prejudice; but now we can get these lengthy letters into the leading papers free of charge. I thank my God for this privilege, and although the people are slow to take hold of the work, I hope that the day will come when the Lord will make to himself a great name in this nation. The churches of men are already tottering. The only body that is gaining ground is the Spiritualists.

I received a letter a few days ago from Br. Avondet, at Geneva; he has lately baptized two, and says that some more are believing; but are fearful to take hold, lest he should not remain with them and they thus be left alone. I fear his Mission is a hard one, and I wish that we could help him with means; but at present we cannot, as our means for Mission purposes are much less now than they formerly were. I am trying my best to get sufficient to print tracts for England, which we hope to be able to do in a few weeks. We have received some copies from the office lately, and have selected the most suitable out of them for reprinting. We can get them printed much cheaper here than in America, and the greater the quantity the cheaper they come.

Late letters from Wales show that Br. J. T. Davies is faithfully and energetically laboring for the cause in that part of the Lord's vineyard, and his labors are well appreciated; as I have no doubt you are aware.

I am also happy to say that Br. J. S. Patterson, late President of this Mission, has left a good report. His labors were appreciated and he is much respected.

Br. Seville, at Stafford, is still laboring in that locality and is blessed with a good little flock; he is now reaping the benefit of his long and patient labors, and my prayer is that Br. J. W. Coward, of Liverpool, may soon be blessed in like manner.

We ask for your prayers that our labors may be successful. Yours for the cause,

T. TAYLOR.

A letter from Br. Zenas H. Gurley, at Salt Lake City, to President Smith, was read; but a subsequent report having been received during the session, the letter is omitted in the minutes.

The following letter from Elder John H. Hanson, was read:

SHADY GROVE, Tennessee,  
Sept. 10th, 1874.

*To the Church of Jesus Christ of Latter Day Saints in Conference assembled:*—Dear brethren—Since my last report I have been constantly engaged in the ministry. In Kentucky I have preached in Graves and Calloway Counties, in connection with Br. J. C. Clapp; I suppose that he will report the condition of the Mission, so I will not give you any details, but simply say that I regard the Mission as being in a very good condition. There have been twelve baptized this summer, and there are some others who will be as soon as I return.

On the 14th of August I left Kentucky for Tennessee; since then I have preached fifteen times in Henry County, with unusual effect, and six times in this city with only moderate results. I will commence speaking at this place soon, and from here I will return to Kentucky, by way of Johnsonville, where I will call on Br. R. Capps. Since my last report I have preached sixty-six discourses, blessed three children, and baptized eleven persons.

It will be proper here to say, that those baptized were principally persuaded of the truth by Br. Clapp's labors.

I remain at the disposal of the Conference, and wherever I am sent I will try and be useful. May the Lord bless and guide you in your deliberations for the redemption of Zion, is the prayer of your brother in Christ.

If you see fit to continue me here I would urge the necessity of sending another Elder here, so that one can spend the most of his time in opening new places. Alabama and Florida will need to be visited, so there will be abundant labor for two at least. If I am released send two others; do not let the good beginning that has been made here be lost. Again let me urge you to provide for this Mission the best you possibly can.

Yours,  
J. H. HANSON.

The Southern Indiana District reported:

*To the Saints in Conference assembled:*—The Southern Indiana District was organized August 31st, 1872, under the direction of W. W. Blair; Herbert Scott was chosen president; J. S. Constance, secretary.

The District at that time was composed of 2 Branches, viz: Eden and Low Gap, with a total membership of 52, including 4 Elders, 2 Priests, 1 Teacher, and 1 Deacon.

The District now contains 5 Branches, viz: Eden, Low Gap, Union, Pleasant Ridge and New Trenton, with a total membership of 118, including 1 Seventy, 9 Elders, 6 Priests, 3 Teachers and 2 Deacons.

Br. W. W. Blair, having just traveled through the District, is requested, and is hereby authorized, to report its condition.

HARBERT SCOTT, *President*,  
J. S. CONSTANCE, *Sec'y*.

A report of the South Eastern Illinois District, by Br. G. H. Hilliard, was read:

August 6th, 1874.

The South Eastern Illinois District of the Church of Jesus Christ of Latter Day Saints consists of 6 Branches, having a membership of about 150, including 1 High Priest, 12 Elders, 4 Priests, 5 Teachers and 4 Deacons.

G. H. HILLIARD,  
*President*.

St. Louis District reported as follows:

The St. Louis District has 8 Branches, with a total membership of 496; 85 officers, namely, 4 High Priests, 1 Seventy, 41 Elders, 16 Priests, 15 Teachers and 8 Deacons. Some of these officers have missions appointing them to preach the word in various parts of the District each and every Quarterly Conference. They report a good feeling at the places where they preach, and the prospect steadily improving. Nine have been added by baptism during the last six months, and 17 children blessed. Two deaths have occurred in our District. There are four Sunday Schools in the District in good working order. Zion's Hope Sunday School at St. Louis, reporting 68 scholars, 7 Teachers, in which the young are instructed; also one at Belleville, one at Gravois and one at Alma.

WM. H. HAZZLEDINE,  
*President of District*.

The Northern Illinois District presented the following:

The condition of this District is about the same as at last report. Duties in special portions of the District and a six weeks' absence to Iowa, Missouri and Kansas have kept me from an active supervision of the Branches during the summer. In the parts where I have labored good has resulted and more is in prospect. I have baptized nine since April Conference. Twenty-one have been baptized in all. Notwithstanding some difficulties and the terrible evil influence of the times, yet I believe there is an increasing effort by many to live nearer to God. Branch Presidents are, most of them, doing their duty to a greater or less degree. Very little outside labor, however, has been done by them or by Branch Elders. We have one Elder in the Australian Mission, one in the Utah Mission, another laboring

in Michigan, and a Priest laboring in other parts of the country. I trust that the Lord, by the Holy Spirit will enable us to overcome all evil, and to prosecute the work as he would have it to be done. Praying that peace and the grace of God will be with you. I remain yours in the gospel,

HENRY A. STREBBINS,  
*President of District.*

Little Sioux District (Iowa) sent in the following:

This District consists of six Branches, comprising a membership of 328, including 63 officials, and 50 of which members are not numbered in any Branch.

The report is a statistical one, and shows the status of the District well, so far as its numbers are concerned; nothing is said of its condition.

The following reports were successively presented and read:

B. V. SPRINGER:

WIRT, Ind., Sept. 9th, 1874.

*To the Saints in Conference assembled:*—Dear Brethren, as it is impracticable for me to report in person, I take this method of informing you of my labors in the Southern Indiana and Northern Kentucky Mission. I arrived at my field of labor on June 25, 1873, and immediately commenced operations, and have labored to the extent of my ability since. I find, by consulting my journal, that I have travelled 3020 miles, preached 178 times, baptized 16 persons, ordained 3 Elders, 2 Priests, 1 Deacon, blessed 11 children and organized one Branch; having preached in nine counties in Indiana and two in Kentucky. Thus far I have had to contest every inch of ground gained; but I think now that the field is fairly opened for successful labor, and I confidently expect that the next six months will be a harvest of souls in this Mission. To this end do I pray, and, with the blessing of God, will labor. That the blessings of our beneficent Father may be abundantly dispensed to you and all his Saints, is the earnest prayer of your brother in the one faith,

B. V. SPRINGER.

Wm. Anderson, of Montrose, Iowa:

*To the President and Council convened in Conference at Council Bluffs:*—At the September Conference of 1873 I was appointed a mission to California, which I accepted, and arrived in my field of labor Nov. 1st, 1873. I immediately commenced operation in different places; but principally in San Bernardino and Santa Rosa; I labored incessantly for five months, and left no stone unturned that I could reach. Circumstances that surrounded me called me home, at which place I arrived after an absence of six months.

If I am fortunate, I expect to return to California this fall. Should your judgment consider it for the best to continue me in that mission, do so, and I will do the best I can for the cause of Christ.

My heart is in the work, and I desire to see it roll on in power; therefore, I pray God that his Spirit may be given you, while sitting in council, and the power of your calling rest upon you, that your legislation may be approved by Him that doeth all things well. Your brother in Christ.

WM. ANDERSON.

John Landers, one of the old time Saints, now almost eighty years old, reported from the field in Kansas:

WATERVILLE, Marshall Co., Kansas,  
August 26th, 1874.

*Beloved Brother Joseph:*—Through the mercy of God I am yet alive, and doing the best I can to advance the Master's cause. I sold my home in Iowa last spring, and commenced to travel as directed by the Spirit of the Lord. I have labored in Washington, Clay and Dickinson counties, Kansas. In the last named county, on the second day of August, with the assistance of Br. Van Fleet, I organized a Branch of the Church, consisting of eight members, to be known by the name of the Noble Town Branch, of which Br. Nelson Van Fleet is President. It is situated seven miles north of Detroit, a station on the Kansas and Pacific Railroad, Twelve have been baptized since, and the Branch now numbers twenty, and more are waiting for an opportunity to be baptized. We left them rejoicing in the truth, to fill appointments previously made. In all places where I have labored, there has been a full attendance and more calls for preaching than I could fill. I would like well to meet the Saints in the next General Conference, but the time is short till the cold weather will curtail my labors; and, as the saying is, I must "make hay while the sun shines."

Accept of this as my report, and may the great Head of the Church preside over you in all your deliberations, is the prayer of your brother in Christ, JOHN LANDERS.

James McKiernan:

VINCENNES, Lee Co., Iowa,  
Sept. 9th, 1874.

*To the President and Brethren in Conference assembled:*—Whereas I was appointed by your honorable body to labor in Northern Missouri and Southern Iowa, I take this method of reporting that my labors have been but meagre, (comparatively speaking), and confined exclusively to Southern Iowa, (Lee and Van Buren counties), but believe I have done what I could under the circumstances, having to labor under many disadvantages not best to mention in this report. I should like to spend all my time in the field,

if my companion could be cared for; but that I could not ask nor expect of the Church when brethren in foreign lands are in such urgent need of assistance, and they more worthy to receive support, and better qualified to promulgate the gospel than myself. If you think proper to continue me in the same field of labor, I am willing to devote as much of my time to it as I can spare from my other employment. Yours for the truth,

JAMES MCKIERNAN.

Br. McKiernan also presented a request to be released from Committee on Music.

P. Cadwell reported, as follows:

MAGNOLIA, Iowa, Sept. 15th, 1874.

*To the Brethren in Conference assembled:—* As it is impossible for me to be with you and participate in the deliberations of the Conference, I take this means of expressing my deep regret; for, be assured, it is a source of regret that such is the case. I had fondly anticipated the pleasure of spending a few days with brethren in consulting upon the best means to be adopted to further on the great and good cause we are engaged in; but I am disappointed.

Owing to unforseen circumstances, I have to be absent in attendance at the Iowa State Fair, as one of its officers, of which I have been an official member for more than thirteen years, and my colleagues will not consent for me to be absent. Be assured I desire to be numbered with you in the great work of the redemption of Zion; and shall endeavor to do all in my power to assist my brethren in furthering on the great and good cause we have espoused. Hoping that the good Lord may direct your deliberations, and that peace and harmony may attend you, I remain your brother in Christ.

PHINEAS CADWELL.

A. M. Wilsey, formerly President of the Seventy, reports:

MILLBROOK, Ill., Sept. 7th, 1874.

*Beloved Brethren, in Conference assembled:—* I thought that I would write a few lines, to let you know that I am still alive and in the faith of the Latter Day Work. I intended to come to Conference, but, upon mature reflection, considering my chronic diseases and infirmities of age, I decided that I had better not take the trip, as it might be attended with some toil and exposure to my health.

We have good meetings in our own Branch. I preach more or less every Sabbath in the same. When I hear of the many places where they want preaching, in a moment I want to be there: but, alas! it cannot be. I am now almost seventy-five years of age, and the younger men must take the field. Nevertheless I intend to do all I can with

my voice and means to help roll on the work. I have no confidence in anything else, therefore I am determined to stand by the ship, and be on the sure side. I trust that we shall not forget to pray for each other, and for all men, that we may live a peaceful and quiet life in all godliness and honesty.

May the Lord of glory bless you, my brethren, in your deliberations in Conference; may you have much of his Spirit, is my prayer. As ever, your brother in Christ,

A. M. WILSEY.

J. S. Weeks reported in the accompanying letter:

ARGYLE, Sumner Co., Kansas,  
August 27th, 1874.

*To the Church of Jesus Christ of Latter Day Saints in Conference assembled:—* As it is impossible for me to meet you this fall, as I wished to do, I most respectfully submit the following report of my labors since the Conference of 1871.

At that Conference, I was appointed to work under the direction of the First Presidency and the Quorum of the Twelve. Br. Joseph took my address, and said that when he found a good place for me to go, he would write to me. I waited a long time, but received no word from Br. Joseph; so I concluded to work as guided by the Spirit, which is as follows:

During the same fall, I preached twice at Wheeler's Grove, twice at Farm Creek, once at the Evans School House. In the following March, I came to Sumner Co., Kansas. During the remainder of this year, I preached as follows: In Sumner county once; Pottawattamie six times, and six times in Shawnee county. In 1873, I preached once in Shawnee county, and six times in Sumner county, and held one discussion in Sumner county. Up to the present time I have preached seven times since Jan. 1st, 1874. Therefore I have preached twenty-eight times in the past three years. The only excuse that I have to offer for having done so little preaching, is that I am living in a newly settled country, which is almost unknown, and I have been unable to clothe myself so as to be presentable much of the time.

In the year 1872 I baptized one person in Pottawattamie county, this state, and on the 23d of this month I baptized one here.

In the spring of 1872 I sent for some of the Book of Mormon and tracts. Br. Joseph was kind enough to send them to me on credit, and I have not been able to pay for them. I gave away one Book of Mormon and a few tracts.

I have destroyed much of the prejudice which existed in this country, and have many warm friends in this country and a few bitter enemies. I am not able to take the *Herald* all the time. I expect to labor in the

cause of Christ as much as my circumstances will permit. I would like to be upheld by the Church, and wish that you would send an Elder who has been tried and found faithful to assist me, if only for two or three months. Please send me the address of the President of the District that I am in.

Praying for the welfare of all God's people, I am as ever a laborer in the vineyard.

J. S. WEEKS.

A. J. Cato:

TINNEY'S GROVE, Ray Co., Mo.,  
Sept. 12th, 1874.

*Br. Joseph and Conference assembled:*—Since I have received permission of the President of the Church, I have labored nearly all the time, in Livingston, Carrol and Pettis counties; but, because of the exceeding hot weather, I have not as yet started on the anticipated trip south.

I now submit myself to the Conference, to act under the permit of Br. Joseph, or to go wherever the Conference may send me for the coming six months. Praying for the unity of the Spirit during Conference, and a speedy redemption of Zion, I am as ever your brother in gospel bonds,

A. J. CATO.

The North-West Missouri District reported as follows:

CAMERON, Clinton Co., Mo.,  
Sept. 12, 1874.

*Report of the North-West Missouri District since its last Quarterly Conference and Sub-Division:*—Six Branches in North-West Missouri District. Two Branches in Eastern Division. One High Priest, twenty-four Elders, eight Priests, seven Teachers, six Deacons, one hundred and thirty-six members. Total membership of District 182.

Far West, DeKalb and Turney Branches not in a good condition.

The Eastern Missouri District is to be under the supervision of the North-West Missouri District until organized.

A resolution passed the last Conference authorizing Elder James Caffall to report this District to the Semi-Annual Conference, to be held at Council Bluffs, 19th Sep., 1874, and to endorse the action of our last Conference in sub-dividing the District.

“THE REPORT of the Committee to sub-Divide the North-West Missouri District, as appointed by Conference held on the 15th and 16th of August, 1874:

“The east division line to commence at the Iowa line, thence south down the western Macon county line, on county lines until it intersects the Missouri River—that portion lying east of this line to be called the Eastern Missouri District.

“The line dividing the other divisions commencing on the east by the north-east corner of Randolph county, thence running

west until it reaches the south-west corner of Caldwell county, thence west on said line and other county lines until it reaches the south-east corner of Clinton county, thence west on said line until it reaches the eastern county line of Buchanan county. That portion of territory and Branches lying south of this line is to be known as the Central Missouri District. That on the north as the Northwest Missouri District.”

The above report was received by the Conference, by a unanimous vote.

A. J. BLODGETT, SEN.,  
Sec. N. W. Mo. Dist.

The Central Missouri District is as follows:

*Report of the Central Missouri District of the Church of Jesus Christ to the Semi-Annual Conference to be held at Council Bluffs, Iowa, commencing Sept. 19th, 1874.*—This District was organized August 16th, 1874, by Br. James Caffall, and embraces Platte, Clay, Ray, Carroll, Chariton and Livingston counties, formerly belonging to North-West Missouri District. There are four organized Branches, namely: Knoxville, Wacanda, Hazle Dell and Turkey Creek; thirteen Elders, four Priests, three Teachers, fifty-three members; about ten scattered in the District.

JOS. D. CRAVIN, *President.*  
JOHN L. TRAUGHBER, *Sec'y.*

The Kewanee District presented the following report:

The Kewanee District is composed of 13 Branches, comprising a total membership of 433, of whom there are 1 Apostle, 2 High Priests, 3 Seventies, 50 Elders, 17 Priests, 10 Teachers, 7 Deacons, and 344 members.

H. C. BRONSON, *President,*  
E. STAFFORD, *Secretary.*

The Eastern Nebraska District shows:

There are in the Eastern Nebraska District 3 Branches, with a membership of 107, including 1 Seventy, 16 Elders, 2 Priests, 3 Teachers and 4 deacons. One Branch is said to be organized in the outskirts of the District, but such organization has not been reported to a Quarterly Conference. Since last reported 16 have been added by baptism and 2 by letter; 2 have been removed by letter, 4 died and 15 dropped from the Record.

H. NIELSEN,  
*Secretary.*

The North Kansas District reported as follows:

This District is composed of 11 Branches, comprising a total membership of 263, including 1 High Priest, 2 Seventies, 38 Elders, 8 Priests, 7 Teachers, and 5 Deacons. Since last reported 43 have been baptized.

H. LYTLE, *President of District.*

The Church Recorder, Elder Henry

A. Stebbins, presented the following report:

SANDWICH, Ill., Sept. 15th, 1874.

To the brethren in Conference assembled:—

As Recorder of the Church, chosen by your honorable body last April, I hereby report that I have done no work upon the Church Record, having been busy in the ministry ever since my appointment, and also having been unable to obtain the Record and Index books from the family of the former Recorder until the seventh day of July last; and I have now to report my inability to proceed properly in my duties even now in consequence of the forcible retention of valuable papers, such as Branch and District reports, by the widow of said former Recorder.

Therefore, I request that in case you, at this session of Conference, do fix upon or otherwise provide for the payment of a sum of money to said person for the late Recorder's services, that a stipulation be made by you, that before or at the time said payment shall be made, all valuable reports or papers in said person's possession, shall be turned over to the Church.

Br. Joseph Smith has offered me desk room in the editorial office of the *Herald*, and I presume that the Church will supply me a convenient desk.

I would also say that in order to do this work well, and in as good and as nearly perfect a manner as possible, (all of which I greatly desire should be done, if I do it at all), it will be for the interests of the Church to authorize certain facilities for the use of the Church Recorder, to the desired and necessary end, that of gaining a unanimity of method in keeping Branch and District records and in making reports. This can best be done, (I feel assured), by printing (on cheap paper) an exact copy of the rulings and headings of the General Church Record and sending a copy to each Branch Clerk, by means of which, and only by which means, (as I am satisfied after a six years' acquaintance with the subject), will we be able to get the best and fullest record of the Reorganized Church of Jesus Christ of Latter Day Saints.

Correspondence is also necessary from time to time on these matters, and to be able to do the work with satisfaction to myself and to the Church, I believe that it would be well for the Church to provide for these things, and I pledge myself to use economy and care.

It may be remarked that the Recorder need only to record what comes to him, but if such could only know by experience the unsatisfactory results and continual errors arising from such a course, they would soon be in favor of every means by which a presentable record could be had.

Praying that the Spirit of wisdom and

understanding may be with you, I remain respectfully yours,

HENRY A. STEBBINS,  
Church Recorder.

The Librarian, Elder John Scott, reports as follows:

PLANO, Illinois,  
Sept. 17th, 1874.

To the brethren in Conference assembled:—  
Having been appointed to the office of Church Librarian, by the General Conference of April last, I hereby submit to you my report.

During the past six months there has been added to the Library by donation 39 volumes, and by purchase 7 volumes, making a total of 168 volumes now on the shelves of the Library, together with a number of pamphlets and miscellaneous printed matter. Respectfully, your brother,

JOHN SCOTT.

The *Herald* Office presented accounts as follows:

PLANO, Ill., Sept. 10th, 1874.

The Church of Jesus Christ of Latter Day Saints in account with *Herald* Office.

Dr. to balance—English Mission	\$80 11
Dr. to <i>Heralds</i> and Postage to England and Wales for the last six months,	} 95 66
Dr. to cash paid for Church Seal and Press,	
Dr. to Church Library—balance,	12 10
Dr. to Books bought within the last six months,	} 26 30
Dr. to Tract Fund per R. Warnock,	
Tract Fund per J. C. Clapp,	5 70
“ “ “ J. S. Patterson,	3 20
“ “ “ T. Taylor,	1 30
“ “ “ Balance,	8 74

Total, \$298 31

Cr. by Sundries, 21 92

Sum total, \$276 39

I. N. W. COOPER, Sec'y.

Bishop I. L. Rogers reported the following:

To the brethren in Conference assembled:—  
I hereby make the following report or general statement of monies received and expended in the interests of the Church since your committee audited my books in April, 1874.

Balance of Tithing and Mission Funds, audited to Ap. 1, 1874,	} \$70 11
Total receipts from April 1st to September 10th, 1874.	
	} 2,199 75

Total, \$2,269 86

Paid out to the ministry, \$959 90

Paid <i>Herald Office</i> bills as ordered by General Conference,	} 300 00
To the poor and for Church purposes,	
	158 80
	<hr/>
Total,	1,418 70
Balance on hand,	851 16
Utah Chapel Fund on hand	77 45
	<hr/>
Total of Church funds on hand,	<u>\$928 61</u>

The above shows a better financial exhibit than usual, and it is to be hoped that this improved state of affairs will continue; therefore I feel to urge the Saints to give substantial aid to the work, and if possible to keep an encouraging surplus in the Church treasury continually.

The reports of the Bishop's Agents, also, show an increasing effort in the Districts to aid the work financially, and considerable amounts in the aggregate have been received and paid out by some of the Agents. Of the eleven Agents appointed seven have made their half-yearly reports as directed, and six of these report an aggregate balance on hand of \$292 93.

Considerable amounts have been also received at the *Herald Office*. Of this money \$625.57 has been used by the office as payment for *Herald Office* bills allowed and ordered to be paid by the last three General Conferences of the Church. Whether I shall still continue to pay these bills out of Church funds remains with you to decide. There is still a balance owing to the *Herald Office* over and above their receipts of tithing and mission money of \$22 90.

The inconvenience of bringing the books will prevent their examination by a committee, but an annual examination will probably be satisfactory. I remain fraternally yours,

ISRAEL L. ROGERS,  
*Bishop.*

Attest: H. A. STEBBINS, *Sec'y.*

Elder A. J. Field reported by letter:

*To the Conference of the Church of Jesus Christ of Latter Day Saints assembled near Council Bluffs, Iowa, greeting:*—By resolution of this Conference, one year ago, the undersigned was appointed a mission to Ohio and Indiana, and now begs to report that in accordance therewith, he first went to Columbus, Ohio, visited in the vicinity several, and then opened the work by preaching in five different places, continuing to preach until February. Then went to Alma County, labored there for two weeks, and then visited Meigs County, found a Branch of the Church in this County, and preached four times; after which returned to Franklin County, and did some little missionary work, and then went to Steuben County, Indiana; found the place pre-occupied by Elder E. C. Briggs and oth-

ers; preached but once. Returned to Franklin County, and preached a few times previous to returning home.

The disposition manifested by the people was favorable to hearing the gospel; had several invitations to preach where circumstances prevented. My mission extended from November 1st, 1873, to May 12th, 1874; and an am confident good resulted in sowing the seed, which in the good pleasure of God may bear fruit to his own honor. Much prejudice was allayed, and opportunities for preaching occurred in places where previously a hearing could not be obtained.

A. J. FIELD.

Upon motion, it was resolved to hold a prayer and testimony meeting upon the ground in the evening; upon which action Conference adjourned until evening.

Benediction was pronounced by Br. W. W. Blair.

Conference met in the evening, Elders J. M. Harvey and Hugh Lytle in the stand; the meeting was excellent, a good season of peace was enjoyed, and the Spirit was present to the blessing of the Saints.

SUNDAY, SEPT. 20TH.

MORNING SESSION.

Brn. J. M. Harvey and H. Lytle called the Saints together, when a good time was enjoyed in prayer and refreshing from the presence of the Lord.

Conference convened at 10:30. Sung Hymn 729. Prayer by I. L. Rogers. Sung Hymn 967. Br. Joseph Smith arose and addressed the Saints from the words: "In time ye shall have no king." Quite a large congregation having gathered together, the words of the brother were listened to with great interest; being principally to the Saints, wherein they seemed to rejoice in receiving the instructions given by the brother. Some timely remarks were made by Br. W. W. Blair. Closed the forenoon session by singing Hymn 720. Benediction by Br. Joseph Smith.

Brethren Mark H. Forscutt and A. H. Smith were requested to address the Conference in the afternoon.

AFTERNOON SESSION.

Upon assembling at 2 P.M., prayer was

offered by Br. J. H. Lake. Elder Forscutt addressed the assembly, which was very large, in a very pleasant and instructive discourse. A fine rain was sifting down through the leaves, with now and then a spattering gust; but not until Br. A. H. Smith had been speaking some ten or fifteen minutes after Br. Forscutt had concluded, did there sufficient rain fall to disturb the congregation. Br. Smith cut his remarks short. "Praise God from whom all blessings flow," was sung, and the people dismissed.

Meeting was held upon the ground in the evening, and the Saints were much refreshed, by the manifestation of the Lord's goodness.

### MONDAY, SEPT. 21st.

#### MORNING SESSION.

Sung hymn 31. Prayer by Br. Chas. Derry. Sung hymn 168.

A bill for the services of Elder Isaac Sheen, as Church Recorder, lately deceased, presented by Sr. Drucilla Sheen, his widow; the President presenting said bill, suggested its payment. Bill is as follows:

PLANO, Ill., Sept. 17th, 1874.

I do hereby beg leave to present a claim to the Conference for settlement at as early a date as convenient and consistent with the best interests of the Church, to wit:

Services of Isaac Sheen from the tenth day of September, 1873, until the twenty-sixth day of March, 1874, at one dollar and seventy-five cents per day, \$301 00

1 Book for Indexing 5 00

Total 306 00

DRUCILLA A. SHEEN.

Moved by Br. E. Banta:

*Resolved*, That the amount of \$200 of the bill be allowed and paid, less the cost incurred by suit held to obtain possession of the Church Recorder's books, with the proviso, that she deliver up valuable papers belonging to the Recorder, that she has said she has in her possession.

After some discussion, the following was offered by W. W. Blair, as a substitute:

*Resolved*, That Bishop I. L. Rogers, J. Smith and Henry A. Stebbins be and are hereby appointed a committee to audit and settle the claims of Sister Drucilla Sheen for services of the late Isaac Sheen, for duties

as Church Recorder, on the condition that the said Drucilla Sheen deliver up to the said committee all papers and records that are in her hands, that of right belong to the Church.

Amendment offered by E. Banta:

That the committee be not allowed to pay the said Drucilla Sheen over two hundred dollars, less the cost of the suit held to obtain possession of the Church Record.

This amendment having prevailed, the resolution, as so amended, was put to vote and passed.

*Herald* Office bill was then taken up; whereupon it was

Moved that the account be allowed, and ordered paid. Carried.

The Bishop's report was then presented; and, upon motion it was ordered that it be received and spread upon the minutes.

The request of Br. James McKiernan to be released from committee on music, was presented:

VINCENNES, IOWA, Sept. 9th, 1874.

*President and brethren in Conference*:— Considering myself incompetent to fill a position as member of Committee on Music for the Church, I hereby tender my resignation as such, and respectfully ask to be released, as I know there are those in the Church qualified to fill this position with honor to themselves and greater satisfaction to the body.

I am willing to serve you in any way that I can advantageously, but am not qualified to do so in this case. Yours respectfully,

JAMES MCKIERNAN.

Upon such request being considered, it was moved, seconded and voted that the request be granted, and Br. James V. Roberts was appointed to succeed Br. McKiernan upon said committee.

It was then deemed proper to consider the request made by Brn. Bear and Avondet, to be released from their mission.

It was moved that they be released according to their request; provided that they could not be sustained by the Church financially.

It was urged by several brethren that they would stay if sustained temporarily; but it was finally decided by a motion that brethren Bear and Avondet be released from their mission unconditionally; and the Bishop be instructed to send

them the means for their return to America. This motion prevailed, and it was so ordered.

Moved that a vote of thanks be extended to Brn. Bear and Avondet for their labors.

It was then moved that the Bishop's Agent residing in the vicinity of the families of Brn. Bear and Avondet be instructed to enquire into their temporal condition, and supply their wants if they be found needy. Carried.

It was then

*Resolved*, That Brn. Charles W. Wandell and Gland Rodger be sustained in their mission to Australia.

This resolution was sustained by several, and was, upon vote, adopted. It was

*Resolved*, That Br. Jason W. Briggs be requested to proceed to Utah at his earliest convenience, to assist Brn. Gurley and War-nock.

This resolution was adopted.

The statistical report of the Pottawatamie District was presented and received:

Nine Branches; with three hundred and thirty members. One Apostle, one High Priest, five of the Seventy, forty-six Elders, ten Priests, eight Teachers and seven Deacons.

C. G. McINTOSH, *President*.  
FREDERICK HANSEN, *Sec'y*.

Report of the Nauvoo and String Prairie District was read and received:

Number of Branches in the District 11, Apostles 2, High Priests 3, Seventies 2, Elders 27, Priests 12, Teachers 11, Deacons 5, members 211. Total Numerical strength 284. The condition of the District is very good, and the calls for preaching are numerous.

J. H. LAKE, *President*,  
SAMUEL FERRIS, *Sec'y*.

Report of the Spring River District, Kansas, by D. H. Bays, was read and received:

JACKSONVILLE, Neosho Co., Kan.,  
Sept. 17th, 1874.

*Dear Brethren in General Semi-Annual Conference assembled*:—Not being able to attend your Conference, I take this method of reporting my labors.

Pursuant to appointment, or rather re-appointment, of the First Presidency of the Church, in November last, I went to my field of labor in Texas. I started with my family on Jan. 1st., 1874, and arrived at Denton, Denton county, Texas, about the close of the same month. Our means being

exhausted, I was placed under the necessity of devoting a good share of my time to the care of my family. This, owing to the extreme hardness of times, I found very difficult to do. Here I delivered a series of discourses, the result of which was to secure the favor of the public, and elicit the comment of the press favorable to the Church.

Leaving my family at Denton, I went to Rockwall, in Rockwall county, where I found Br. B. F. Boydstun, an old time Saint, and his excellent lady, both continuing firm in the faith of the Latter Day Work from the death of the Martyrs till the present. Br. and Sr. B. have never formally united with the Reorganized Church, and by their request, I present their names for reception into the Church. I think them in every respect worthy of the confidence and esteem of the Saints.

At Rockwall I delivered a series of discourses, during which I was attacked by a Christian preacher, the result of which you have learned in part through the *Herald*. Suffice it to say several might have been baptized, could I have continued my labors there; but it seemed out of the question for me to do this, as my family was actually suffering for the necessaries of life, with my health very poor and gradually failing. I presented the case before the Master, and the Spirit seemed to counsel me to return with my family, which I made up my mind to do. I took my family to Van Alstyne, Grayson county, where we remained about two weeks, preaching and trying to raise the necessary means for our return. Here I was again attacked by a Christian preacher, and, as in former cases, good resulted to the cause of the truth. I started from this point on the 3rd of June, and arrived at the Pleasant View Branch, Kansas, on the 19th.

At a Special Conference of the Spring River District, (my health having considerably improved), I was called to the Presidency of the District: the duties of which office I have been striving to discharge to the best of my ability. In view of the foregoing facts, I respectfully ask your honorable body to release me from the missionary field in Texas and New Mexico.

I very much regret that I could not remain longer in Texas, for I am quite satisfied that a good work can be done there; and if the Conference could send some man there who can devote his time to the work, and not be burdened with the care of a family, I am confident great good would result.

As to the work in this District, upon the whole, I think its tendency is somewhat upward, though it is by no means what it should be; but we earnestly hope for better days to come.

Praying for your peace, and the prosperity of the cause in which you labor, I have

the great pleasure to be, yours fraternally,  
D. H. BAYS.

Resolved that Br. D. H. Bays be released from his mission to Texas and New Mexico; which prevailed, Br. Bays now being in the field in Kansas.

The request of Br. and Sr. B. F. Boydston, presented by Br. Bays, was then presented and upon motion it was voted to receive them. The vote was called by the uplifted hand, and was unanimous.

The name of Sr. Mary Page, widow of Elder John E. Page, one of the Twelve in the martyr's day, was then presented by President Smith, she having requested him so to do. It was moved that she be received; which motion was carried by the uplifted hand.

Br. Israel L. Rogers presented the names of Sr. Roxana Wells and Mary Lowe, residents of New York. The vote was taken by the uplifted hand, each being presented separately, and they were received.

Br. S. S. Wilcox then presented the name of Sr. Charlotte Bond, of Kirtland, Ohio, where she had continued since the Saints left there. Sr. Bond was, upon motion, received by the uplifted hand.

These were all received upon their original baptism; being vouched for by persons present, they all having been members of the church in the lifetime of Joseph and Hyrum. There was much feeling manifested when these names of old time Saints were presented, and many an eye moistened with tears, as the Spirit bore witness of their standing before God.

Conference here adjourned till 2 P.M.

#### AFTERNOON SESSION.

Convened at two o'clock, and sung hymn 1019. Br. R. C. Elvin, of Nebraska City, led in prayer. Hymn 903 was then sung.

The report of the Fremont District was read and received.

There are eleven Branches in this District, viz.: Plum Creek, Fremont, Glenwood, Farm Creek, Elm Creek, Nephi, Mill Creek, Nebraska City, Palmyra, Liberty, and Union, containing a total of four hundred members, including seventy officials. Since last report fourteen have been added by baptism, nine have died, two have been cut off, leav-

ing a net gain of five according to the reports of the various branches.

WM. REDFIELD, *Pres.*  
WM. LEEKA, *Clerk.*

Report of the Des Moines District was read and received.

There are four organized Branches in this District,—Newton, Independence, Pleasant Grove, and South River,—containing a membership of 123, including officials; there are also fifteen unenrolled members. Six have been baptized and one cut off.

A. WHITE, *Pres.*,  
JOHN SAYER, *Clerk.*

Br. John S. Patterson reported that he had been appointed two years ago to go to Scotland, and had left Plano, Ill., on the 26th of June of that year. He sailed from New York on or about the 12th of July, 1872. He landed at Glasgow safely, and Br. Forscutt, whose mission was to England, parted from him, while he remained in Scotland. Obstacles over which he had no control prevented his gaining a very strong foothold in Scotland. Does not think any one could have done more than he did for the purpose of establishing the work in that country, yet he did not win one soul to Christ. Had allayed much prejudice. Found it necessary at the end of a few months to report to the brethren that he could not remain in Scotland. Had gotten the few Saints who were there to organize themselves into a Branch, numbering nine. So far as Scotland is concerned, nothing can be done permanently, unless a man can be sent there prepared to bear his own expenses. Went to England in the fall, and spent the winter in London, and while there baptized two. Did all that he could by way of preaching both indoors and out. Had found that outdoor preaching did no good. Assisted to make the effort which had been made in the direction of organizing a publishing society. After this had been done and the effort discounted by the Conference in America, and the duty of presiding over the English Mission was put upon him, had taken steps to bring the matter to a close. No dissatisfaction exists in the minds of the British Saints with regard to the action of the American Conference in respect to the printing society in Eng-

land. Printed matter is needed very much in England. Twelve months before leaving England had taken charge of the English Mission. Had travelled as much as possible, and encouraged the Saints to the best of his ability. Had in connection with others, raised some means to send to brethren Bear and Avondet, who had stood in very great need in that direction. Had settled the affairs of the proposed publishing society in England, and had reported to the Bishop. When he had been released from the presidency of the mission, it had been entrusted to Br. Thos. Taylor. Would recommend that not more than one Elder should be sent to England.

*Alex. H. Smith* reported that he had been appointed to labor in the Pacific Slope Mission. The first labor performed was starting Brn. Rodger and Wandell on their mission to Australia; after which, went to San Bernardino Branch to settle difficulties. Br. Anderson arrived to help him at this place. Went to work in connection with him, and they were successful in what they undertook, and the difficulties were adjusted. Calls are coming from Oregon which he had not filled. Had preached in California and Nevada. It had been out of his power to send any one to Oregon. There never has been a time when the people of California were as anxious to hear the word of God as they are now. The want of a permanent presidency is a drawback to the work in California. Would urge that steps be taken to make the mission more permanent. The prospect of the work in California is brighter now than ever. One hundred and fifty have been baptized into the Church in California since he entered upon the mission. The demands of the mission are greater.

The following report of the High Priests' Quorum, including resolutions, was received and read:

*Mr. President and Brethren in Conference:*—We respectfully submit for your consideration the following resolutions adopted unanimously by the High Priests' Quorum:

WHEREAS, It has pleased God to call from our midst and from a life of usefulness and earnestness our worthy brother, Isaac Sheen, President of the High Priests' Quo-

rum of the Church of Jesus Christ of Latter Day Saints; it is hereby

*Resolved,* That we in quorum assembled do hereby tender to his family our sympathies, and while we feel that we and the Church in general have sustained a loss in his demise, we yet bow in humility to the decrees of the Almighty, and hereby to our esteem for our deceased brother, whose virtues we would commend and emulate.

*Resolved,* That the above resolution of the High Priests' Quorum be read before the General Conference now in session, and that the General Conference be requested to have it spread upon the minutes for publication.

WHEREAS, Br. Thomas Carrico was ordained into the High Priests' Quorum in 1843, and has been received into the same Quorum of the Reorganized Church,

*Resolved,* That we sustain him as a High Priest of this Church.

*Resolved,* That the General Conference now in session be requested to take under advisement the propriety of appointing and ordaining a successor to Br. Isaac Sheen as President of the High Priests' Quorum, Br. C. Derry being our choice for that office.

*Resolved,* That this Quorum recommend that Br. Hervey Green, of California, and Br. Curtis F. Stiles be ordained High Priests.

MARK H. FORSCUTT, *Sec'y.*

The resolutions referring to the late President of the High Priests' Quorum, were read before the Conference, and upon motion, were adopted and ordered spread upon the minutes.

The other resolutions were deferred subject to call and presentation for action.

The following letter from Hutchinson, Jefferson County, Colorado, was read:

HUTCHINSON, Jefferson County, Colo.,  
September 13th, 1874.

*To the Reverend Joseph Smith:*—I send you these few lines by the request of Mr. John Ellis and family, (of which my wife is one), asking that a Mormon preacher may be sent out here; as we see by letters in the *Herald*, that there are Mormon preachers all over the United States, as well as foreign countries, and see no good reason why Colorado should not be represented by Mormons as well as other denominations.

This community is fast settling up, and is a prosperous and healthy country; schools are being started, and school-houses used as places of meetings on the Sabbath.

I believe Mr. Ellis and family are as good Mormons as will be found elsewhere. They have quite a large family, especially of grand children, growing up that they are desirous of seeing them brought up under

the influence of religious meetings on the Sabbath.

As for myself, I never belonged to any church, and am more of a Mormon than anything else; am willing to help all I can in the cause.

Hoping to hear something favorable soon, I am very respectfully, your obedient servant,  
G. O. KENNEDY.

Report of Br. C. G. Lanphear was read:

GREENWOOD, Steuben Co., N. Y.,  
Sept. 8th, 1874.

*Dear brethren and Saints assembled at the Semi-Annual Conference, Council Bluffs, Iowa, September 19th, 1874:*—I hereby report my progress in this mission assigned me at the April Conference of 1873, and continued at the last April Conference. I left Illinois on this mission May 13th, and got into this part August 8th. I visited some of the Saints in Indiana and preached two or three times while there. I attended a Conference the fore part of June at Church Hill, Ohio, and assisted some in the labor during the session. I preached a few times at New Springfield, about twenty miles from Church Hill. I stopped a couple of weeks at Church Hill, and attended the Saints' meetings on Sabbaths; also preached a funeral sermon while with them. I also stopped over Sabbath at Brookfield and attended a meeting of the few Saints that meet there. I preached twice near Conneautville, Pennsylvania, in the neighborhood where I labored a while last summer.

I am preaching here on the Sabbaths. I have appointments for the two coming Sundays, and have had meeting on three Sabbaths before. I have had letters from Br. Seelye, desiring more preaching in his neighborhood, and expressing a desire to assist in the building up the cause and forwarding the work of the gospel. It is apparent that quite a number of places could be opened up in this state for the preaching of the word with good results following for the cause. Where I now am, and in this vicinity, a couple of Elders could find gospel labor for some little time to come, with a prospect of several being added to the Church. It wants more force and strength to do battle properly for the cause in this mission. The people, as a general thing, are strongly traditionated in the systems of the prevailing religions of the day, and one Elder alone makes rather slow progress. By the help of the Lord I endeavor to do what I can, though it may be but little. I hold myself at the disposal of the Conference to still continue in this appointment for a time to come, or be released as they may see best to do.

May the choicest of heaven's blessings and the good Spirit abound with you in all

your assemblings during Conference. Pray for me. Yours in the hope of eternal life through Jesus Christ the Lord. Amen.

C. G. LANPHEAR.

Report from Br. N. Stamm was also read:

DES MOINES, IOWA, Sept. 17, 1874.

*Br. Joseph:*—As I cannot come to the Conference, I write something about our trials in this city. The evil power is a great hindrance to us. We here as God's people are earnestly requesting the prayers of God's people in our behalf, that the Church and kingdom of God may be built up here. There are many honest souls in this place. That you all may be blessed at the Conference with the outpouring of God's Spirit, is the prayer of your brother in the bond of peace,  
N. STAMM.

Adjourned till half-past seven in the evening for preaching by Br. Charles Derry, he being requested to take the stand; Br. D. Lambert in the city. Sang hymn 938; benediction by Br. W. W. Blair.

TUESDAY, SEPT. 22D.

MORNING SESSION.

Conference called to order by Br. W. W. Blair at 10:A.M.; sung hymn 30; prayer by Br. J. Caffall; sung hymn 1.

CONTINUATION OF REPORTS.

Br. H. C. Bronson reported that the Kewanee District, over which he presides, is in a better condition than formerly. It has fourteen Branches.

Br. Joseph C. Clapp reported that he was appointed a mission to the south a year and a half ago. He took charge of the mission, and entered immediately upon his labors; met much opposition; went from Kentucky to Florida and Alabama. He found the enemy had been at work among the brethren. Believed his labors resulted in good; had not with his own hands baptized many; but forty or fifty had united with the Church since his work there began. There are ten Branches in the mission, with about four hundred members. Had some public investigations which resulted, without exception, in favor of the truth. Feels as earnestly engaged now as ever in the latter day work. The mission is in a good condition at present. Asked to be liberated from his mission.

Br. *Mark H. Forscutt* said he had not met with the Church in General Conference for over two years, since then he had traveled about 25,000 miles in the advocacy of the truth. Had not spent much of his time since the last General Conference, excepting during the last month, which he had spent in preaching and traveling through portions of Illinois, Iowa, and Missouri. Had found a growing disposition among the Saints for union. So far as his desires are concerned, they have never changed. Would rather spend his whole life in the interest of God's work than in any other way. Had baptized a few.

Br. *Jas. Caffall* said he did not know that it was necessary to make a very full report; but since last Conference his time had been devoted to traveling in various Branches in Nebraska, Kansas, and Missouri. Had endeavored to do his duty, in laboring and counseling with the brethren. Had found that the officers and districts were rather derelict in the discharge of their duties. Had endeavored to show the brethren that it was more necessary to concern ourselves about our present duties than anything else. Had found also a lack in temporal things. Feels a desire to remain firm in the cause of Christ to the end.

Br. *Daniel F. Lambert* reported his labors in the work. He had done what he could; his desires are still the same, to go on in the work.

Br. *Joseph R. Lambert* reported his labors in the work; had baptized eight. His labors have been generally in the Branches; he had found some trouble, which was unpleasant to him; his desires are still the same, to work for the Lord.

Br. *John H. Lake* said that he was appointed to labor in Eastern Iowa and Western Illinois. He resides in the Nauvoo and String Prairie District, over which he has been called to preside. Had labored principally with the Branches of that District. Had baptized twenty-two; organized one Branch; ordained one priest. Many calls for preaching.

Br. *E. L. Kelley* reported that he had no mission assigned to him last fall. He was appointed to labor under the direction of brethren E. C. Briggs and Wm.

H. Kelley at the Conference last spring. Had labored as far as he had been directed by them.

Br. *E. C. Brand* said it had been six months since he had reported to the General Conference. Had been unfortunately detained longer than he expected in England. Had preached somewhere every Sunday since the last Conference of the District in which he lives. A great many influential persons had given in their names for baptism. Prospects were bright where he had been laboring. Desires to do all that he can in laboring in the work of the Lord.

Br. *Charles Derry* said he had done but little. Had been trying to do the best he could. In his neighborhood is laboring every Sabbath, trying to live consistently with the principles which he teaches. Prospects are not very flattering; is President of the Central Nebraska District, the numbers of which are few and scattered. Three Branches constitute the District; majority of the Saints of these Branches are trying to do their duty; is willing to do the will of God, whether it is in preaching, plowing the soil, or in anything else.

Br. *F. C. Warnley* said his mission had been assigned to him about two years ago; came to Southern Kansas; since that time he had preached about three hundred times, and baptized thirty-five persons. The District consists of eight Branches, with a total membership of two hundred and ninety. There is a desire to hear the word outside of the Church; is desirous to assist in the building up of the Kingdom of God.

A letter from Br. Glaud Rodger was read:

WARATAH, near New Castle,  
New South Wales, Australia.

July 30th, 1874.

*Beloved Brother Alexander*:—As the time draws near for the assembling of the Conference at Washington Corners, over which you may preside; and as a member of that Conference represented in your number, I wish you peace and much of the good Spirit in all your deliberations. One year ago I was one in your midst; but now the rolling waves of the great Pacific separate us thousands of miles, and while you meet with many in the ministry, and your feet tread the old stamping ground, I am alone, and

my pathway in a land of strangers. Three months ago I left Br. Wandell in Sydney, and bent my way to this part, trusting to the hand that has ever been my friend in an hour of need, and here I have met with success, though much prejudice hedged up the way for a time. The sheep heard again the shepherd's voice, and rallied to the fold; seven have been baptized, and several more are near the door. I have now many friends, and prospects are bright. I have just returned from our little Conference held in Sydney, on the 26th; peace, union and the good spirit prevailed; thirty-one baptized in all, one received by letter.

Br. Wandell remains in Sydney, but the field there is a hard one, (another San Francisco); still his hopes are bright; he is gradually gaining ground, and some more are about coming into the Church. We have but little help yet; but hope the good Lord will in time raise up laborers to assist us. We often feel lonely, and reflect on the happy days spent with the Saints in California, whom we love in the Lord. We wish to be remembered in the prayers of the Church with you. Our desire is to magnify our holy calling with honor to the Church and ourselves, and hope to see much good fruit for the Master's use before we return. You have seen, my dear brother, by the report in the *Herald* how greatly we have been blessed thus far; which calls from our hearts the utmost gratitude to our heavenly Father. We know in whom we trust, and whose hand guides the frail bark of mortal life when trouble and danger are apparent. While cheered with the good Comforter, the Spirit of life and hope, we also are made happy by letters bearing us in mind, that we have the confidence of many who know us only by reputation—Saints of God. The *Herald* also to us never was so sweet; every line a volume of itself, while our hungry souls thirst for truth, and eager to find the whereabouts of old and respected brethren in the ministry, we hail with gladness its sacred pages, and weep for joy at the success of the great work; and in California not the least.

May your Conference be one long to be remembered, and may the rich folds of that mantle that encircled your respected father surround you in the humble discharge of your duty as an Apostle of Christ and of the cross; for you have also been called to make a sacrifice of all that is dear on earth, for the gospel's sake; but greater the reward. "If absent in body I shall be with you in spirit, in faith, and in prayer, for the redemption of Zion and the glory of Israel." Remember me kindly to my brethren in the ministry and all the Saints, and through you let me return thanks to all those who so kindly remembered us in the fitting up

of our mission. Our wants have been few, our blessings many; and though poor, we hope to make many rich; and with them and you join in the Conference of the good and great when the Redeemer comes to save his own, is the prayer of your brother in the gospel,  
G. RODGER.

Br. H. Lytle said he had been presiding in the North Kansas District two years and a quarter. The District numbers two hundred and four. A goodly amount of local labor has been performed, and, as a result, forty have been baptized during the last year, eleven of whom he baptized. District is in a tolerably good condition. Desired the labors of Br. Brand in the District.

Report of Northern Nebraska District was read and received.

*To the Brethren in Conference assembled:—*The District has two Branches, in good standing. One numbers twenty-two members, and the other fifteen. There are twenty-four scattered members—in all sixty-one. Elders seven, Priests two. The members are in a somewhat scattered condition; but, from the present prospects, there will be a fair addition soon. Signed.

Z. S. MARTIN, *President.*

Br. E. Banta presented a request to be released from the position of Counsellor to the Bishop of the Church; also from serving as a member of the Board of Publication.

*To the President and Conference assembled:—*Having the business of the First United Order of Enoch and Presidency of the First Quorum of Elders to perform; the responsibilities thereof I feel to be as much as I am capable of attending to, in connection with my own business affairs:

Therefore, I ask your honorable body to release me from the position you have conferred upon me as Counsellor to the Presiding Bishop of the Church, and as member of the Board of Publication. I make this request, because I feel I have more than my share of responsibility placed upon me. With respect for your honorable body, I subscribe myself, your brother.

E. BANTA.

Moved that Br. Banta be requested to withdraw his request. Motion lost.

Moved that his request be granted. Motion prevailed.

Resolutions which are laid over from yesterday, coming from the High Priests' Quorum, were taken up and presented with the following result:

*Resolved*, That Br. Charles Derry be appointed and ordained as the President of the High Priests' Quorum, in accordance with the request of that Quorum. Carried.

*Resolved*, That Br. Harvey Green be appointed and ordained a High Priest. Carried.

*Resolved*, That the request of the High Priests' Quorum to have Br. Curtis F. Styles ordained to the office of a High Priest be not granted. Carried.

Sung "Praise God from whom all blessings flow," and adjourned till two P.M. Benediction by Br. Jas. Caffall.

#### AFTERNOON SESSION.

Conference was called to order at two o'clock by Pres. J. Smith; hymn 182 was sung; prayer by H. C. Bronson; hymn 1078 was sung.

The subject of missions was taken up.

Moved that Br. Jos. C. Clapp be released from the presidency of the Kentucky Mission, and that Br. John H. Hanson be appointed in his stead. Carried.

Moved that Br. James Caffall be continued in his former mission. Carried.

Moved that Br. J. H. Lambert be requested to labor in Western and Northern Iowa. Carried.

Moved that Br. Chas. Derry be continued in his former field of labor. Carried.

Moved that Br. J. C. Clapp be appointed to labor in the Pacific Slope Mission. Carried.

Moved that Br. J. H. Lake be continued in his former mission. Carried.

Moved that Br. E. L. Kelley be sustained in his former mission. Carried.

Moved that Br. E. C. Brand be continued in his former mission. Carried.

Moved that Br. Hugh Lytle be sustained in his former mission. Carried.

Moved that Br. M. H. Forscutt be assigned to the State of Illinois, as minister at large; to labor under the direction of the First Presidency.

Moved that Br. F. C. Warnky be continued in his former field of labor. Carried.

Moved that Br. Caleb E. Blodgett be appointed to labor with Br. J. H. Hanson in his mission. Carried.

Moved that Br. R. W. Briggs be appointed to labor in Michigan, Ohio and Indiana, in connection with Br. E. C. Briggs. Lost.

Moved that Br. R. W. Briggs be instructed by this Conference to attach himself to the Branch and District in which he resides.

A motion to lay on the table was, after some discussion, carried.

*Resolved*, That Br. R. W. Briggs be sent to Washington Territory, to labor under the Presidency of the Pacific Slope Mission.

Amendment was made that the words "If his circumstances will permit him to go," be added. On being put to vote the amendment was lost, and the original motion prevailed.

Moved that Br. Wm. Anderson, of Montrose, Iowa, be continued in the Pacific Slope Mission. Carried.

Moved that Br. A. H. Smith be continued in the Pacific Slope Mission. Carried.

Moved that Br. George Hatt be appointed to labor in Eastern Nebraska, his former field of labor. Carried.

Moved that Br. Rowland Cobb be requested to preach during his visit east, as opportunity may offer. Carried.

Br. W. W. Blair was nominated by Bishop Rogers to fill the vacancy in the Board of Publication, caused by the release of Br. E. Banta. The nomination was ratified by the Conference, and Br. Blair so appointed.

Moved that Br. Jas. V. Roberts be appointed to labor in Southwestern Iowa and Southern Nebraska as his circumstances may permit. Carried.

*Resolved*, That Bishop I. L. Rogers be requested to present to the April Conference of 1875, a nomination of an individual to fill the vacancy made by the release of Br. Banta, as Counselor to him. Carried.

A report from Brn. Zenas H. Gurley and Robert Warnock received since Conference assembled, was read:

*To the President, officers and members of the Church of Jesus Christ of Latter Day Saints in General Conference assembled, greeting:—*

Since our arrival in Utah, which occurred some four weeks since, we have preached eighty times, attended several prayer-meetings, and visited a goodly number of Saints both of our faith and other factions. Have baptized three and another has given her name for baptism, all of whom are of mature years. Our reception has been all that we could ask, both at Ogden and here; the Saints have done, and are doing, all that is necessary for our comfort; although the majority are poor in this world's goods, they are rich in the love of Christ, and it has never been our lot to meet Saints who were more willing to make self-sacrifice for the good of others than here.

The Salt Lake Branch has passed through some entanglements and trials; but, with the help of the Master, we trust that all difficulties will be amicably adjusted in a few days. In our administrations to the sick of this Branch, we have been greatly blessed, and the assurance that, "My peace I give," has been forcibly felt and enjoyed by us. We have been, and still are, en-

deavoring to make permanent arrangements for the use of a public hall for the winter, in order to establish, more perfectly, if possible, the *interests of the Church*; in this we anticipate success ere long.

As regards the condition of the mission, we can only speak from *partial* views, as we have but partial knowledge. So far as the facts and reports have reached us, it may be said that the spirit of lethargy and doubt have covered many, and the spirit of contention others. The causes which have led to such results are perhaps numerous, but one thing is very obvious, *spasmodic* efforts will *never* prove a success in this mission; but a *continued* effort only can reach and secure the glorious results so much desired. To assist in bringing to pass this end, we respectfully request your honored body to send at least *one Elder* to our assistance, and for these plain reasons. The cries are coming to us from various parts of the mission, "Come and preach to us;" "Come and help us reorganize our Branch," &c., &c. These Saints, from Logan to Beaver, and in the eastern portion must be visited; and yet one must stay in this city. With the assistance of another Elder we can answer the demands for the present; without *that* assistance, our exertions *here* in Salt Lake must be spasmodical, (which we shall oppose), or else many parts of the territory be neglected. To these abbreviated reasons, add the truth, that the "government is in earnest as touching the Utah questions," and is now taking effective measures to bring to judgment all criminals, and the prediction that the "bubble" will soon burst, is both easy and safe.

In the coming crisis the interests and duties of the Church should not be underestimated. We believe, that as a people we owe it to God, to our brethren, and to the world at large, that we continue to hold up before this benighted people the truth upon which the Church was organized and established, that it may prove to the sickened heart and wearied soul, as a "beacon-light" to the tempest-tossed mariner, and guide them into the haven of rest.

Our congregations steadily increase, as also invitations to visit. We feel strengthened and comforted in the work, and shall continue our labors as we shall be directed by the Spirit—EVER subject to the voice of the Church.

Praying God to bless you in your deliberations with wisdom, and all Saints with his peace, we subscribe ourselves, your fellow laborers for Christ,

Z. H. GURLEY,  
ROBERT WARNOCK.

Salt Lake City, Sep. 15, 1874.

Moved that brethren Zenas H. Gurley and Robert Warnock be sustained in the Utah Mission. Carried.

Moved that Br. C. G. Lanphear be sus-

tained in his former field of labor. Carried.

Moved that brethren E. C. Briggs and W. H. Kelley be sustained in their former mission. Carried.

Moved that the mission given to Robert Davis and Duncan Campbell be continued. Carried.

Moved that Samuel H. Gurley be requested to labor in the Nodaway District, Missouri, and Decatur District, Iowa.

This mission was objected to on the ground that such appointments were inconsistent, Br. Gurley being President of the Decatur District. Tabled.

Moved that Br. James Kemp be appointed to labor in the Nodaway District.

Referred by motion to the Nodaway District.

Moved that the mission heretofore assigned to Br. Thos. W. Smith be continued, with the privilege to extend his labors as he can. Carried.

Moved that C. W. Wandell and Glaud Rodger be sustained in the Australasian Mission. Carried.

Moved that Thomas Taylor, now of Birmingham, England, be sustained as President of the European Mission. Carried.

Moved that John T. Davies and Robert Evans be sustained in their former appointments to the Welsh Mission. Carried.

Joseph Smith then said: We should be more earnest in regard to missions. A preacher is wanted at Siota, on the island of Tahati, one of the Society Islands of Australia. Fifty-one converts have been baptized there. Who can we send to these Islands? The town has four thousand inhabitants. Thousands of miles of ocean roll between the islands and the rest of the world. Six of the brethren there perished some years ago, at the point of French bayonets, rather than yield and go into another church. It is a paradise in climate and fruits. No young or light minded man should be sent there.

The father of J. H. Hanson spoke briefly in Danish, concerning the importance of sending a missionary to Denmark.

Joseph Smith continued: The missionary in distant foreign lands often sits down completely depressed; an unseen agent tells him something is wrong with his family at home. He knows this as well as though he had received a letter or a telegraphic dispatch conveying the

tidings. We are told that there are psychological agencies at work in the world. We are not as zealous as the Church was at Kirtland and Nauvoo. We lack the will power—we must get out of this—we must cultivate this will power. I look back on the track of my life and see no resting place—no half-way point. A man is wanted to go to these Society Islands. Let us determine by to-morrow what we will do. If we cannot send a perfectly reliable man to these islands of the sea, let us send no one—and so of the entire field yet remaining. Are we having a holiday pleasantry over this matter? Heresy is rife in all religious societies in the United States. And the spirit of Anti-Christ will soon make such a scene of dismay and consternation among them as has never been known since christianity was first preached. The Latter Day Saints are called especially to resist these incoming influences of the last days, and we should be firm and full of the Spirit of the Master.

Frederick Hansen spoke in reference to the mission to Scandinavia. He earnestly hoped the mission would be attended to. The speaker sat down overcome with emotion.

A prayer and testimony meeting was announced to be held on the grounds, at half-past seven in the evening, to be conducted by Silas Condit—and also a meeting was announced for the chapel in the city, with preaching by Mark H. Forscutt.

Hymn 651, "Watchmen, what are these," etc., was sung, and the benediction was pronounced.

### WEDNESDAY, SEPT. 23RD.

#### MORNING SESSION.

Meeting called to order at 8 A.M., by Pres. Joseph Smith. The Saints held a prayer and testimony meeting, at the close of which the Saints repaired to the water, where nine souls were introduced into the kingdom of God by baptism, Br. Henry Halliday officiating.

Conference called to order at 10 A.M. by the President. Sang hymn 191, after which prayer by Br. M. H. Forscutt.

CONFIRMATION SERVICE.—Sang hymn 584. Prayer by Pres. J. Smith.

The following officers administered in the ordinance of confirmation and laying on of hands of those baptized: John S. Patterson, John H. Lake, Joseph R. Lambert and Joseph C. Clapp.

The following are the names of those received into the Church by baptism at the Conference: Lucinda Bennett, Mary H. Thomas, Harrison Brown, Arnold Kester, Sarah Ann Clark, Mary Chase, Eliza Houghton, Keziah Lane and Melissa Walter.

Subject of missions was taken up.

Moved that the Society Islands be provided with missionary labor by the Australian Mission, if practicable. Carried.

Moved that Br. F. C. Warnky be released from his mission to Spring River District, and that he be appointed to go to Colorado. Carried.

Moved that the further consideration of the English Mission be deferred until the April Conference. Carried.

Moved that the appointment of R. W. Briggs to go to Washington Territory be reconsidered. Carried.

The resolution that he be sent to Washington Territory, was then taken up, voted upon, and lost. It was then

Moved that Br. R. W. Briggs be requested to labor in Indiana, Michigan and Ohio, in connection with Br. E. C. Briggs.

It was moved to amend to read, "that he be requested to labor also in his own vicinity." On vote being taken, amendment was lost.

The original motion was then voted upon and prevailed, and Br. Briggs was requested to labor with his brother, E. C. Briggs.

Moved that Br. J. S. Patterson be ordained to the office of Seventy, according to previous call and appointment.

This motion prevailed, and he was so ordained, under the hands of W. W. Blair, assisted by John H. Lake and Joseph R. Lambert.

Br. Charles Derry having been appointed to the office of President of the High Priests' Quorum, he was ordained to that office under the hands of Br. W. W. Blair, assisted by A. H. Smith and Joseph R. Lambert.

Moved that when this Conference ad-

journs it does so to meet at Plano, Kendall county, Illinois, April 6th, 1875. Carried.

Moved that we sustain the First Presidency of the Church in righteousness. Carried.

Moved that we sustain the Quorum of the Twelve in righteousness. Carried.

Moved that we sustain the Quorum of the Seventy in righteousness. Carried.

Moved that we sustain the Quorum of High Priests in righteousness. Carried.

Moved that we sustain all the Bishops of the Church, with their Counsellors, in righteousness. Carried.

Moved that we sustain the Quorums of Elders in righteousness. Carried.

Moved that we sustain all the remaining authorities of the Church in righteousness. Carried.

Adjourned until 2 o'clock P.M. Sung hymn 913. Benediction by Pres. Joseph Smith.

#### AFTERNOON SESSION.

Conference called to order at 2 o'clock, by Pres. Joseph Smith, and sung hymn 110. Prayer by Br. D. F. Lambert.

The Danish Mission was taken into consideration.

*Resolved*, That Marcus Fyrando and Hans Hansen be sent on a mission to Scandinavia, under the direction of the First Presidency.

Brn. Fyrando and Hansen, upon the request of the Conference, stated their views and willingness to undertake the mission; and after the testimony of several of the brethren in favor of the mission being taken, the vote was called, and the resolution was passed unanimously.

A request from the Pacific Slope Mission, which is as follows, was read:

"We earnestly commend to the consideration of the Church the propriety of purchasing a location as a residence for the President of this Mission, and that he be returned with his family."

Moved that the request to send his family be granted. Lost.

The resolution referring to the locating of a place, permanently, for the President of the Pacific Slope Mission, was moved to be referred to the Saints of that Mission; upon the discussion of which, a substitute was offered, as follows:

*Resolved*, That should the Saints of the Pacific Slope Mission deem it wise to establish a permanent headquarters for the Pres-

ident of that Mission, we see no impropriety in their so doing by any action which they in Conference assembled may deem advisable, and we heartily consent thereto.

Moved that the act of the North-West Missouri District in the division of that District be hereby ratified. Carried.

Moved that the petition of the Far West Branch to be considered as belonging to the Central Missouri District, be granted. Carried.

*Resolved*, That this assembly tender a vote of thanks to Messrs. Halliday and Morehead, the gentlemanly reporters of the *Nonpariel* and *Globe*, for their courteous and faithful efforts in reporting the proceedings of the sessions of our present Conference. Carried.

*Resolved*, That a vote of thanks be tendered to Mr. Parks for the use of the grounds upon which the Conference has been held. Carried.

Moved that a vote of thanks be tendered to the Saints of this vicinity for their hospitality to those attending Conference. Carried.

Moved that a vote of thanks be returned to the committee on Conference grounds for their services. Carried.

On motion, Conference adjourned. Hymn 1063 was sung; a benediction was pronounced by President Smith, and the people were dismissed.

By vote of Conference, President Joseph Smith remained upon the ground and addressed those who remained. A large number stopped over the evening services. Br. Gordon E. Duel opened the meeting by prayer and a well chosen speech of twenty minutes, when President Smith took the stand and spoke upon the subject of Spiritual Gifts. It is said to be an able and spiritual discourse.

An earnest prayer was offered by the President, and this pleasant session came to an end.

H. C. BRONSON, *Sec'y*;  
D. F. LAMBERT, *Clerk*.

A SAD TRUTH.—The rose of Florida, the most beautiful of flowers, emits no fragrance; the bird of Paradise, the most beautiful of birds, gives not song; the cypress of Greece, the finest of trees, yields no fruit; dandies, the shiniest of men, have no sense; and ball-room belles, the loveliest creatures in the world, are very often ditto. Perfection exists not under the sun.

It is uncertain at what place death awaits thee; wait thou for it at every place.

**The Peril of the United States.**

Let us honestly admit the truth, and manfully apply the remedy. The peril in our American life is dishonesty. This produces the lack of confidence, which is the root of panics. Slavery involved us in the flames of a civil war. Better it should have burned us to ashes than we should survive to perish hereafter in corruptions. The urn is less offensive than the putrescence of the grave. Our very existence is at stake. American life presents an anomalous spectacle. We are socially pure and commercially depraved. Men who are upright in their neighborhood, and admirable in their homes, will habitually, and knowingly, and systematically, do wrong in their business. Nay! even churches to draw crowds, and rent pews, and raise revenues, will resort not only to sensationalism, in choir and pulpit, but make earth blush and heaven weep over tricks which are degrading, demoralizing, and insulting to all manliness and religion. Nor is the malady confined only to men in distinguished position. It effects all classes of our Republic. The tainted streams on the summit percolate the entire mountain. Of all the sins of humanity, bribery is perhaps the meanest. Most other crimes are possible to a single transgressor. Here there must be two parties to the guilt—the man who gives and the man who take. Both are debased. There may be daring in robbery and courage in murder. The peculiarity of bribery is its cowardice. It sneaks, it cringes, it hides, it winds, it twists, it wriggles, it skulks. It is not a lion roaring and rushing on its prey, but a serpent, lurking in the grass to infuse its poison before crushing with its coils. A man who abuses his office, warps his judgment, and twists his conscience for a bribe, sells his soul by his act, and ever after lives expecting a higher bidder for himself; and he is, like nitroglycerine, dangerous to his purchaser. Now it is a painful and mortifying fact that nearly everything in our country has, in some way, directly or indirectly, been controlled by bribes. Mechanics, overseers, builders, contractors, archi-

itects, have been bribed. Clerks, merchants, bankers, have been bribed. Constables, policemen, collectors, inspectors, weighers, measurers, gaugers, postmasters, have been bribed. Lawyers, doctors, chemists, analysts, surgeons, witnesses, have been bribed. Judges, juries, legislators, governors, have been bribed. We have sometimes feared that it would be difficult to place a stone, or a timber, or a lock, or a screw, or a nail in your house that has not somewhere on its passage felt the stain of a bribe. It is doubtful whether the food which supports our lives, or the coffins which will convey us to our grave, can wholly escape contamination. The consequence is disturbed faith in each other, and sometimes a distrust of our country and humanity, with a fear like a shadow, that on all modern European and American societies is but the old doom of ancient Babylon and Rome. Our faith alone saves from despair. That is sufficient, but not here to be discussed. Certain is it that panics and the other evils we have named are but eruptions of disease on the surface of the body politic. Our nation from our civil war has been preparing for our recent commercial disasters. The timbers of the edifice of our public credit had been secretly decaying long before the weakened structure was threatened with its crash. Many underlying sands must be washed away to make the mountain fall.—*The International Review*.

It is easy to prove that light is a vital stimulant, and absolutely essential to healthy life. Give a plant all the conditions of growth, a proper soil, temperature, moisture and air, but withhold light, and though it lives for a time, it becomes pale, feeble, loses function, and finally dies. Under these circumstances its reproductive powers are always lost. Place a man or animal in similar conditions and we shall have similar results. A gross injustice is done to criminals, and frequently to the insane, by depriving them of light. No one can be reformed by darkness. If the poor of our cities are to be elevated in the scale of humanity, the first step is to open broad ways for the admission of sunlight into our tenement houses, and construct windows so that direct sunlight may reach every portion of the rooms.

# The Herald.

JOSEPH SMITH, - - - EDITOR.  
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., October 15, 1874.

## EDITOR'S RECORD.

The Semi-Annual Conference for 1874 convened on the 19th of September just past, in a drizzling rain, which began some days before, and which did not cease for clear weather until the evening of the 21st.

It seemed, at the outset, as though we would be under the necessity of adjourning, and abandoning the sylvan shades of the Conference grounds to the all-pervading dampness; but with brave persistence the Saints stuck to their tents and the ground, and though meeting in the storm, they parted in the sunshine.

Our fears, however, hastened the business; for feeling that some parts of it must be done, rain or shine, we presented, and the Conference considered, what was most pressing at the opening on Monday morning, so that if forced to adjourn, we would have no regrets over urgent calls.

Fourteen years the Saints have met in Conference in the west of Iowa, in the fall of the year, and have not up to the present year lost a session by reason of rain. They have, on some few occasions, suffered some from the cold; but generally the weather has been good. This immunity from elementary disturbance has doubtless made the Saints a little boastful, thinking themselves so much the favorites of him who rules the elements, that they may claim fair weather at their Conferences, as of right. A rebuke is wholesome, and it will do us all good, if we profit by this fall's experience.

The progress reported at our session just past is very encouraging; and the evidences of moral improvement more and more manifest is assuring. No people can make successful progress, whose standard of moral excellence and worth is not a high one; and hence, having inscribed upon one of our banners of reform, "Ye are as a city set upon a hill," our standard of excellence is only to be measured by the best good to

which man may possibly attain. Every step taken by any one of the vast host in any direction other than upward towards the standard, is a step lost to them, and a hindrance to the grand army itself, more or less detrimental, as the one thus wandering is or is not energetic and useful.

We cannot afford to lower the standard. The praise of the people we should care little about; but the approval of the Master, and the recognition of the exhibition of the principles of virtue and integrity by those among whom and to whom our mission of ministration is, we should justly prize and strive for.

We are urging our warfare against fearful odds; and he who underrates the difficulties lying in the way, or who over estimates himself and his abilities for the fight, must needs run certain chances of defeat; while he who justly states the powers of his foes, and has a correct understanding of himself, will wage his battle doubly armed. For these reasons it behooves the Saints to remain steadfastly persistent that only righteousness and peace, and those things which tend to their establishment and continuance, shall receive their support; for these, and these only, will secure to the combatants against error and evil the Spirit of Truth, which will give the Victory and the Triumph.

One very interesting and very comforting circumstance which transpired during the late Conference, was the application of certain old-time Saints to be received into fellowship upon their original baptism. Br. B. F. Boydston and wife, of Rockwall, Texas; Srs. Bennett and Lowe, of New York State; Sr. Bond, of Kirtland, Ohio, and Sr. Mary Page, widow of John E. Page, of De Kalb, Illinois, were all members of the Church, when, as it is everywhere acknowledged, the Spirit bore witness to those who received the preaching and obeyed, that the work was of God. These, now moved upon by that same Spirit which accompanied the word years ago, are directed to the Church again. Their coming is welcome; and the testimony which that coming bears to the work itself, is by no means a weak valueless one; on the contrary, the evidence thus given is very assur-

ing to them lately engaged in that work.

When these names were being presented and the votes thereon were being taken by the uplifted hand, there were many eyes suffused with tears, as many hearts grew tender and responsive at the Spirit's kindling touch.

Br. Boydston says, that he can no longer preach; but his home is open to any one who will come and declare the word. Sr. Page is a ready and reliable co-worker with the gospel heralds in the region where she dwells; herself and family being anxious and solicitous for the spread of the truth. Sr. Page's fidelity and steadfastness have been tested, and approved. So we may write of others, and may God *long* spare them, though now aged, to aid in the good work, and share in the glories of its triumph.

The Conference minutes give but a faint conception of the numbers and names of the notable ones of the Church that were present at this session; we give from memory the names, and present localities of some of them. Wm. C. Sides and Carl A. Gross, of Nevada; Alexander H. Smith, of Nauvoo, direct from his field of labor for the last year and a half in California. Sr. Glaud Rodger and family accompanied Br. Smith from the west, and have gone to Lamoni, Iowa, to stay for a time. Sr. A. D. Boren, and daughter Mary, of San Bernardino, California, on their way home from a visit in Indiana and Illinois; they avail themselves in their return trip across the plains of the services of Br. J. C. Clapp, formerly of Los Angeles, California, but now returned from Kentucky and the South; Br. Clapp expects to spend a year in labor in Oregon. Brn. Joseph R. and Daniel F. Lambert, late of the Nauvoo and String Prairie District, now located in Harrison County, Iowa. These brothers honor the cause both with their labor and their lives; we congratulate the community where they shall labor. Br. James Caffall, resident at Council Bluffs, an efficient co-worker, now looking to the work of the ministry in Iowa, Nebraska, and Missouri. Br. John H. Lake, now living at Farmington, Iowa, and laboring in Eastern Illinois, Southern Iowa and Northern Missouri. Br. Lake

has been and is a good faithful laborer. Br. Hugh Lytle, of St. Joseph, Missouri; an old-time Saint, and still an anxious servant of the Master. Br. Thomas Dobson, of Deloit, Iowa, also an old time Saint; Brn. Charles and George Derry, of Nebraska. Br. Charles is well known to the Saints as the first missionary of the Reorganization to England. His address is Deer Creek Post-office, Nebraska. Brn. Z. S. Martin and Stephen Butler, of De Sota, Nebraska; Brn. J. M. Harvey and Marcus Fyrando, of Magnolia, Iowa; Br. Harvey is best known in his locality as Judge Harvey, he has made the Latter Day Work a study and is a staunch defender of the truth. Br. Fyrando is a Scandinavian, an able man; and the Conference authorized Br. Fyrando and Br. H. Hansen, of Crescent City, Iowa, a young man of good ability, to speed the gospel plow in Denmark. There was an excellent manifestation of the Spirit when Br. Fyrando's name was presented. Brn. R. C. B. and R. M. Elvin, of Nebraska City, Nebraska. Br. R. C. B. Elvin is one of the early Scotch believers, and his son, R. M., is a young man of excellent promise. Both feel the importance of the work. Br. Mark H. Forscutt, the first and only active incumbent of the office of Secretary that the Church has had, lately of St. Louis, now laboring in a series of lectures in towns of Western Iowa. Br. Forscutt saw much of Western life; during some years spent in Utah, and is by conviction and choice a defender of the truth; and as such, he is second to but few in ability. Br. H. C. Bronson, of Princeville, Illinois, a young man, now presiding over the Kewanee, Illinois, District; a man of fair ability. Br. John S. Patterson, of Kewanee, Illinois, known to the Saints by reason of his connection with Br. Forscutt in the English Mission. Br. Patterson is a middle aged man of dignified presence in council and one of the best of friends and companions, a man of no mean capabilities and a ready advocate of the cause; he was ordained to the office of Seventy at this session. Br. E. C. Brand, an excellent, eccentric man of middle age, impulsive and pushing; he has achieved celebrity in the Church by his labors in California and

Utah. Br. Frank Reynolds, of Harlan, Shelby County, Iowa, Secretary of the Seventy; Br. Jonas W. Chatburn, also of Harlan; Thomas Chatburn, of Dowville; Colby Downs, Isaac Ellison, of Twelve Mile Grove, Harrison County, Iowa; S. S. Wilcox, Wm. Redfield, J. J. Kaster and J. R. Badham, of Manti, Fremont County, Iowa; Br. Samuel Waldo, Rowland Cobb, S. W. Condit, D. M. Gamet, I. L. Rogers, D. Dancer, E. Banta, George and Washington Conyers, George Hatt, and a host of others, all anxious and earnest for the work.

We hope that none whose names we present will be offended at such presentation; and we also hope that none whose names do not appear, will be offended, as no slight nor offence is intended. Many of the brethren had their families on the ground with them, and enjoyed camp life and Conference together.

After Conference adjourned we stopped in Council Bluffs until the first of October, during which time Br. Forscutt announced and begun, by request of Br. Calvin Beebe, President of the Branch, and others, a series of lectures upon the faith, beliefs and doctrines of the Church, the first lecture being delivered Sunday evening, September 27th. We heard Br. Forscutt in two of these lectures and were much pleased; we also, by request, took part in the series, taking the second and the fourth.

On the first of October we left Council Bluffs, and arrived at Plum Hollow before noon, and on the evening of the second addressed the people in the Ross School House. The house was well filled, and, save a bad cold, we felt well in speaking; the theme was, the necessity of obedience. We became the guest of Father John Leeka and Br. E. C. Brand during our stay at this place. On Sunday, October 4th, at 11 A.M., by previous appointment we met with Saints and inquirers at the McFarren School House, three miles northwest from Tabor, and near to the Christian Church, where we preached last fall on Wabansie. We were permitted to use this house through the kindness of Mr. Davis, one of the directors, who was present and listened to the discourse. Our thanks are hereby extended

to Mr. Davis. The house was full, many of the brethren from Glenwood, Plum Hollow, Hillsdale and the surrounding country being present, with others, among whom was Elder Hubbard, of the United Brethren, who improved the opportunity given to ask a few questions upon the discourse. Elder Hubbard's questions were asked in a quiet, friendly way; and were answered as well as we could answer at the time. A little cross firing of question and counter question was indulged in by the Elder and Br. E. L. Kelley, all in good feeling; at the close of the service. We had the pleasure of baptizing five on Saturday, the third of October, Br. David Smith and wife, Br. Lorenzo Hitchcock and his wife, and a sister Pruden, a daughter of Sr. Mary Ruby, the last three named living in Tabor. We dined with Br. and Sr. Hitchcock, and at four in the afternoon we held service in the Baptist Church in Tabor, for the pleasure of which privilege we are indebted in thanks to Mr. Cargill and the pastor, Doctor Hanley. We hereby tender thanks to the Doctor for the kind and friendly manner in which he made us welcome to his pulpit; and for the feeling and impressive prayer, which, at the request of Br. E. C. Brand, he offered up at the opening of our service. We felt signally blessed in the service in the church, and believe, from the kindly assurances of the Saints, that they enjoyed the occasion as a benison of peace.

Br. Hitchcock was present last fall at the debate between Messrs. Daly and Kelley of the M. E. Church, and brethren W. H. and E. L. Kelley, at Hillsdale, Mills County, and from that debate was convinced of the validity of the claims of the Church to consideration, so that the effort in debate resulted in some good to the cause, in spite of fears to the contrary.

We parted with the Saints and others who attended our meetings on the Sunday, with feelings of comfort and peace in Christ; and asking our heavenly Father to command that the Spirit's blessing might attend them.

Confirmation meeting was held Saturday, after immersion, at the house of Br. Woolsey, near where the baptisms took place, Br. E. C. Brand in charge and we assisting

in confirmation. The Spirit was with us. Br. Smith comes to the Church from among the enquiring ones who has never held church relationship with any other people, his wife is from the Christian Church; and Br. and Sr. Hitchcock, we believe, come from the Congregationalists; Sr. Pruden is the daughter of an old-time member of the Church.

We shall leave here for Magnolia, Harrison County, on the 7th, at which place we expect to assist in dedicating a house for worship.

Br. E. C. Brand has been with us, leading the meetings, and assisting as a co-worker; and it was owing to his persistence that we preached where we did; for his kind assistance we thank him in behalf of the HERALD Office Editorial Chief.

TABOR, IOWA, Oct. 5th, 1874.

UNDER date of August 28th, Br. C. W. Wandell, favored us with a long letter, quite a number of clippings from Sydney (Australia) papers, and three short letters from Br. Glaud Rodger, to himself. From all of which we learn something of the character of the opposition they have to contend with in prosecuting the work in that mission; how much they need the Spirit of grace, to comfort, guide and sustain in their labors, and to help them endure afflictions as good soldiers in bearing aloft the banner of truth. Information received show that the brethren have been blessed with the Spirit of promise, and that the prospects are encouraging for the well-being of the work in the Australasian Mission.

During the summer months Br. Jason W. Briggs' health was such that he could not be actively engaged in the field. He made a brief trip or two to Chicago and one to Michigan. And feeling better in the early part of September, he made a trip to De Kalb, labored a few days, and on his return to Plano, was thrown from a buggy, receiving an injury in the chest or side, which disabled him for several days. We are pleased to see him regaining his wonted health. He is busy maturing plans for the Utah campaign, as per resolution of Conference appointing him to labor in the Utah Mission. He will leave Plano for the

West as soon as the necessary preparations can be made, probably about the 20th inst.

We are just in receipt of a letter from Br. T. W. Smith, dated near Mt. Sydney, Virginia, on the 4th instant. Want of time and space prevents giving it an insertion in the current issue. Br. Smith's address, until further notice, is Staunton, Augusta County, Virginia, care O. E. Cleveland.

From Santa Rosa, California, October 2d, we learn by letter from Br. Hervey Green, that he is still alive and at work in the interest of the HERALD, as he journeys along, the evidence of which is the names of two new subscribers, accompanied with the amount of subscription for one year. Brethren of the ministry, when it is proper, seek to do likewise.

Br. F. C. Warnky, lately appointed to Colorado, will be thankful to those Saints having friends or relatives in that Territory, whom they wish visited, if they will send him their addresses; he will be glad to receive their letters at Denver, Colorado.

BR. CYRIEL E. BROWN, writing from Providence, Rhode Island, September 22d, said:

"I am not in the best of bodily health at this time, but in the spirit I am well, and am rejoicing in the work of the Lord. The work is progressing slowly in some parts of the East. Last evening I went in company with the President of Providence Branch and held a meeting about four miles from this place, had good attention and was much blessed in speaking, and so were the other brethren. I am doing all I can to further the cause."

Br. Brown has sent us a long communication on the Book of Mormon, which we have not had time to review.

BR. GEORGE HAYWOOD, of Wyandotte, Kansas, September 28th, says:

"I am alone here, no Saints here that I know of. \* \* \* If any of the Elders should come this way, I would like for them to give me a call. My place of business is on Minnesota Avenue, between Fourth and Fifth Streets."

#### ADDRESSES.

*T. W. Smith, Staunton, Augusta Co., Virginia, care of O. E. Cleveland.*  
*Charles Derry, Deer Creek, Madison Co., Neb.*  
*Glaud Rodger, Sydney, N. S. W., Australia.*  
*John H. Luke, Farmington, Van Buren Co., Iowa.*  
*C. W. Wandell, Sydney, N. S. W., Australia, via San Francisco, Cal.*

## Correspondence.

STAFFORD, England,  
Sept. 20th, 1874.

*Br. Joseph:*—I thank God I have the privilege to belong to his Church, and though there is trouble and weariness in this life, still I thank God we can look forward to the rest that remains for the people of God. I pray that we may be kept faithful by the grace of God until death, that we may receive our reward. I send a copy of the "Bible Echo." It deals with a subject that is making some little stir in this country just now, the doctrine of Immortality only in Christ. I should like to know more fully the belief of our Church with regard to the final state of the unbelievers, (we know the final state of the redeemed); but so far as I know, we have nothing definite concerning these, of course the most of the sects send them all to hell, to be everlastingly tormented, Hindoos, Jews and Christians alike, if they do not accept their gospel, whether they ever heard it or not. Others believe in their annihilation.

I thank God for the light we, as a Church, possess, it is the light of God; and certain it is that the religious world outside is full of change. New and strange doctrines are being brought forth every day as it were, either by sects or individuals. Here at least the country is flooded with literature; they are dissatisfied and striving after something they know not what, and yet they will not come to the true light. Thank God we know in whom we have believed.

I likewise send a copy of the "Old Sun Dial," the organ of the Christadelphians; but this I think is gone dead, I feel thankful that we have an organ that is alive, and I hope that it will go on living and flourishing, and doing good, as it has hitherto been the means of doing in the hands of God. I always look forward with joyful anticipation to the time the *Herald* is due. *Herald*; yes, it is, of joy, and peace, and of a restored gospel.

Our little Branch is now going on very well, we have had a deal of opposition from the enemy of souls; but through grace we will triumph. We have had two additions by baptism within the last three weeks, making nine in all, five brothers and four sisters; and many more are enquiring for the truth. We are getting pretty well known in this place, so that if a stranger is seen much in our company, their friends or neighbors will say, "Are you going to turn Latter Day Saint." We meet with much opposition outside, but thanks be to God we are all of one heart and soul, and believe that according to promise through prophecy and the gift of

tongues, "If we are faithful, many shall be added to our numbers."

Br. John Seville, an old veteran in the faith and work, both in the Old Church and in the Reorganization, is continually instructing us in the faith, doctrines and mysteries of the kingdom. He is hale and vigorous for his age, (fifty-nine years), and we pray that he may long be spared to us, and still be made useful in the Master's work, which is his predominant desire. And we all desire to see this work spread, and love to hear of its onward progress, and long and pray for the time when Zion shall be established, and when no man shall say to his neighbor, "Know ye the Lord; but all shall know him from the least unto the greatest." This is my prayer and desire in the name of Jesus Christ.

JOHN DYCHE.

ULSTER, Iowa,

September 28th, 1874.

*Br. Joseph:*—I venture to intrude upon your time, which I know must be well taken up at present, for this reason; that Conference is so soon passed, and as there were so many Elders there, from most all parts of the State, I am in hopes you have had some of them come this way and preach for us, as there never has been any Elders through this place; perhaps there might be some good done here; at any rate it would do me good, as I have not heard any preaching for over twenty years, and I am very anxious to hear the glad sound of the gospel once more. Pray for me that my faith fail not, and I will pray for myself. If any wish to find us, come to Charles City, and inquire for Ball's post-office. We live just one mile north; enquire for John D. Conner. There is a brother John Patten, that lives about a mile from here, that would be glad to welcome any one who would give us a call. I close, hoping to see some dear brother soon. URANIA E. CONNER.

CHICAGO, Illinois,

October 1st, 1874.

*Br. M. B. Oliver:*—I have been in here several days and have been made glad by finding still other Saints than I knew of previous to this visit. At the Crossman House, corner of Lake and Clinton streets, lives Sr. Marcia Gilbert, and not far away dwells her sister, Maretta Trowbridge, who with their mother, Sr. Cutler, who died in Chicago in June last, were members of the old organization. Sr. Gilbert lives with her daughter and son-in-law, Mr. and Mrs. Crossman, who are not members, but who are believing, or at least favorable to the doctrine of our Lord and Savior as revealed in the last days for the gathering out of the honest in heart.

Their daughter and her husband Mr. and

Mrs. Hollister, also live there. I held funeral service over the cold form of their little one, on Tuesday evening, to a fair sized and very attentive audience. I trust to see a portion, or all of this household, gathered into the kingdom of God, and so may the Holy Spirit lead them to do. The husband and daughter of Sr. Trowbridge are also of that kindly way that gives promise of obedience to the truth as it is in Christ. They live at 158, Des Plaines Street. I also visited Sr. Mary Barnett, at 1219, South State Street, in memory of whose husband I preached a funeral sermon last June. She has at least one daughter and her husband, (Mr. and Mrs. Kimball, living at 420, Arnold Street), who are nearly at the door of the kingdom, and two others of whom time will tell if they will listen to the pleadings of the truth. I also called on Sr. Lewis and husband, (who says that he is at least a brother-in-law to us), near the corner of Twelfth and Halstead Streets. May the Lord open the way in Chicago, as now seems very probable will be done.

I return to Sandwich to-day, and then off for Wilton, Braidwood, Streator, and Mission. Yours as ever, H. A. STEBBINS.

DAYTON, Rockingham Co., Va.,  
Sept. 29th, 1874.

*Dear Brother Joseph.*—As the result of some correspondence with Br. O. E. Cleveland, I find myself in this section of Virginia. This place is about four miles from Harrisonburg, on the Harper's Ferry and Valley Railroad, which runs from Harper's Ferry to Staunton, which latter place is on the Chesapeake and Ohio Railroad, leading from Richmond, Virginia, to Huntingdon, on the Ohio River, and thence to Cincinnati. At this place there is a Br. Benjamin Bowman, who, with his son, joined the organization under Brigham, through the labors of one Hulse.

This is a small village, and the inhabitants thereof are mainly of the German Baptist or Dunkard persuasion, and are greatly prejudiced against the Mormons.

I spoke at three p.m. last Sunday in a school-house, half a mile out from the village, had about a dozen out, (no women.) Those present were much interested and seemed to be pleased with my views. I had an appointment for last night, but a rain storm hindered. There is an appointment out for to-night, about three miles away, at a place called Rushville, where there has been no preaching of our faith. About twelve miles from here, toward Staunton, there is a man and his wife named Andes who also joined the kingdom of Brigham, but have been fully dissatisfied therewith, I have sent an appointment for Saturday night and Sunday at their neighborhood. Near Staunton, some ten or eleven

miles further than to Br. Andes, lives Br. O. E. Cleveland and family, who as yet have not had an opportunity of uniting with us, but who will have soon.

There is, as you observe, but three families in this region who are interested personally in the Latter Day Work. People are slow and unwilling to believe that there is a distinct and independent organization, calling themselves Latter Day Saints, from that of Utah, and so are ready to class all who profess to believe in the Book of Mormon, and in the Church set up by divine appointment in these days, together as one body, of whom Brigham Young is the leader and god. There are doubtless a few scattered among these hills and mountains, and in these multitudinous valleys, who will embrace the fullness of the everlasting gospel. Here and there one or two may take hold of the work, and seek to prove its claims to a divine origin for themselves, and such evidently will be satisfied with the test.

Wm. C. Thurman, of Boston, was in this region some time ago, and has got a flock started, composed mainly of seceders from the Dunkards, and who claim the original faith and order and gifts of the church. Said Thurman has frequently in times past visited our people in Boston, and has heard the arguments urged by us in behalf of a restoration of the ancient order of things. I would not wish to say positively that he got his light from that source, yet I am strongly inclined to believe it, although he is very positive in his paper, *The Time Appointed*, and in a small work on Chronology, called, "Three Important Questions," that on the 6th of April, 1830, "Smith set up the most abominable abomination ever known on earth," fulfilling Daniel's prophecy of the setting up of the "abomination of desolation," which Thurman considers is improperly translated, and so he renders it by a compound adjective, "A DETESTABLE-HORRIBLE," which is as grammatical as "a lengthy long," or "a swift fast."

The setting up of this "detestable horrible" ends the period of 1290 years of Daniel, which he discovers was to continue until the setting up of this "wonder of the world, and as the 1335 years was to reach to the end, and commencing, as he assumes, at the same period with the 1290, viz: 540 A.D. ends, of course, A.D. 1875, and according to Thurman, on April 14th, 1875, old style, or April 6th, new. Now as he "knows" and "cannot be mistaken" that the Lord will come at that precise day, would it not be well to have the adjournment of the late Conference changed to a week or so earlier, for you observe that they have fixed the time for the Lord to come on the very day the Annual Conference is to meet. I have just written a reply to his attack on "The

Church Set up by Joseph Smith," and sent it for publication in his paper, and requested that if they would not publish it ungarbled to send it back, and if they do I would like you to strike off a few hundred that I may send them to his readers as far as I can. I desire the prayers of the Saints while here in a strange land, for I do not expect to escape trials and opposition.

Your brother in Christ, T. W. SMITH.

SANDYVILLE, Iowa,

Sept. 25th, 1874.

*Br. Joseph Smith:*—I feel thankful to-day that I have embraced the gospel of Jesus Christ. My hope is growing stronger in the Lord. It will be one year the 16th of next December since I was baptized into Christ, by Elder Wm. Nirk, of Newton, Jasper County, Iowa. Since that time I have had some serious trials and sore temptations to shun and to pass through. I have sometimes felt to give up and say, "Is it too much for me, and that I was too unworthy to ever call God, Father;" darkness has so covered my mind at times that I could not pray, it seemed to me all was foolishness, and I did not want any body to see me ever again. But scenes do change, and sometimes for the better, and thus it was with me, I cannot thank my heavenly Father enough. God is truly kind to those that put their trust in him.

I am now twenty-two years old, and about four years ago began seeking for the kingdom of God. My desire is good, I want to do my Master's will; but I am very weak. I want to love men that love God; grow wise unto salvation; have part in the first resurrection; stand up for my rights; to keep the truth by my side for ever, and to be useful all the days of my life, ever keeping a meek and quiet spirit. I desire the prayers of the Saints. The Lord has said by his Spirit that he has a work for me to do. I say, "The Lord's will be done, not mine." Yours in hope and love,

GEORGE M. JAMISON.

WELLSVILLE MO.,

October 1st, 1874.

*Br. Joseph:*—I have come to the conclusion to inquire through the *Herald* for a young or single man, who is a brother in the Church, that would like to hire by the year. I need a hand on the farm to assist me with all that is to be done on a farm. I would prefer the company of a fellow Saint rather than a man of the world; and further, too, there would be a chance for such an one to assist me in the spread of the glad tidings of the gospel, if he should be an officer in the Church; if not, it would be all right. Be it understood I will pay a good hand the same as will be paid by other farmers here the coming year. We

also hire a girl, and would be equally glad to have a sister serve with us during the year. If there is such a brother and sister that would like to have the chance, they can write to me, in order to make further arrangements if necessary.

I sometimes wonder what is the reason that not one of the traveling Elders has felt to visit us here to see what we are doing, or whether we be alive or not. Your brother in the gospel,  
J. T. PHILLIPS.

## Conferences.

### Northwest Missouri District.

Conference was held in the Turkey Creek Branch, Carroll County, Missouri, August 15th, 1874. Joseph D. Cravin, presiding; Elisha Johnson, secretary; A. J. Blodgett, Sr., assistant.

*Branches Reported.*—Knoxville, 11 members.

Waconda, 26 members.

Starfield: 27 members, increase by vote 1, by confirmation 2, total 3, 3 children blessed.

Turkey Creek, 17 members.

Far West, 40 members.

Laclede, 8 members.

Hazeldell: no change since last report.

Delana: 27 members, increase by baptism 3, by Certificate of Removal 1, total 4.

DeKalb and Stewartsville reports rejected.

No reports from Bevier, Hannibal and Turney.

*Reports of Elders.*—Wm. Summerfield baptized 1, confirmed 2, and blessed 2 children.

J. P. Dillen baptized 3 and confirmed 2.

Wm. T. Bozarth baptized 1, confirmed 1, ordained 1 Teacher and 1 Deacon.

E. W. Cato and Aaron Young had baptized 1.

John Traughber, James W. Johnson, C. E. Blodgett, L. L. Babbitt, A. J. Cato, Jos. Belcher and A. Wooden reported.

Priest Charles Dillen reported.

A. J. Blodgett, Sr., confirmed 2 and ordained 1 Priest.

E. Curtis confirmed 1.

Joseph D. Cravin held several Elders' Courts and ordained 1 Elder.

L. W. Babbitt, in connection with D. J. Powell, had baptized 3 and ordained 2 Elders.

Wm. Kinyon baptized and confirmed 2.

Resolved that the resolution of November Conference of 1873, which reads, "Resolved that Branch officers have not the right to call Elders outside of their respective Branches to sit on Elders' Courts, independent of the District officers," be rescinded.

Committee appointed by the chair to subdivide the District, reported:

We, the committee, appointed by the Conference of August 15th, to sub-divide the Northwest Missouri District in as equal parts as will be for the best interest of the Branches composing said District and the work, submit the following: The eastern division, their west line to be the western boundary of Macon County, running south to the Missouri River, and north to the Iowa line. The line dividing the other division commencing on the east at the north-east corner of Randolph County, thence west until it reaches the south line of Clinton County, thence to the east line of Buchanan County, all of Linn County to be in the Northwest Missouri District. L. L. Babbitt, Wm. T. Bozarth, A. J. Blodgett, Sr., E. N. Ware and Wm. Summerfield, committee.

Report received and committee discharged.

Elder James Caffall took the chair, when Elders Joseph D. Cravin, President of the District, and Elisha Johnson, secretary, resigned.

Wm. Summerfield was elected President for the Northwest Missouri District, and A. J. Blodgett, Sr., as secretary.

Elder Joseph D. Cravin was elected president, and John Traugher as secretary of the Central Missouri District.

Resolved that the eastern division be under the supervision of the Northwest Missouri District, until otherwise provided for. All of the spiritual authorities of the Church were sustained in righteousness.

That Elder James Caffall be requested to report this District to the Semi-Annual Conference, to be held at Council Bluffs, Iowa, September 19th, 1874; and to endorse the division of said District as reported by said committee.

Northwest Missouri District to hold their next Conference on the last Saturday and Sunday in November, 1874, in the Starfield Branch.

Central Missouri District to hold their next Conference in the Hazeldell Branch, Livingston County, on the third Saturday in November, 1874.

Elder James Caffall preached three public discourses to large congregations, with good liberty.

Saints' meeting held Sabbath evening.

A vote of thanks was rendered to Br. Caffall for his services while with us, trusting much good will be accomplished by his being with us.

Officials present, 39.

### Pittsfield District.

The above Conference was held at Br. Hendricks', near New Canton, Illinois, August 22d and 23d, 1874. C. Mills was chosen to preside, and E. Williamson, clerk.

The President then made some remarks on the object of our meeting in Conference, and of the work which lies before us.

*Branch Reports.*—Pittsfield Branch: 24 members, 3 baptized since last report.

New Canton Branch, 13 members.

*Elders' Reports.*—Elder Bowen had not been able to do much; but is still anxious to do what his feeble strength will allow.

C. Mills had held three meetings at Bay Creek, in connection with Br. Goodale, had baptized 2.

J. Goodale had labored with C. Mills and in his own Branch.

R. C. Hendricks, D. Wetherbe and H. Huffman, reported.

The case of Sr. S. Baker was then laid before the Conference by C. Mills, and on motion of R. C. Hendricks, she was restored to full fellowship with the Church.

J. Goodale then stated that Joseph Avery was present wishing to be restored to the Church by re-baptism.

Conference resolved to receive him.

C. Mills was chosen to preside over this District for the next three months.

Resolved that this Conference request the President, C. Mills, to ask the authorities of the Church to send an Elder to labor among us for a season.

Met in the evening and enjoyed the testimonies of the Saints, while an excellent spirit prevailed.

Met again on Sunday morning at 9 A.M. for prayer-meeting.

A twenty minutes recess was then given, after which we listened to an able discourse by J. Goodale.

After preaching, attended to the ordination of baptism, Br. Mills officiating. Then after a short intermission, met for ordination.

Adjourned to meet again on the last Saturday and Sunday before the full moon in March, 1875, at Pittsfield, Illinois.

## Miscellaneous.

### Informal Council.

Resolutions passed at an Informal Council, held at the Saints' Chapel, Council Bluffs, Iowa, Sept. 24th, 1874. W. W. Blair and E. Robinson Chairmen, Mark H. Forscutt and E. C. Brand Secretaries. Prayer by E. Robinson.

*Resolved*, That the law of Tithing is binding on the Church in its present scattered condition.

*Resolved*, That, in the opinion of this body, this Church has no right to subvert the liberties of its members by prohibiting their membership with what is known "a secret society," unless such society shall first be condemned by either a decision of the Gen-

eral Assembly of the Church, or by the law of the land.

*Resolved*, That it is the opinion of the ministry present that there is a necessity for a book of Legislative Practice for the use of the Elders, and that we request an early action of the Church in this behalf; and furthermore that the secretary of this Council be instructed to present this resolution at the ensuing Annual Conference.

On motion the foregoing resolutions were ordered to be sent to the *Herald* for publication.

Meeting dismissed by Elder J. Caffall.

**Bishop's Quarterly Report.**

Church of Jesus Christ in account with Bishop Israel L. Rogers.

1874.	Cr.		
July 1,	Balance on hand, as per report.....	\$901	98
" 1,	From Wm. Moore, Ill.....	5	00
" 1,	" Oliver Hayer, Ill.....	30	00
" 4,	" Belleville Branch, Ill.....	5	00
" 4,	" Alma Branch, Ill.....	8	00
" 7,	" Austin Hayer, Ill.....	15	00
" 7,	" Abram Eyres, Ind.....	5	00
" 7,	" A. L. Benjamin, Ill.....	5	00
" 7,	" Galland's Grove District, Iowa, per John Pett, Agent.....	82	60
" 9,	" Pittsfield Branch, Ill.....	14	70
" 9,	" Omaha Branch, Neb.....	5	00
" 9,	" Thomas Lester, N. Y.....	5	00
" 9,	" Hance Hayer, Ill.....	30	00
" 9,	" Boone Branch, Iowa.....	11	50
" 9,	" S. O. Waddell, Kan.....	1	00
" 13,	" Sr. Hannah F. Ferry, Ill.....	3	00
" 13,	" Wm. H. Curwen, Ill.....	25	00
" 13,	" A. P. Smith, Ill.....	5	00
" 23,	" Sr. Kate Smith, Iowa.....	5	00
Aug. 4,	" Nebraska City Branch, Neb.....	25	00
" 4,	" Joseph Squire, N. Y.....	2	00
" 4,	" Mary Squire, N. Y.....	2	00
" 4,	" Streator Branch, Ill.....	0	75
" 4,	" Sr. Susan T. Holman, Pa.....	10	00
" 4,	" John G. Holman, Pa.....	10	00
" 4,	" John E. Reese, Montana.....	10	00
" 4,	" Mad Poulson, Utah.....	10	00
" 4,	" T. Peterson, Mo.....	1	00
" 13,	" Jacob Brown, Ill.....	10	00
" 13,	" Hance Neilson, Neb.....	6	60
" 27,	" Streator Branch, Ill.....	0	75
Sep. 2,	" Sr. Eliza Hunter, Ill.....	10	00
" 2,	" D. Hilbont, Cameron, Mo.....	0	50
" 8,	" Sr. Emily B. Farrer, Cal.....	5	00
" 8,	" Hosea Perdun, Iowa.....	2	00
" 8,	" Richard Allen, Bishop's Agent, San Bernardino, Cal.....	15	38
" 11,	" Liberty Branch, Neb.....	3	50
" 11,	" E. N. Webster, Mass.....	10	00
" 15,	" Mary E. Duncan, Ill.....	2	09
" 20,	" Nephi Chapman, Iowa.....	3	00
" 20,	" John B. Hunt, Iowa.....	10	00
" 20,	" Nicholas Trook, Neb.....	2	00
" 20,	" Sr. Lucinda A. Hartwell, Iowa.....	5	00
" 20,	" Robert C. Elvin.....	10	00
" 20,	" J. D. Haywood.....	20	00
" 20,	" Sr. May A. Lewis.....	20	00
" 23,	" Wm. C. Sides, (gold), Nev.....	200	00
" 29,	" H. L. Morgan, Pa.....	2	00
" 29,	" Burlington Branch, Wis.....	20	00
" 29,	" Syracuse Branch, Ohio.....	7	00
" 30,	" John and Martha L. Lee, Oregon, tithing.....	110	00
	Free-will Offering.....	220	00
		\$1,928	26

1874.	Dr.		
July 9,	To Elder John H. Lake.....	\$20	00
" 9,	" Sr. John T. Davies.....	50	00
" 9,	" Br. P. S. Wixom.....	5	00
" 23,	" Elder John S. Patterson.....	25	00

" 13,	" Esq. Shonts, for Writ of Replevin and Service in getting Church Records..	2	60
Aug 20,	" Elder W. W. Blair.....	30	00
" 20,	" Elder B. V. Springer.....	30	00
" 20,	" Elder J. S. Patterson.....	30	00
" 27,	" Elders Z. H. Gurley and R. Warnock, on Mission to Utah.....	200	00
Sept. 4,	" Elder J. W. Briggs.....	40	00
" 20,	" Elder Joseph R. Lambert.....	20	00
" 21,	" Elder Charles Derry.....	15	00
" 23,	" Elder J. C. Clapp.....	100	00
" 30,	" Sr. C. A. Davies.....	50	00
" 30,	" Br. Joseph Parsons.....	25	00
	Balance on hand.....	1,285	66
		\$1,928	26

I. L. BISHOP, BISHOP.  
SANDWICH, Ill., Oct. 1, 1874.

**Bishop's Agent.**

I hereby appoint Bro. John C. McIntyre as Bishop's Agent for the North Kansas District in accordance with the resolution of a conference of said District, held at Atchison, Kansas, August 1, 1874.

ISRAEL L. ROGERS, *Bishop*.  
SANDWICH, Ill., Oct. 4, 1874.

**MARRIED.**

At the residence of the bride's parents, in Boston, Mass., September 17th, 1874, by Elder Edgar Woodward, Br. WILLIE A. POND of Boston, to Sister ESTELLA L. BATES of Douglas.

May their minds in future blending,  
Know the purest of earth's peace;  
May no evil cloud descending,  
Cause their perfect trust to cease.  
With the other, each forbearing,  
When the time of trial comes;  
Every joy and sorrow sharing,  
While this earth may be their home.  
May the Holy Spirit guide them,  
Bless and sanctify their vow;  
May it ever hold unbroken,  
Their two lives in love as now.

**DIED.**

In Chicago, Illinois, September 28th, 1874, of whooping cough, DELLA MAUDE, infant daughter of Geo. A. and Helen M. HOLLISTER, aged 11 months and 21 days.

She was a lovely flower in life and very beautiful in death; her gentle ways making her a joy in this household so lately containing five generations; of a sweet nature that gave promise of a good and pure life; patient in sickness as one of mature years she passed peacefully away. Services were held at the Crossman House, corner of Lake and Clinton Streets, by Elder Henry A. Stebbins. Afterwards the little one was taken to Wankegan, Ill., and laid by Mother Cutler, the great great grand parent of the child, who died last June.

At Stafford, England, August 15th, 1874, of pneumonia, JOHN, first-born son of Br. John and Sr. Sarah Dyche, aged 4 months and 21 days.

"Their angels do always behold the face of my Father which is in heaven." Funeral service by Elder John Seville.

At Lamoni Branch, Decatur Co., Iowa, March 1st, 1871, JULIA AMELIA. At the same place, October 14th, 1872, JOSEPH, aged 8 months and 15 days. Also, at the

same place, June 29th, 1874, JAMES, aged 8 months and 26 days, all the children of Br. Peter B. and Sr. Hannah C. JOHNSON.

Funeral services of the last by S.H. Gurley. Of such is the Kingdom of Heaven.

At Nebraska City, Neb., September 23rd, 1874, of summer complaint, ADOLPH CHRISTIAN PETERSON, aged 1 year and 14 days.

At Hamilton, New South Wales, August 8th, 1874, of heart disease, Br. JOHN PENFOLD.

He died firm in the faith. Br. Penfold's age is unknown; he was a young man, and has parents residing in Southern California.

At Carondelet, Missouri, September 19th, 1874, of convulsions, NOAH NEPHI, son of Noah N. and Maria COOKE, aged 10 months and 10 days.

Br. H. A. Stebbins, Sandwich, Ill., will supply group or single pictures of quite a number of the Elders at twenty-five cents each.

### A DREAM.

It was only a dream, yet its memory lingers,

Like a vision of glory, around this glad heart;

And I fain would recall every beautiful feature,

And write it in rhyme ere the vision departs.

For I thought I beheld the redemption of Zion,

The Saints were all perfect, the Savior was there,

There was joy in each bosom, a crown on each head,

And odors delightful were flung on the air.

There were bowers where roses and lilies were blooming,

And Myrtle and Jasmine gracefully twined;

And birds of the rarest and loveliest plumage,

Were sporting and singing in bower and vine.

There was work to be done, but with deft, skillful fingers,

None went forth to labor in sorrow and pain;

And the tread of the people made music, entrancing,

And children were sporting in bliss o'er the plain.

And the robes of the Saints were as white as the snow-drift,

There was nothing around them to soil or to mar;

And the eyes that looked love into eyes were as brilliant

And soft in their light as the bright morning star.

Every one that I met was a sister or brother,

Every greeting was tender and cordial and free.

And morning and evening around the good shepherd,

In fervent devotion each bended the knee.

There were glories and graces too many to number,

The walls of the city with jewels were bright;

There were fountains and gardens and groves without number,

And even the stones were resplendent with light.

Then I woke from my dreaming, delighted and strengthened,

To battle for Jesus, for truth, and the right;

And I thank my Redeemer for what he hath given,

And shown us in vision by day and by night.

MORMONIA.

## Selections.

### The Value of Truthfulness.

A man who stands in the midst of affairs, tested, tried, proved to be a man of unswerving integrity, a man of absolute truth, a man that is true, faithful, honest, honorable, is more valuable than gold. \* \* \* One reason why there are so many mushrooms and puff-balls in society is that men foreswear morality. In the great bustle of commerce, in the conflict of affairs, in the heated ways of public life, men think that it is not only safe but justifiable and profitable for them to set aside the fundamental qualities of true manhood. That is the reason why, when they are cut down, they never rise again. \* \* \* Great men think themselves to be immovably great; but many great men fall, and once fallen never rise again. It does not hurt some things to fall. The elastic ball, when it falls, springs up again; the solid metal, when it falls, may not spring up, but is solid yet; but find me an apple that, though fair of skin, is rotten at the core, and let that once fall and what becomes of it? How ever tempting it looks, when the shaking hand touches it, and it falls, shall it rise again?

### Reticence.

It may be very decorous, and very dignified, but it is not pleasant to live with. Reticent people keep you so uncertain all the time. You find yourself in a chronic condition of "wanting to know, you know," which is dreadfully wearing to the nerves. You never can tell which way the wind blows, unless you have the instinct of a weathercock. Some awful storm may be brewing, but no promonitory clouds are rolling up to warn you, and not a thunder utters its voice. The first you know your domestic sky is black as ink, and the storm is upon you. No April squall, either, but a persevering northeaster, that pelts the breath and courage all out of you before it is done. Now, if you had known it was coming, you might have sought a shelter; possibly, even, you might have averted it. A few words of explanation would often exercise the demon that your reserved, self-contained individual carries about in his bosom, and which is waiting its hour to tear and destroy. But how can you explain, unless you have an opportunity? And where is your opportunity, when nothing is given you to explain? The fact is with these people, you never know whether you please or displease; whether you are "in grace" or out. I had rather get a respectable blowing up three times in the day for my offenses, so I can know that I stand on safe and solid ground the rest of the time,

than to be constantly shuddering over possible earthquakes that may open and swallow me up at any time. If I offend my friend, I want to know it; and if I please him I should like to know that too. But your reticent people are as chary of praise as of blame. You may exert yourself to do all that is expected of you till you are bent and gray, and never know whether you have succeeded. You may even slide down into your grave without knowing, unless an overtaking tenderness reveals it to you on your deathbed, when you will be past caring much. It may come out on your tombstone in the shape of a splendid eulogy, but that is altogether too late. You are then past caring at all!

Much domestic misery among well-meaning people, nearly all might be cast away from our firesides, if all of us would but *talk things over*. It is the silent brooding, the sealed lip with the heartache and distrust behind it, that ruins our household temples past repair. The longer one broods over a real or fancied wrong, the bigger it grows; so molehills are petted into mountains, which no reconciliation can scale.

Ask an explanation when one is needed; give one when it is asked of you, as you value your peace. So shall you cast out your own devils. ELLEN P. ALLERTON.

### Golden Grains.

A word to the wise—keep so.

Love not money, nor look upon the beauty of women.

The song which is sung in heaven must be learned on earth.

The cause that never made a fanatic never produced a martyr.

He that makes himself an ass must not take it ill if men ride him.

By taking revenge a man is but even with his enemy; but by passing over it he is superior.

The Spirit of truth beareth witness of all things, and accuseth all, and he that sinneth hath a burning in his heart, and cannot lift up his face to his Judge.

Keep yourselves from lechery and covetousness, for these things withdraw men from God's law, and blind the understanding of their minds, and teach them pride.

Keep innocency, 'tis the greatest felicity—and a good conscience, for 'tis a continual feast; this is the only music which makes a merry heart; this makes the prisoner sing when the jailer trembles.

Wine discloseth the secrets of God and man unto strangers; if ye drink none at all, then shall ye not sin, neither in slanderous words, nor in quarreling, nor in railing, nor in breach of God's commandments, neither

shall ye perish before your time. Wine is a cause of war and sedition.

Let your hearts be meek before the Lord, and walk right before man, so shall ye find favor both with God and man; and beware that ye fall not to whoredom. For whoredom is the mother of all naughtiness, separating a man from God.—*Simeon*.

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—o-to-o—

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# THE TRUE LATTER DAY SAINTS' HERALD.

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

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

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No. 21.

## Thoughts on the Fall of Adam.

"Were it not for our transgression we never should have had seed."—*Eve*.

"Adam fell that man might be."—*Nephi*.

When God commanded our first parents not to eat of the tree of knowledge of good and evil He did so, not expecting or desiring that the command would be obeyed. If Adam had been obedient to the command, the purposes of God would have been frustrated. These were the views a brother set forth in my hearing some time since.

How to evade this conclusion in view of the passages above cited has been a subject for thought and study. We cannot believe that Adam and Eve or any of their posterity ever gained anything through his obedience, for this would make God a questionable character. If Eve thought that she had gained anything through disobedience she was certainly mistaken; but if she designed to convey the idea that the fruit was placed there for their benefit, and that they never could have had seed without eating of the same, she was most certainly right. One of the properties of the fruit, and perhaps the only one, was to plant within man's organism the principle whereby he might perpetuate his own species independently, and this principle was then, and is to-day, a principle of death in and of itself.

The reader has doubtless observed the fact that in order for a grain of wheat or a kernel of corn to produce its kind, it must of necessity decay and return to dust; and does not the same principle hold good throughout the whole animal kingdom.

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If these views be correct, who can fail to see the great wisdom and goodness of the Creator displayed throughout the whole transaction, not only in the production of the fruit, but also in forbidding Adam to eat of it; and in order to place temptation as far from Adam as possible, he is left in ignorance as to the design of the fruit.

It is generally admitted by all professed christians that Adam was created his own free agent; but this could hardly be true without making him a matter of trust. Most certainly there was no trust which could be committed to Adam so well calculated to carry out the purposes of the Creator, as the one here given. If Adam had proved obedient to this trust, the purposes of God would have been soon accomplished but should Adam fail, the consequence would fall on his own head. Hence the necessity of a Lamb slain from the foundation of the world to redeem him.

If Adam had resisted the influence of Satan, if he had exercised the agency which God had given him, according to the mind and will of his Creator, he would then have been permitted to put forth his hand and partake of the tree of knowledge of good and evil, then he would have been a worthy subject to have partook of the tree of life, which would have counteracted or destroyed this principle of death, of which we have already spoken. To have partaken of the tree of life previous to the tree of knowledge of good and evil, would have been attended with much the same results as the taking of a cough remedy by a person having no cough. Hence there was

no necessity for guarding the tree of life till after Adam's transgression.

When Eve partook of the forbidden fruit, she was in profound ignorance as to the effect it would produce upon her system. It was not until she had done so that she discovered that she was naked, or that she was a full developed woman. With Adam however, the case was somewhat different; when he partook of the fruit he knew just what he was doing, and what he was doing it for.

"And Adam was not deceived, but the woman being deceived was in the transgression."—Timothy 2: 14.

Hence Nephi was right. "Adam fell that man might be." And men are, that they might have joy, providing they will keep the commandments of God. If Adam had proved obedient to the command, the purposes of God would have been accomplished long ago, whereas, through disobedience they are not fully accomplished yet. W. F.

### Prophetic Chronology.

[Continued from page 582.]

This idolatrous worship was an *abomination*, and would have been a *desolating* one had not the Divine presence interposed in the fiery furnace, to save the three Hebrews from destruction. This instance is sufficient to show that the establishing of an idolatrous worship by law, is setting up an abomination. The Romish religion was such a system of idolatry. Bower says, in speaking of the year A. D. 532:

"The Christian religion or worship was now become no less idolatrous than that of the Gentiles, who therefore chose to retain their own, there being no material difference between one and the other—between worshipping the ancient heroes or the modern saints."—*Bower's History of the Popes*, vol. 1, p. 281.

Enough has been said on this point, and we would now call attention to the first development of the desolating principle of this *abomination*.

"In the year A. D. 451, those pious emperors, (Leo and Marcien), enforced with arms and edicts, the symbol of their faith; and it was declared by the conscience or honor of five hundred bishops that the decrees of the Council of Chalcedon (a Catho-

lic council) might be lawfully supported, even with blood."—*Gibbon*, vol. 4, p. 520.

Here we have the first declaration and adoption of that desolating principle which, at a later period, drenched the earth, and by which that "Mother of Abominations" became "drunk with the blood of the saints, and with the blood of the martyrs of Jesus."

Through many years the Council of Chalcedon struggled and fought for the ascendancy over the opposing factions of the Monophysites, Manichaeans, Eutychians, and the many other sects into which the religious world was then divided. The main object was to establish the creed of the Catholic Church as a *universal law* of the Empire, and to unite all men in that faith, either by persuasion or force; and, finally, after many alternations of victory and defeat, they had the satisfaction of seeing that bloody desolating principle which they first enunciated and adopted in council, engrafted upon the Justinian Code. That position gained, there was but one thing more wanting, to wit: a *decree* by which the principle should be carried into effect, and then the "abomination of desolation" was fully "set up." Such an one was issued, A. D. 532. For "by an edict which Justinian issued to unite all men in one faith, whether Jews, Gentiles, or Christians, such as did not, in the term of three months, embrace and profess the Catholic faith, were declared to be infamous, and, as such, excluded from all employments, both civil and military, rendered incapable of leaving anything by will, and their personal estates confiscated, whether real or personal. These were convincing arguments of the truth of the Catholic faith! But many, however, withstood them, and against such as did, the imperial edict was executed with the utmost rigor."

We have quoted this from Bower, to show the incipient stage of this bloody work of *desolation*. *Gibbon* says, vol. 3, p. 264:

"But in the creed of Justinian the guilt of murder could not be applied to the slaughter of unbelievers; and he piously labored to establish with fire and sword the unity of the christian faith."

It is unreasonable to suppose that this union of the Catholic Church with the Roman empire reached a finality prior to A.D. 540, since the edict of 532, met in opposition almost half of the religious world. Gibbon, in speaking of the subjugation of the Arians or Vandal kingdom of Africa in the year 534, says:

“Impatient to abolish the temporal and spiritual tyranny of the Vandals, he [Justinian] proceeded without delay to the full establishment of the Catholic Church.”—Vol. 4, p. 134.

From this we see that the Catholic faith was not *fully* or *legally* established by Roman civil law up to A.D. 534. But we feel safe from all the evidence we have on the subject, in placing the complete union of Church and State about the year A.D. 540. Here the “abomination of desolation” was “set up.” For Justinian, like Nebuchadnezzar, had set up his god.

“But in his estate shall he honor the god of forces, and a god whom his father knew not shall he honor with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strongholds with a strange god whom he shall acknowledge and increase with glory.”—Daniel 11: 38, 39.

Here his God is brought to view, just as John saw the woman in the wilderness decked with gold, and precious stones, and pearls, and in her hand a golden cup full of *abominations*. Gibbon says that bibles, liturgies and vases of gold and silver were supplied her by the pious munificence of Justinian.—vol. 3, p. 265. Thus he gave this Jezebel of Revelations the blood of the Saints to drink, until this besotted “mother of abominations” was drunk. Like Jezebel of old, she caused the prophets to be put to death, “and in her was found the blood of prophets, and of Saints, and of all that were slain upon the earth.”—Rev. 18: 24. The foregoing furnishes us with the clearest evidence of the consummation of the union of the Catholic Church with the Roman empire in the highest possible sense of the term. If we are right in placing the commencement of these periods at A.D. 540, then the 1335 years will terminate with “the times of the Gentiles,” in harmony with

the vision of the 2300 years. For it is evident that the 1335 years refer to the Jews in their dispersed condition, and to the down-trodden state of the sanctuary about which Daniel had been praying. And measure the remainder of their *tribulation*, (or times of the Gentiles), from the setting up of the abomination of desolation, or from A.D. 540, to the time when they will be blessed with the covenant of the Lord; for the angel said, “Blessed is he that waiteth and cometh to the 1335 days.” This is in harmony with the prediction of Christ to the Jews, “Behold your house is left unto you *desolate*, and you shall not see me henceforth until you shall say, Blessed is he that cometh in the name of the Lord.”—Matt. 23: 28. Paul said that *blindness* had happened unto them, until the fulness of the Gentiles be come in, and then the Deliverer was to go to them and turn away that blindness. From this evidence we learn that the time will come when the Jews will be willing to receive one sent in the name of the Lord; that is, by the *authority* of the Lord, and that, too, *before* the second advent of Christ.

We admit that the Jews as a nation were subject to all the intolerable consequences of the union of church and state for the period of 1260 years, yet the expiration of that period does not free them from the “tribulation” measured by “the times of the Gentiles,” neither does the expiration of the 1290 years. This we take as another evidence that the 1335 years relate to them, and measure their tribulation from A.D. 540 to the end of the vision. Now, if we add the 1335 to 540, the result is 1875, which is the end of the vision.

Having thus demonstrated that A.D. 540 is the true date from which to reckon, that being the time when “the abomination that maketh desolate” was “set up,” we will now proceed to show that the first division, the 1260 years, beginning at that point, measures the politico-ecclesiastical existence of the church of Rome to which the angel applied the terms “time, times and half time.” In proof of the correctness of

this application, see Revelations 12:14:

"Therefore, to the woman was given two wings of a great eagle, that she might flee into the wilderness, into her place, where she is nourished for a time, times and half a time from the face of the serpent."

This text shows how the Church went into apostasy; that is, that she mounted the eastern and western wings of the Roman empire, and rode into the wilderness where John afterwards saw a woman, evidently the same one, seated upon the back of a scarlet colored beast, (political Rome), full of names of blasphemy, having in her hand a golden cup full of abominations and filthiness of her fornications. We have this prophetic period made plain in Revelations 12:5:

"And the woman fled into the wilderness, where she had a place prepared of God, that they should feed here there a thousand and two hundred and three score years."—Inspired Translation.

It does not follow because God prepared the place in which the woman was fed for 1260 years, that she was therefore good and virtuous. If it does, then the devil is good, for God prepared a place for him and his angels. By the terms, "Nourished from the face of the serpent," I understand that in her apostate condition she is fed, sustained, nourished and upheld by the spirit of the devil through the kings of the earth, with whom John says she lives deliciously. Now, if the Church of Christ went into apostasy, as this clearly shows, and lost her divine organization, and what few individual Saints there were, ("the remnant of the woman's seed."—Revelations 12:17), with "times and laws," were given into the hands of this politico-ecclesiastical power for 1260 years, I ask where was the true Church, as an organization, all this time? It did not exist. It was no longer on earth. This being true, away goes administrative authority; for without divine organization no man has authority to confer divine orders; that is, if a man is not legally ordained himself to administer the ordinances of the gospel, he has no authority to ordain others. And if men were ever, thereafter, put in possession of divine authority, it must be by new revelation,

since there is no possible chance to obtain it through any earthly source! Men do not live 1260 years in these days.

"But," says one, "proceed with your Chronology, and don't stop to plead Mormonism by the wayside." Reader, are you afraid of truth, if it proves the position and claims of so-called Mormonism? We should love and accept the truth, let it come whence it may, or support what it may.

But, to proceed:—In this number, "time, times and a half time," there are three and one-half years, in which there are 1260 days, which is translated *years* in the Inspired Translation; see Revelations 12:5, which we have shown measures the political existence of the Catholic Church, which, as we have shown began to exist about A.D. 540. Now, if we add to 540, 1260, we have 1800. "But," says one, "What great events transpired about A.D. 1800, by which you demonstrate that the Catholic Church lost her political power to persecute by fire and sword, a power you claim she held for 1260 years?"

In order that we may have these events before our minds in their proper order, we will drop back a few years and notice the incipient stage of these events; for we must remember that *events* always have a beginning, and that the beginning of an event is not its full development. About the year A.D. 1791, the French Revolution was introduced. Of this Bower says:

"On November 29th, 1791, the Assembly decreed that the Roman ecclesiastics who would not comply with the requirements of the Civil Constitution, should be subject to the penalties of their disobedience. The agitation of the kingdom of France being on the increase continually, through the bulls of Pius the sixth, aided by the wiles and machinations of the Roman priest, until all parts of the country were almost in anarchy, the Assembly resolved, if possible, to allay the impending tornado by another act. They therefore passed a decree, May 26th, 1792, commanding the immediate banishment of all ecclesiastics, *without exception*, who would not take the civil oath."—Bower's History of the Popes, vol. 3, page 413.

Says Marsh's Ecclesiastical History, page 300:

"A civil constitution was formed for the clergy, to which all were required to swear on pain of death or banishment. The great body refused, and priest and altar were overturned, and blood, once esteemed sacred, flowed to the horses' bridles. Such as could, escaped through a thousand dangers, and formed an asylum in foreign countries. No tongue can tell the woes of the nation."

We consider it necessary at this point, to enable the reader more fully to comprehend the subject, to give the following extract from the history of the church by Goodrich, pages 183, 184 :

"At the commencement of the French Revolution, the clergy in France were both numerous and wealthy. They amounted to no less than 18 archbishops, 111 bishops, 150,000 priests, having a revenue under their control of 5,000,000 sterling, annually; besides 3,400 convents. The clergy and their wealth were now attacked by the infidel revolutionists, and fell an easy prey. The titles and revenue of the clergy were taken away by a decree of the Constituent Assembly. The possessions of the church were now declared to be the property of the nation; the religious orders were abolished, the monks and nuns were ejected from their convents, and their immense wealth seized for the nation. The revolutionary torrent which was thus set in motion destroyed law, government and religion, in France, and laid waste the Roman Church both there and in neighboring countries. The Priests were massacred; her silver shrines and saints were turned into money for the payment of the troops; her bells were converted into cannon, and her churches and convents into barracks for soldiers. From the Atlantic to the Adriatic she presented but one appalling spectacle. She had shed the blood of saints and prophets, and God now gave her blood to drink."

Thus this mighty tornado against *legal* religion swept throughout all the dominions of the Pope, by and through the administration of Napoleon Bonaparte. For in A.D. 1796, the command of the French army was given to him; and in A.D. 1799, he was elected President of the Assembly. Thus, having both civil and military power, he carried his conquests throughout all Europe, declared himself king of Italy, upon which the Pope fled to Spain. Thus vanished every vestige of the temporal power of the church of Rome, about A. D. 1800.

Notwithstanding, the French govern-

ment *after* this time, through policy, sent a squad of soldiers to Rome to sustain the Pope in his claims to temporal power in Italy. But, I ask, from whence this power to sustain? I answer, From *infidel France*, as the sequel will show. For in the late war with Prussia, France was forced to call her troops from Rome, which event made the conquest of the city of Rome, and the Papal dominions, in August, A.D. 1870, an easy and a speedy one for Emmanuel, King of Italy, all of which proves that all the *temporal* power of the Pope since A.D. 1800, has been in *shadow*, in *appearance* simply, and that through French bayonets. So, in the language of the Hon. Gerard Noel, we would say, "Can the overthrow of the monastic orders, the plunder of the church property, the destruction of religion by legislative enactment, and the massacre of a hundred thousand of her clergy, be consistent with any reasonable estimate of domination and power? Under such terrific judgments upon the persecutors, can we refuse to admit that the period of the 1260 years has terminated its course?" Now we think we have, by authentic history, fully established that the events begun in A.D. 1791-2, which reached their finality about A.D. 1800, fulfilled, or *finished*, this prophetic period of "time, times and half-time," or 1260 years, during which the Catholic Church exercised civil power, as predicted.

So no person need lose any sleep for fear of the temporal power of the Popedom; for God has measured his kingdom and finished it. Thus terminated the 1260 years' *political* reign of "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth."

We will now proceed to examine the 1290 years:

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

We think we have fully proved from scriptures and history, that this abomination was set up as early as A.D. 540, and that it refers to a false and idolatrous system of religion which took the place of the true.

This being the case, we are left to infer that the 1290 years measure the period from A.D. 540 to the time when the *true worship* will be restored. Nothing else can properly be inferred from the premises. Now, if we add to A.D. 540 the period of 1290, we have A.D. 1830, as the end of the 1290 period. "But," says one, "What great event transpired about that time, by which you would further prove that this period terminated here?" On the 6th day of April, A.D. 1830, Joseph Smith, by command of God, organized the Church of Jesus Christ, by which the true worship, in authority, in form, and in the letter and spirit, was again restored. But in order to fully understand this great event, we must, as in preceding cases, drop back a few years, or to the time when Joseph Smith was first visited by the heavenly messenger, the angel, in the year A.D. 1823. Of this event it is said in the History of the Church:

"This glorious being declared himself to be an angel of God, sent forth by commandment to communicate to him [Joseph Smith] that his sins were forgiven him, and that his prayers were heard; and also to bring the joyful tidings that the covenant which God had made with ancient Israel concerning their posterity was at hand to be fulfilled; that the great preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in its fullness to be preached in power, unto all nations, that a people might be prepared with faith and righteousness for the millennial reign of universal peace and joy. He was informed that he was called and chosen to be an instrument in the hands of God to bring about some of his marvellous purposes in this glorious dispensation."

This event, thus introduced, finally culminated in the restoration of the fullness of the everlasting gospel, with the ancient faith thereof, also with administrative authority by which men were authorized to preach the gospel and administer its ordinances, with the organization of the church by command of God, as we have seen, April 6th, A.D. 1830. As further evidence in favor of this position, see Revelations 14 : 6, 7 :

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to

preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountain of waters."

From this quotation we learn that from the time the false system of religion was "set up" in the place of the true, there was no nation, kindred tongue or people, that had the everlasting gospel; and, as a consequence, were not worshipping and fearing God in the true and heavenly-appointed way, but under a broken covenant only; otherwise there was no necessity in this angel's mission. We bring one more testimony that bears upon this point:

"And again this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."—Matt. 24 : 14.

We understand by the phrase, "This gospel of the kingdom," that Jesus alluded to precisely the same gospel that himself and his disciples were then preaching, with every principle, promise, and blessing, and not to a perversion of it. But this work could not be done without the restoration of administrative authority; hence the necessity of the angel's mission to authorize men, as claimed by Joseph Smith, that the gospel in its ancient purity and power might be preached in all the world. Out of obedience to the gospel thus preached grew the organization of the Church of Jesus Christ, composed of "Latter Day Saints," as early as A.D. 1830. Thus we have the restoration of the true worship as the event that marks the end of the 1290 years, and which also introduces the period called "the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3 : 21. It is important that we should notice the plural form of the word "times" in this text, lest we should blunder here. But that we may have this subject plainly before us, we will introduce a parallel passage from Ephesians 1 : 9, 10.

"Having made known unto us the mystery of his will according to his good pleas-

ure which he hath purposed in himself, that in the dispensation of the fullness of times he might gather together in one all things, both which are in heaven, and which are on earth, even in him."

HARBERT SCOTT.

### A Letter to a Brother Who Had Broken His Obligation.

*My Dear Friend:*—I am in receipt of your letter of the 23d instant, and it pains me exceedingly to find that you have again broken your solemn obligation. This is the second time you have broken your pledge; the first time you did so, I said little; but now you have broken it again, somehow I feel your case to be a hopeless one. When you took the solemn obligation on you, you did so when sober, before these witnesses, and what is more important, before God. You promised before him, when in a sound mind, that you would, for life, abstain from giving or taking all intoxicating drinks; and in the face of this most solemn pledge, you again resort to that which deprives you of your reason, respect and social standing.

My dear friend; I would have you to sit down and think of the advantages a non-drunkard possesses over a drunkard. Allow me to contrast the two. The habitual drunkard has a continued craving for strong drink. When he is at work, his only hope is to get home as soon as possible, and try, by some hook or crook, to get as much liquor as to make his brain reel to a happy, undefined sensation. The expectations of the debauch are his only source of pleasure. Immediately after his day's toil is over, how eagerly he rushes into the public house or tavern; his face pale, his eyes dim, his voice faltering, his hand palsied. How eagerly he lifts the tumbler to his mouth and gulps up its seething, soul-damning contents. Now his eyes are bright and sparkling; his hands are now steady; he is in a certain way himself again; still he must get another, for another, in his opinion, will put him all right. He has a solitary dime in an out of the way corner of his pocket; it is his all; he wrought hard for it, yet it must go, and soon it is a prisoner in the tavern keeper's till.

But it is now time for him to go home. This little refreshment he considers as a mere nothing, he only feels the sensation, that's all; so home he goes. Many of his little ones would fain gather round him; but young as they are, they can see that their father has been drinking, and from experience, poor little dears, they know too well the danger of making free with their father when he has taken that cursed drink. The pale wife eyes her husband as he enters, and all the welcome he has is a heavy sigh from a broken-hearted woman. It is nothing new to her now; once it was, but now she is broken to the wheel. She is no longer the busy, blythe, proud and happy wife. Poverty and abuse are her never failing companions. The children are soon sent to bed, for they are in the way. The poor little things get down upon their knees to say their little prayers, as they had been taught to do by a praying mother; soon they are asleep in their dirty uncomfortable bed. The wind is howling outside; it makes its way through the crevices of the wall; as each gust comes, the light covering which covers the drunkard's children is being partly blown aside; see how they lie. Their faces are still dirty, for the mother has no heart to tidy or clean them; their little feet are exposed,—how red, chapped and dirty they are,—they all look very innocent and happy in their poverty. A smile flits over the face of one; another has his arms lovingly entwined round his little brother's neck. They are still young, very helpless, and very innocent—poor little dears, their lot is a hard one. What kind of men will they be? The father spends night after night as much as would clothe them all; but he loves to ruin his own soul rather than do this. Misery is his lot and theirs, and will ever be, so long as he frequents those fiendish places where they retail that cursed drink which destroys both soul and body.

It is bed-time—he has no more money or else he would have his night cap, or in other words, another drink to make him sleep. He tells you it is

strange he cannot get a sound night's sleep. He will toss in bed till morning. A cold perspiration will cover his body, and should he for an hour or so fall asleep, he is rudely awakened by a startling noise or hideous dreams. Morning at last comes—what eyes—he looks into the glass with a shudder. He endeavors to man himself and conquer the nasty feeling; but his nervous organization is too much shaken to be easily brought right. If he had but his morning biters, as some would call it, he thinks he would feel all right. Work is distasteful to him; home is no place for him; how dreary and miserable it looks; he feels somewhat ashamed to face the steady companions in the workshop; he is guilty and knows it. If they say, "Friend, you have again been taking too much," how quickly he resents their statement.

Such, my dear friend, is the drunkard; still he does not like to be called one. He will say, "I can take a glass, what about it? I drink my own, don't I?"

Ah! he knows he loves drink, and he would fain make people believe that he can take a glass or let it alone.

Will his wife corroborate him. Do his children look like it? Now, my dear friend, was this not you before you joined us? It was. Now, I am writing this very plainly, for well I know your demands for it. You will perhaps say, "I know all you have advanced, but my case has not been so bad as what you picture."

I am quite willing to believe that you are not so bad yet; but can you give me any guarantee that you will never be as bad. My friend, by breaking your obligation you have lost the respect you had already gained; your employer told me he placed confidence in you, this confidence he has now lost. You were gaining the respect and esteem of your fellow men; this you have also lost. Your wife could come up to others with her dress, and your children boast of being like other children; now the hopes of retaining their respectability is gone. And, alas! what is the cause; it is drink; that which stealeth away man's brains,

and the poet declares that "man is the noblest work of God."

Brothers and sisters; let us all guard against the evils of intemperance; for they are many, for we are all liable to fall. Let us strive to strengthen one another in the fight. And when we see a brother fall, let us strive to raise him up from a state of degradation, and try and enlighten his mind to that extent that he will say, "With God's help I will drink no more." Then it will be happy for him, and we will have our reward likewise. Let him know that he which converteth the sinner from the error of his way, shall save a soul from death and hide a multitude of sins.

I remain your brother in faith, hope and charity; also in the gospel of Christ,

JAMES PRTTIGREW.

BRAIDWOOD, ILL., July 9, 1874.

[Continued from page 552.]

### Sleep and its Mysteries.

BY I. N. W. COOPER.

"Strange state of being! (for 'tis still to be)!  
Senseless to feel, yet with sealed eyes to see."

—Byron.

Daniel thought it no disgrace to be endowed with power from God to interpret dreams, for we find it recorded in the first chapter of Daniel, "As for these four children, God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams."

We find it recorded in Proverbs 29: that where there is no vision the people perish, but he that keepeth the law happy is he. From this and many other portions of scripture it is fully established, that the law is made known by visions and revelations, and in the twenty-eighth of Proverbs we are informed that "he that turneth away his ear from hearing the law, even his prayer shall be an abomination;" and again in the same strain we are told that evil men understand not judgment, but they that seek the Lord understand all things, agreeing with Daniel 1: and conclusively proving that dreams and their interpretations are the gifts of God. But still more plainly and in language more unmistakable are we told in Job 33:

"That God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth on men, in slumberings on the bed; then he openeth the ears of men and sealeth their instruction, that he may withdraw man from his purposes, and hide pride from man."

But it is not absolutely necessary for man to be asleep in order to dream or see visions. A dream might be defined, a revelation given to man in sleep; a vision, properly speaking, a revelation while in the waking state. Visions occur less frequently, for the reason that the mind is almost constantly employed in the consideration or investigation of things pertaining to time and sense: and it is almost impossible for man to eradicate from the mind all remembrance of earthly cares and anxieties; even in our devotions, however sincere, our minds are not free from the weight of circumstances that surround us, a state we believe absolutely necessary to receive a revelation, vision or dream, and a state which is invariably reached at some time each night of healthful calm repose.

We read of several persons, and in several places in the Holy Scriptures, that God came to them in a dream, Gen-20, "God came to Abimelech in a dream by night." Genesis 31, "And God came to Laban, the Assyrian, in a dream." Matthey 2, "The angel of the Lord appeared to Joseph in a dream." Now as we do not attribute to Satan any knowledge of the future, only that which is suggested by surrounding circumstances, from the fact that he has made so many blunders in the government of his affairs, which a knowledge of the future would have enabled him to avoid, and instead of suffering the mortification of a signal defeat, might have triumphed in a decided victory: the case is plain then, as to how such marvelous dreams present themselves to us by night: with this general test what of good or evil is presented, must be attributed to the source of light or darkness. Under these considerations, we are enabled properly to contemplate the visions or dreams as recorded in the Holy Scriptures, and the claims they have to our credence. The

object of dreams, as set forth in the word of God, is to seal instruction to man, Job 33: and as shown forth in the case of Paul on his way to Rome, and the dreams of Nebuchadnezzar, to withdraw man from his purposes, as in the case of Pilate and the dream of his wife, which has its parallel in Constantine's vision of the luminous cross in the heavens. To hide pride from man, to keep back his soul from sin, and keep him from going down to the pit. Job 33: To teach man his duty more perfectly in performing God's work here on earth. Revelations 1, "I, John, was in the isle that is called Patmos for the word of God and the testimony of Jesus;" and then follows his glorious vision of the Son of Man, who said unto him, while he was as a dead man, before the vision, his message to the seven churches, and also a revelation of the marvelous things, which he says are shortly to come to pass. And so great was the import of this vision, or dream, that it is written concerning it, that great plagues would surely overtake the person who should add to or take anything from that prophecy, and that his part should be taken out of the book of life and the holy city. To teach man things that are coming to pass in all ages of the world, Nebuchadnezzar's vision of the great image is a remarkable instance of this, being, as it is interpreted, the history of the world from Nebuchadnezzar's kingdom to the end of all the kingdoms and nations of the whole earth. They are to teach man that there is a God, and that he, the Most High, ruleth in the kingdom of men, and giveth it to whomsoever he will. They are given to all men to profit withal, for spiritual gifts are for the profit and benefit of man.

That dreams are spiritual gifts, we need only refer you to the words of Paul, 1 Corinthians, 12: "Now there are diversities of gifts, but the same Spirit. But the manifestation of the Spirit is given to every man to profit withal." In the second chapter of Acts we read, "And it shall come to pass in the last days, saith God, I will pour out

my Spirit upon all flesh, and your young men shall see visions, and your old men shall dream dreams," plainly setting forth that dreams and visions are the result of the pouring out of God's Spirit. In 1 Samuel 28, we read:

"And when Saul saw the hosts of the Philistines, he was afraid, and his heart greatly trembled. And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by prophets, nor by Urim."

Here we can readily see that Saul well understood the divine import of dreams, and that he appreciated them as coming from God. We have no doubt it was by dreams that Saul chiefly communicated with God, as he enumerates them first in the catalogue; and moreover, he says the Lord refused to answer; and why? Because the Holy Spirit had withdrawn from Saul.

Without multiplying testimony, we have here given conclusive evidence from very early dates before Christ, and in the Christian Era, that dreams are spiritual gifts, and their object the benefit of man.

For the object of dreams, as already stated, we are not without a testimony from the records of profane history: and as directly attested as being the gift of God. Rahel says, "The mind alone is free, self-acting and directed toward the unknown; the heart is bound to what is before it."

During one of the campaigns of Constantine A.D. 313, he is said to have seen a miraculous vision of a luminous cross in the heavens, on which was inscribed the following in Greek, "By this conquer." Certain it is that from this period, Constantine showed the Christians marks of positive favor, and caused the cross to be employed as the imperial standard. In his last battle with Licinius, it was the emblem of the cross that was opposed to the symbols of Paganism; and as the latter went down in a night of blood, the triumph of Christianity over the Roman world was deemed complete.

The force of this vision is better understood when we consider that Constantine afterward actually embraced the

Christian faith: and the motives which led him to the choice of Constantinople as a new capital of the Roman empire, were not only policy and interest, but mingled feelings of revenge for insults which he had received at Rome, where he was execrated for abandoning the religion of his forefathers.

John Wesley, in an argument with his brother on spiritual gifts, in his day, says:

"The gospel promises are to you and to me, and to our children, and to all that are afar off, even as many of those as the Lord our God shall call, as are not disobedient to the heavenly vision, the witness of God's Spirit with their spirit that they are the children of God; I am one of many witnesses of this matter of fact, that God does now make good this his promise daily. Very frequently during a representation they see Christ, either hanging on the cross, or standing on the right hand of God. This I know to be of God, because from that hour the person so affected is a new creature, both as to his inward temper and outward life."

And in another argument he writes:

"Dear brother, the whole question turns chiefly, if not wholly on matter of fact. You deny that God does now work these effects, at least that he works them in such a manner, I affirm both. Because I have heard those facts with my ears, and seen them with my eyes. What I believe or know touching visions or dreams, this I know, several persons in whom this great change, from the power of Satan unto God was wrought either in sleep or during a strong representation to the eye of their minds, of Christ, either on the cross, or in glory. This is a fact, let any one judge of it as they please. These are my living arguments for what I assert, that God, as aforetime, gives remission of sins, and the gift of the Holy Ghost, which may be called visions; if it be not so, I am found a false witness."

"Wherever God sets up a house of prayer,  
The devil always builds a chapel there."

That a great abuse has been heaped upon mankind through dreams is obvious enough. And this abuse of dreams in modern as well as ancient times, we attribute to the devil. In this and all ages of the world there has not been found in the heart of man a single virtue but it had its corresponding vice. There is not a good and wholesome law, either human or divine, but has its opposite in some way propagated among

men. There is not a single project, presented to a community or state, by a noble genius for the benefit or civilization of man, but there are a thousand protests recorded in the registering ganglia of opposing brains, and as many stabs made at the life of the project before it is fairly brought into being. There is not a noble invention but has its bogus right; not a coin or bill but has its counterfeit; and we are informed in the word of God that even the angels of light are counterfeited by the personages of hell. In fact, the only proof we have in many instances of there being a genuine original, is the flood of its imitations, pretended or real. And in short, there is nothing in the vast universe of God's creation, but has or has had its counterfeit, from the holy Son of God to a pound of butter. It is worthy of notice, that the more renowned and valuable the new art, discovery or invention, the more likely it will be to be counterfeited, tampered with, or infringed upon.

We learn from the Holy Scriptures that Christ was as a lamb slain from the foundation of the world; that before man was created, it was known by the Father that he would fall, and Jesus, afterward the only begotten of the Father, was chosen as the Son of God, and forever to dwell in the bosom of the Father, and ultimately to redeem man from the fall, or the curse of a broken law. This was thought, by the illustrious Lucifer, too great an honor to be conferred upon the meek and unassuming Savior, and deemed it more befitting him, the bright seraphic angel: and more becoming the dignity of a great God to have his fallen subjects brought back to their allegiance by the pomp and court of a princely ambassador. Consequently, since he could not reign supreme in heaven and obtain from God *his* honor, he revolted, and the sequel informs us, drew one-third of the angels of heaven with him. He was defeated and cast out of heaven, and has since been in constant warfare with the powers of heaven, and an avowed enemy of all the works of God; consequently, when God created man upon this earth, Satan at once determined his destruction.

In order to accomplish his diabolical ends, it would be necessary for him to thwart in every way possible the designs and purposes of God with man. It then became necessary for him to imitate God in every respect that would lead to the accomplishment of his fiendish purposes. If God should present himself to the happy pair, in order to render himself worthy of adoration, he must do so too. If God made himself an instructor and verbally gave commandments to them, it then became necessary for Satan to do the same; knowing that, unless man was a very peculiar being, they both could hold converse with him but for a very limited space of time; and believing that as soon as communication with heaven was verbally cut off, his victory would be complete. Therefore, when God commanded or taught them not to eat of the fruit in the midst of the garden, and that in the day that they should eat thereof they should surely die: it was then incumbent upon the devil to teach that this declaration was not only a falsehood, but that instead of dying they should become as gods. Certain it is, on account of this disobedience on the part of our first parents, the verbal communication was sensibly diminished, and in time Satan had the complete mastery in this regard. But God, unwilling to entirely forsake his creatures, opened a means of communication with man through visions and dreams. Here, as we have before proven, is a new means of man's communication with heaven; and it now becomes the devil's business to cut off as effectually this means of converse as he had the more formal and open. Hence we believe many mysterious and absurd dreams have been imposed upon credulous and unwary souls for the purpose of deceiving man, and vitiating genuine dreams. His pretended interpretations are barefaced impositions. We believe the devil has no power but what God endowed him with as a master devil at his fall and expulsion; and we are certain that the interpretation of dreams was reserved to God alone. We read in Genesis 40:8, "We have dreamed a dream, and there is *no* interpreter of it.

And Joseph said unto them, Do not interpretations belong to God, tell me them I pray you." Comment on this is unnecessary. The entire second chapter of Daniel itself, shows conclusively the inability of Satan to reveal the mysteries of a genuine dream, and ends with the following positive declaration as to who is the author and interpreter of them :

"The king answered and said unto Daniel, of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret."

And again these statements are corroborated in the fourth chapter of Daniel. It is here plainly seen that the devil has no power to make known the interpretation of dreams, and whatever pretensions to interpretations he may make, either individually, or through his authorized agents, fortune-tellers, soothsayers, dream interpreters or familiars, are manifest impositions of the black art to deceive. I should not oblige the devil overmuch, whatever I might say, if I should enter here upon a debate of interest: viz, to inquire whether the devil has not a vast advantage upon mankind this way, and whether it is not much to his interest to preserve it. In short, I take dreams, as they now occur, and are received, to be the second best of the advantages the devil has over mankind; I suppose you all know the treachery of the garrison within; by dreams he may be said to get into the inside of us without opposition; here he opens and locks without a key, and like an enemy laying siege to a fortified city, reason and nature, the governors of the city, keep him out by day, and keep the garrison true to their duty; but in the dark he gets in, parleys with the garrison, (the affections and passions); debauches their loyalty, stirring them up to disloyalty and rebellion: so that they betray their trust, revolt, mutiny and go over to the besieger. And we believe his worship has so far mimicked his maker in his application of dreams, that instances might be given where he has been really seen and talked to in sleep, as much as if the person had been awake with his eyes open. How often have

men committed murder, robbery, and adultery, in a dream; and at the same time, except an extraordinary agitation of the spirit, and expressed by extraordinary noises in the sleep; by violent perspiration, and other such ways, the head has never been removed from the pillow, or the body so much as turned in the bed! Whether, in such cases, the soul, with all the passions and affections being agitated, and giving their full assent to the facts, of what kind soever, the man is not as guilty as if the sins so dreamed of his committing had been actually committed! Yet as it is foreign to our subject, we will leave it to the reverend doctors of the church to decide. By this method, at all events, the devil injects powerful incentives to crimes; provokes avarice, by laying a great quantity of gold in our view, and nobody present, giving an opportunity to steal it: and when we awake, listens eagerly to our comments, and prepares his programme for the future. But it does not follow, since a portion of our dreams are the instigations of the infernal powers, that they are natural, or the results of natural causes, no more than those prominently good or bad emotions of the rational soul while awake, and which carried into execution by man as a free agent, in character stamp him as a Saint or devil, are the results of his physical condition, as many of our wise heads have said but never proven; and like other infidels, what they could not fathom in obstinacy and blindness, they attributed it to nature as the great first cause. A manifest victory again for Satan. But some of our great magicians of modern date have attempted to put the lie to Joseph and Daniel's theory of dreams and interpretations, and without the assistance of heaven, have attempted to fathom the mystery: and so intent were they on devilment, that they entirely forgot his worship's orders, and outshot him with his own bow.

We find one "Colton," who seems to have gained some prominence in the literary world, taking pleasure, in his ignorance of the Bible and natural science, by indulging himself in something like the following:

"Can any one inform us why all the operations of the mind are carried on with undiminished strength and activity in dreams, except the judgment which alone is dormant. This faculty of the mind is in a state of total inefficiency during dreams. Let any man examine his own experience on this subject, and he will find that the most glaring incongruities of time, the most palpable contradictions of place, and the grossest absurdities of circumstances are glibly swallowed down by the dreamer, without the slightest dissent or demurrage of the judgment. The moment we are wide awake the judgment reassumes her functions, and shocks us with surprise at a credulity that even in sleep could reconcile such a tissue of inconsistencies."

So thought Nebuchadnezzar also when he was walking in the palace of the kingdom of Babylon twelve months after his dream, and considering the wealth of his court, the symmetry of his own personal figure, the king spake and said, "By the might of my power and the glory of my majesty, is this great Babylon that I have built for the house of the kingdom." A wonderful tissue of inconsistencies indeed this Daniel had been telling him. But nevertheless in that same hour he was driven from among men to take up his abode with the beasts of the field, and eat grass like an ox; he was covered with hairs like feathers, and his nails became as eagle's claws.

"Tis past conjecture; all things rise in proof.  
While o'er my limbs sleep's soft dominion spread,  
What though my soul fantastic measures trod o'er  
fairy fields,

Or mourned along the gloom of pathless woods,  
Or down the craggy steep, hurled headlong,  
Swam with pain the mantling pool, or scaled the cliff,  
Or danced on hollow wings with antic shapes, wild  
natives of the brain!

Her ceaseless flight, though devious, speaks her nature  
Of subtler essence than the trodden clod;  
Active, aerial, towering, unconfined,  
Unfettered with her gross companion's fall.  
Even silent night proclaims my soul immortal;  
Even silent night proclaims eternal day.  
For human weal heaven husbands all events:  
Dull sleep instructs, nor sport vain dreams in vain."

### Voting.

The elective franchise is of vast importance to all who have attained unto that age, wherever they are capable of exercising sound judgment. It seems right that there be certain prerequisites

ere this power be granted; and in some states, scholarship is made a prerequisite thereto; but in every state of our union, no person possesses it, only those who are twenty-one years of age. There is wisdom in the limitation of age, none will deny; for a child would be incapable of comprehending the situation, and therefore would be totally incompetent of exercising the judgment necessary to the case. That our states might be governed by brain; *i. e.*, by intellect, is this prerequisite made.

The voice of the voter makes our law; and those who vote, sit as jurors in the adjustment of difficulties and troubles in the tribunals of the land. It is therefore presumable that those that make laws understand their nature, and hence any voter may be a juror in our courts of justice.

The idea that all governed should have the elective franchise, is wrong; for the child, the idiot and the lunatic alike are governed; and it would be the very climax of folly, were they thus to be vested with a power which they could only dishonor.

The elective franchise, politically, only serves for a time; is earthly, and does not generally concern the salvation of the people. There is an elective franchise in the Church, and it has been general; no qualifications have been prescribed; and any in the Church, if only eight years old, can vote. This is an *unwise* and *imprudent* vestment of power. There should be restriction made; and until there is, there will be an abuse of power.

We are in the belief of a "common consent," but of a modified cast, one of good "common sense." We do not say that the priesthood only should have this power; but we do most emphatically assert, that children should not. The interests of Zion are as dear as those of any earthly political government. If children are unfit to exercise the elective franchise in temporal governments, are they any better qualified to represent the interests of God's kingdom? If they are competent to carry forward the work of God, and transact the business of his

Church, they are competent in every sense of the word to use the elective franchise in any earthly governments. And if they are not competent to use the elective franchise in earthly governments, they certainly are not in regard to the interests of the Church of Christ. If they are unfit for the elective franchise of that which *pertains to time only*, and hence *are* debarred therefrom, beyond a doubt, they are unfit to transact the business of the kingdom of God; and hence should be debarred from using the elective franchise therein.

"But," says one, "'Tis tyranny to deny them this right." Is it tyranny to deny the elective franchise in earthly governments to idiots, lunatics and children? If not, the reason therefor must be obvious. Then why, if children should be debarred from that power in our temporal governments, should they not also in regard to the kingdom of God, that which concerns the eternal welfare? There is no reason why children should vote, but a sufficiency why they should not. It is unjust to give children this privilege; for thereby the power is centered in a few.

For instance, in supposition, we see a Branch of thirty-five members; in this Branch there are three families, six heads, and eighteen children, making an aggregate of twenty-four. The children range from eight to thirteen years. The remaining portion of the Branch, eleven in number, are all mature persons,—competent to judge,—to act in righteousness. The six parents agree, (of course they do not connive), and the children vote according to the wishes of their parents, or adviser; for they are not competent to judge for themselves. The result is, that the six rule the Branch. This we consider unjust—and strikingly in resemblance of an old Southern *ante-belum* rule. If a man owned five human beings, when election day came he could poll four votes, one for himself and three for his slaves. But says one, "The slaves could not vote in person, but the children can." I ask what is the difference, if they only reflect the mind of their parents or adviser, not

being capable to judge for themselves? The difference is simply this: five in one case only counted three; and in the other, five count as five. The children in the Church should have the same relation thereto as they sustain unto the State in which they live. They are blessed and shielded and protected in both, and reason would say that the relation they sustain to each is in a great measure the same. But of course the "six" who "agree" will advocate the rights of their children. It must be admitted, however, that the advocacy of the so-called rights comes with very poor grace, when we consider the source.

Let us suppose another case. There was an election for a District President, and three brethren were nominated. At this Conference we will suppose they voted by ballot. At this Conference quite a number of children were present, who knew no more about the necessary qualifications of a Presiding Elder, than they did about the mineralogy of the moon. But yet they were there and could vote.

We will presume that some kind brother prepared the ballots for them, and that they simply made their mark. The vote is taken, and one gets more of the adult vote than the second; but the third has the childrens' vote with their mark, and a few of the adult; but less of the adult than either of the cotemporary candidates, but yet he is elected. Now it amounts to this: either the one who prepared the ballots constituted the majority, or else the children ruled. This is decidedly wrong; for it is giving all power to this kind brother who prepared the ballots, and hence making him the majority; or else it is mere child's play, and the immature children rule. If the one who prepares the ballots is the majority, there can be no use in counting. All that is necessary is to ascertain his mind, and that fixes the case, and of course it is right and will find defenders; peradventure the one so elected will think it just the thing and perfectly right.

Remedies invariably meet oppositions, and I expect that my views of this will

not meet the approval of those who say, "If one lay member has the right to vote, all should," thus virtually saying that *two wrongs are better than one*. But in the event that it does not, I have the consolation in believing; in looking forward to a time when children will not vote; but when wisdom will be justified of her children, and when Zion, the pure in heart, will walk in the light as God is in the light. That time is sure to come, for the Church is moving forward. And now we come to the age when we think the elective franchise should be given in the Church.

As the body affects, or as I might say, governs the mind; and as we know that an immature physical *cannot* possess a mature mental; it is safe to say that at the age of sixteen years, at which time most persons enter in upon maturity, they might with propriety be granted the elective franchise in the Church of the living God. And as prior to the development of the physical into maturity the mental is yet *immature*, it would not be safe to grant the elective franchise to those under sixteen years of age. To grant the elective franchise at the age of sixteen years, must be considered liberal; for in temporal affairs no one is entitled to it under the age of twenty-one years.

"But," says one, "I once saw a youth of fifteen that was perfectly competent to vote." This is urged as an objection to the rule. A rule is not made to meet a single instance; a rule is general, and not intended for a rare case—as there may be an exception to any general rule. This style of reasoning is on a parity with this:—A celebrated bee hunter died quite recently at the age of one hundred and three years: therefore it is not true that eighty-five years is an extraordinary period of human life; or, to approximate nearer to a parallel, therefore one hundred and three years is the common age of bee hunters. If an exception will invalidate or make a general rule, none should vote; for persons of all ages may be found who are incompetent to judge. And now you who think that deferring this power till the age of

sixteen is attained is wrong, please consider how you would like were you to be tried for your life, to be tried before a jury whose age would not exceed sixteen years. I think that you would have serious objections, and especially were you to be innocent. Then ask yourselves, Is the welfare of the kingdom of God as important as my life? Is my life of greater value than the kingdom of God? When you will have looked into these considerations, you will decide that it is really liberal to grant the elective franchise at the age of sixteen.

A real grave faced person says, "Why, according to your view, brain or intellect is to rule. I always thought that the Spirit should." To rule is one thing; to guide, admonish, prompt is another. The Spirit never *rules* in the assembly of the Saints; for it does not destroy their agency. It simply comforts, guides and admonishes. It never thrusts itself upon any, for "My Spirit will not always strive with man." It will *lead* into all truth, if *sought*. It would be a miracle if it were to "rule," great as that wrought when it caught away Philip after the baptism of the Ethiopian. The Spirit of God is the "Spirit of wisdom," and hence whatever is dictated by the Spirit is wise and prudent; and as a matter of course, whatever is *wise*, is according to the Spirit of God. If we walk in wisdom's ways, we are wise; and the promise is, those that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.

May we walk in the way and life, is my prayer, T. E. L.

#### ADDRESSES.

Alex. H. Smith, Nauvoo, Hancock Co., Ill.  
 T. W. Smith, Staunton, Augusta Co., Virginia, care of  
 O. E. Cleveland.  
 Charles Derry, Deer Creek, Madison Co., Neb.  
 Gland Rodger, Sydney, N. S. W., Australia.  
 John H. Lake, Farmington, Van Buren Co., Iowa.  
 C. W. Wandell, Sydney, N. S. W., Australia, via San  
 Francisco, Cal.  
 Davis H. Bays, Jacksonville, Osage Co., Kansas.  
 John Roberts, cor. Wood and Seward-sts, West Oakland,  
 Alameda Co., Cal.  
 John T. Davies, 368, Cardiff Road, Aberaman, Wales.  
 A. C. Bryan, West Oakland, Alameda Co., Cal.  
 J. S. Patterson, box 271, Kewanee, Henry Co., Ill.  
 Joseph R. Lambert, Woodbine, Harrison Co., Iowa.  
 Thos. Nutt, Box 110, Harlan, Shelby Co., Iowa.  
 Peter B. Cain, Neelysville, Morgan Co., Ill.  
 C. N. Brown, No. 12, Ford-st., Providence, R. I.  
 Wm. H. Kelley, Box 72, Northfield, Rice Co., Minn

# The Herald.

JOSEPH SMITH, - - - EDITOR.  
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., November 1, 1874.

## TITHING.

"WHAT we want is a practical method of paying our tithing to be pointed out, and we are ready."

We heard this several times while "out west" this fall, and though we have tried once or twice before to give one, we now try again. We shall try a tabular statement of the things needed and way of doing it.

Things wanted:

1. A willing mind, or heart, *set* to do the will of God according to his *revealed* word. (This is absolutely indispensable.)
2. A persistent resolution to do it.
3. A determination to carry the resolution into effect.
4. Something from which, or with which, to carry into execution the law called the "law of tithing," in His revealed word.
5. A disposition to "consecrate" to the use of the cause, where there is not where-withal to "tithe."

Things to be done:

1. Consider: Have I the "willing mind, or heart set to do?" If not, there is no necessity to go any further, the inquiry and the law are, to such, at an end. If you have,
2. Resolve to do it.
3. Determine to put that resolution into immediate execution.
4. Sit down and consider, Have I a "surplus?"
5. If so, place that surplus at once in the hands of the proper person to receive it.
6. After that "surplus" is paid over, make a yearly adjustment, and of your *increase* "tithe" it "one-tenth," (1-10), and pay it into the hands of the one who is authorized to receive it.
7. To find what your surplus is, consider—Firstly, your family's support in needful supply of food and clothing, with proper labor and diligence, to keep healthful, decent, cheerful and contented. Secondly,

your business or avocation in life, and what you have to make it successful in sustaining yourself and family. Thirdly, all over and above that is "surplus" beyond a question.

8. After this consideration, if surplus is not found, then consider, What have I that I can "sacrifice," or "consecrate," or donate as a "free-will offering?"

9. When this is ascertained, take the thing so "consecrated" and place in the hands of the proper man that it may accomplish the design you intend.

In carrying out the foregoing instructions, it will be a considerable help to some to read the following passages from the Doctrine and Covenants, sec. 48, present edition; sec. 64, paragraphs 4 and 7; sec. 102; sec. 58, paragraphs 11 and 12; sec. 51, paragraph 1.

It is claimed by some that the law of tithing is not in force among the Saints in a scattered condition. Paragraph four, section sixty-four, states that it is for to-day, "to-day" signifying until Christ comes. This ought to set the matter at rest, for it is still "to-day."

We give it as our conviction that the law is intended to be in force, and is applicable to the Saints now, and ought to be generally observed. The facts that there is land to be purchased, preparatory to building a temple, and *settling* the Saints on inheritances; that wise men should purchase the land and set about upbuilding the waste places, and that such efforts will require money, or its equivalent, all plead very strongly in favor of the Saints consecrating of their means while scattered, that they may gather. Men cannot purchase land without paying for it, and they cannot pay without gold or its representatives in value. Let us have done with self-flattering excuses that are as false as they are fair, and deceptive as they are pleasant, and arise as wise men and strong.

## SECRET SOCIETIES.

SECRET societies, or rather an acrimonious debate about them, is doing the Saints harm in some places; and we were asked several times to give our views upon the subject; as it is said that heretofore what we have said is ambiguous. Let us see.

We belong to none; that is not ambiguous, certainly. We do not at present intend to join any; neither is that ambiguous.

Our reasons for not joining are; we have neither time, money nor inclination; neither do we see that anything which is enjoined as duties upon the members by their rules of association, that is good and lawful, is not also enjoined by the obligations to the gospel covenant, upon those who enter into that covenant; and if there be anything unlawful therein, the gospel condemns it; this is not ambiguous.

We do not believe that all secret organizations are for the purpose of "getting power and gain," and hence do not believe that all are from the devil. We are satisfied that some secret societies are purely the inventions of men, and are intended to serve only local and beneficiary ends, human in their nature; and, therefore, neither divine nor devilish, simply human, and to be esteemed or feared as such, judging from their fruits.

We personally know nothing of the internal workings of any of the vast number of secret societies, and having been taught to condemn nothing of which we were not informed, we do not condemn any; and for precisely the same reason we do not praise or commend any. So far we are on both sides of the question; that is to say, we neither commend nor condemn; and some are of the opinion that we should be either one way or the other, either for or against all secret societies; if not, that we are either afraid to express an opinion, or too "milk and watery" to have an opinion. Suppose that we have no opinion upon the subject; are we criminal for that? Is it a crime to be destitute of an opinion? And if we have no opinion upon the matter, why should we be forced to express one; and whose business is it if we have none?

"But you must have an opinion, and we would like to know just what it is; and we would like to have it so stated that we may know which side of the question you take?"

This is the side of the question that we take.

The gospel is presented to all men. If Masons, Odd Fellows, Red Men, Foresters, Grangers, Patrons of Husbandry, or Mutual

Protectionists hear it and obey it, we have no right to demand of them that they shall first renounce their connection with those associations before we will baptize them; but we have a right to insist that they shall discharge the duties enjoined upon them by the terms of the new covenant, according to the light, intelligence, strength and ability that shall be given to them. If they do this, we have nothing to do whatever with their relationship to the societies of which they were and are members.

If, after the gospel is presented to all men and many of them obey it, some of them choose to join any one or more of these, or other orders, our position toward them is still the same; so long as they perform the obligations to the gospel covenant which they have taken upon themselves, we have nothing to do with their act of joining those bodies; but if they fail to observe the rules of church government, and neglect or refuse to discharge those obligations which devolve upon them by reason of church fellowship, then we have a right to inquire why they so refuse, neglect or fail, and to insist upon restitution and reform; the mere fact of a person having joined, or belonging to some secular organization, some human institution, is not sufficient to subject that person to the persecution of his fellow church members; nor is it sufficient, in and of itself, to warrant the act of disfellowshipping.

Our opinion then is that so long as a man shows the fruits of the spirit of the gospel, he is to be left free, in the Church, to the enjoyments of the other relationships in this life that he may deem essential to his present well being; but whenever a man shows other than the fruits of the spirit of the gospel, he is subject to the righteous censure of his associates in the Church covenant.

So far as the Church adopting any rule, by which all secret societies will be denounced, and all who join them be excluded from Church fellowship, we have nothing to say at present; when such a rule is presented for action, we shall then express our convictions respecting it. But so far as present action is concerned, it remains a personal matter, and rests upon individu-

al judgment and action, each man determining for himself what course he shall take in the premises, and leaving every other man free to pursue the same course, or to take another.

The men who join these societies are not justified in pushing their views into the notice and action of their brethren, in prayer, testimony and business meetings of the Church, thereby causing bitterness and annoyance, and denouncing all who do not join with them as "fanatics," "dummies," "slow bellies," or "old fogies;" nor are those who do not join these societies, and who know nothing of their internal workings, objects and aims, justified in dragging the question of such others' connection with them before the Church in prayer, testimony, preaching or business meetings, to annoy, distress and denounce those who have joined such societies, as "heretics," "gadiantons," "robbers," "devils," or "apostates."

Let the fruit of each man's life be the test of his trial; and if, as remarked by Br. R. M. Elvin, "he shows the fruit of the Spirit of Christ, it is proof that he is entitled to fellowship in the Church, no matter what other secular society he may have belonged to, or may now be a member of, nor what may be his private opinion whether a man should or should not join one or the other of them; if he show not the fruit of the Spirit of Christ, he is not worthy of a standing in the Church, whether he be or be not a member of any one of the various societies; or whether he believes a man should or should not join them."

Brethren should live in peace, their daily walk denoting their worthiness to remain in fellowship. If by reason of a man's joining a secret order, he becomes careless and indifferent to his Church duties; then is his remaining with such secret order a damage and a hindrance to him; and as soon as he sees this he should at once reform, even at the expense of resigning his connection with such secret order. If no loss of spirituality occurs to the Church by reason of a man's belonging to some secret order; neither the Church, nor members of it can reasonably denounce such person as a criminal, the only evidence of crime being such connection; and until the Church in solemn

assembly, makes connection with such secret societies a test of fellowship, it is far more consistent with reason and the spirit of liberty and justice to leave each other alone in the privilege of choosing the path, and taking the consequences of a wise or unwise choice.

In conclusion then, while we do not belong and have neither wish nor intention to join any secret society now known, and can see nothing in the gospel, nor the Latter Day Work requiring us to join any, we believe that we have the right to do so, should we think that our influence to the cause would not be impaired, nor our obligation to the Church violated thereby; and therefore we cannot condemn those who may have thought and acted differently from us upon the subject. With the Apostle, we would that others should "REMAIN EVEN AS WE ARE."

Those who see cause of great alarm in the resolutions discussed at a late informal council held at Council Bluffs; and who fear that the leading men of the Church are taking steps to introduce Masonry, or other secret orders, into the Church, will do well to quiet their fears; as we here solemnly assure them that nothing of the kind is contemplated, designed or thought of. We trust this will not be deemed AMBIGUOUS.

#### EDITOR'S RECORD.

WE left Plum Hollow, where we had been the guest of Father John Leeka, and his son William, who brought us to the railway on the 7th, and returned to Council Bluffs, where we stopped over one day. Here we learned that Br. Forscutt's lectures had been well attended, and that on Sunday he had baptized seven. We arrived at Logan on the morning of the 9th, where Br. Magnus Fyrando met us and conveyed us to Magnolia. The ride over the hills was a bracing one and quite enjoyable. Br. and Sr. Beebe had risen earlier than their wont, and had prepared a timely breakfast which we found needful before dinner. The day was lovely, the way plain, the company of Br. Fyrando pleasant, and we arrived in good spirits.

At Magnolia we found two appointments for evening services, and three for the Sun-

day, including the dedicatory one. We spoke on the nights of the ninth and tenth to fair audiences, and, Brn. Forscutt and Huntley having arrived on the 10th, we held dedicatory services in the Saints' Chapel, lately erected there. We delivered the sermon and Br. Forscutt made the dedicatory prayer. The house was well filled, and some could not get in. There was a most excellent spirit prevailing, and the Saints were blessed. We had not much liberty in speaking; but do not complain. We spoke again in the afternoon, and Br. Forscutt spoke at night, beginning a week's lectures to be given there.

There were four baptized in the Willow, a water course near the town, in the morning of Sunday, after the services, Br. J. C. Crabbe, officiating, under the care of Br. Phineas Cadwell, the President of the Branch here, now numbering fifty-seven members. We were the guest of Brethren Magnus (not Marcus) Fyrando and J. M. Harvey, during our stay.

We greeted several old-time Saints here, and left much strengthened; left for Woodbine in the afternoon of the 13th, and spoke there in the evening, Br. Joseph Lambert having received the liberty of the Methodist Church, Rev. Hamilton, pastor, for the occasion. Br. Lambert offered a prayer full of feeling and we had good liberty. We had the pleasure of an introduction to Mr. Hamilton at the close, who said that we had not made many points of difference between our faith and theirs; we thought we had. Sr. J. M. Adams was our hostess at Woodbine, though Br. J. Lambert did the honors of the house, he being there.

On the morning of the 14th, Br. Lambert came with us as far as Denison, where he expected to remain for a few days, thence to attend the Conference at Galland's Grove. We came on, arriving over the Northwestern railway, at the Junction, on the morning of the 15th, where we enjoyed the company of Br. McCallum, a rising young dentist located there, for an hour or two, and thence home—to family, friends, co-workers and work.

To those who, looking to Jesus for their help, comfort and exaltation, have aided us in any wise we feel very grateful. Of these

we remember many; and the delicate manner in which they remembered that we were a *co-laborer*, witnessed that they had made a good confession, and trusted the Master for whom we all labored. At Magnolia, Br. Phineas Cadwell presided at the meetings with calmness and quiet dignity rarely seen. The Saints are working together.

We had invitations to go to Nebraska City, Liberty, Manti, Shenandoah, Deloit, Galland's Grove, Harlan, Raglan, Leland's Grove and Little Sioux; but were compelled to forego going to any of them. We thank the Saints for their invitations.

BR. JASON W. BRIGGS is intending to proceed at once to Utah, in compliance with the request of the Fall Conference. It is contemplated to issue a small four-page paper from Salt Lake City, for a few months, the prospectus of which will be found elsewhere in the present number of the HERALD, and should the effort prove beneficial to the Mission, to continue it. Br. Briggs will have the care of the paper, and while in charge of the Mission there, he requests the co-operation of those interested in the success of the good cause, in the way of letters, communications, subscriptions, &c.

Brethren Zenas H. Gurley and Robert Warnock will prove excellent helps in the enterprise.

We heard, incidentally, that Brn. Gurley and Warnock attended the Brighamite Conference held in the city of Salt Lake, and that Br. Warnock subsequently reviewed a sermon on Celestial Marriage, preached during the session by Elder O. Pratt. Br. Warnock spoke for an hour and thirty-five minutes. It is needless to say that this review was not made in the Tabernacle, as no Elder of the Reorganized Church has yet been accorded the courtesy of the use of public buildings under the dominant reign there.

One of the brethren had gone north and the other south from the city at last advices.

IN a brief notice of a letter received from Br. T. W. Smith, as reported in HERALD of October 1st, he is made to say Sydney Rigdon was present at one of his meetings in Philadelphia, which is a mistake. It

should read, "A pretender to the successorship of your father, *via* Sydney Rigdon, was present," &c.

Br. F. Hackett, writing from North Freedom, Wisconsin, October 10th, said he had just attended the Quarterly Conference held at Webster Branch, in Vernon County, and that they had a very good meeting, considering the condition of affairs. He hoped for yet brighter days and clearer skies in that District.

Spring River District Conference minutes of July 31st and Aug. 1st came to hand too late for insertion prior to the convening of their Conference of Oct. 24th. Bro. D. H. Bays was chosen President of the District. Bro. F. C. Warnky was the chosen representative to the General Semi-Annual Conference. A peaceful, quiet session was had.

BR. G. R. SCOGIN, writing from Brewton, Alabama, October 7th, said:

"I am trying to fill my place as an Elder, in pointing out the way to the people. I baptized some last Sunday, and others will be baptized soon. I preached the funeral discourse of a Baptist lady lately, to a large and attentive audience. Service held at the grave. We are looking for a good time at Conference. Times are hard here, there will be suffering here unless help is received from some other source. There is nothing doing here in the timber business; the range is burned from the stock; crops, corn and cotton, not more than half; but then the Lord will aid those that love him."

## Correspondence.

NEAR MOUNT SYDNEY,  
Augusta Co., Va.,  
Oct. 4th, 1874.

*Br. Joseph*.—I filled an appointment at Rushville, about four miles from Br. Benjamin Bowman's, (Dayton, Rockingham Co.), on last Friday night, in the Methodist Church. The house was nearly full, and the audience very attentive. I spoke to them on the "Rock and the Church built thereon." The minister in charge invited me to stop all night with him, as did also a gentleman named Hughes. They are desirous of hearing more, and I have authorized Br. Bowman to arrange for a meeting on the fourth Sunday of this month. I left Dayton on Saturday last, in company with Br. Bowman, for this place, which is about three miles from Mt. Sydney, a point on

the railroad), and stopped at Mt. Crawford, where Dr. Thomas has an "Hygienic Cure" or "Institute," and partook of an "Hygienic" dinner, consisting of graham "gems," tomato stew, pumpkins, an other things, innocent of any connection with salt, pepper, or vinegar, and all manner of liquids were absent. I doubt not but this would be a very healthful way of living, but a traveling Elder would find such a table or such cooking in but very few places.

We reached Br. Samuel Andes about four o'clock, where we received a cordial greeting from Br. and Sr. Andes, and where we also met Br. O. E. Cleveland, of Staunton, (or near there), through whose instrumentality, (including greenbacks), I came into these parts. He is alive in the work, and I believe will, as soon as he receives "authority" after being baptized into Christ, instead of into Brigham, do much good in this region. He is very anxious to obey. Br. and Sr. Andes and Br. Bowman and son will also unite with us "through the door" as soon as an opportunity offers.

I preached twice yesterday in a school house near here. In the evening on John 7:12, and at night on 1 Thessalonians 5:21. The house was full at night. I enjoyed much liberty both times, and had the very best of attention paid the "word." After morning service, a preacher named "Holler," whom some think is not very "sound" on theological matters, and who enjoys the reputation of delighting to "pick at every body," who comes along, gave out that he would take the "same authority I quoted from to disprove polygamy, (which was the Book of Mormon and Doctrine and Covenants), and prove that Joseph Smith was a polygamist." I simply offered my watch as a reward for his skill when he succeeded. At night I endeavored to prove that "admitting that Joseph had more than one wife it could not disprove the divinity of the Book of Mormon, or the previously given revelations, any more than David's polygamous course invalidated the claims of the Psalms to divine inspiration." After meeting he offered to do another *mighty* task, in connection with the other herculean labor, and that is, he "will prove that God gave David Solomon's wives, even a hundred or more of them; but that he [God] did not give Joseph Smith any. It is pitiable and contemptible for a man who pretends to be a bitter enemy of Brighamism, to undertake to show that God endorsed polygamy in David's case, because of his naturally quarrelsome disposition, and love of controversy and his hatred of truth. Rather than rejoice in our condemnation of sin and its votaries, he would oppose us, even if he must endorse and advocate the "abomination that maketh desolate." But fortunately the people have but little faith,

in him, and I will venture to say that after this "harrangue" to-night they will have less. For one of his near neighbors said, "I would rather hear my dog bark than to hear him preach." I do not know whether I will pay any attention to him, for I have not any ammunition to waste on such small and insignificant game.

I have an appointment on Wednesday night here; I then expect to go to Br. Cleveland's neighborhood, and hope to meet my "help meet" at Staunton, on Friday, whom I expect from Philadelphia at that time. I ask for the prayers of the Saints while in this field.

Yours fraternally, T. W. SMITH.

EDENVILLE, Iowa,  
Oct. 9th, 1874.

*Br. Joseph.*—The work is moving slowly onward here. Since we came back from Conference Brn. A. White and William Nirk have filled two appointments about six and twelve miles from here; they left another appointment at one of those places and are to preach on the Book of Mormon there October 18th; there appears to be some that want to hear the truth. Br. I. N. White has started on a tour to preach the word south of this some fifty miles or so, below Des Moines and in Warren County. We will try and spread the truth here, the Lord being with us. Your brother in Christ,

D. C. WHITE.

SWEET HOME, Oregon,  
October 2d, 1874.

*Br. Joseph.*—I thought I would drop you a few lines, thinking that perhaps you would like to hear how we Latter Day Saints are prospering here in Oregon. We are still striving in our weak way to do the best we can, notwithstanding we have our trials and temptations; but that we may expect, as none are perfect while here in the flesh. We feel the necessity of some good Elder. We were in hopes that Br. Alexander H. Smith would give us a call; but we see through the reading of the *Herald* that he is soon to start for his home. My prayer is that God will send more laborers into his vineyard. Your brother in Christ,

A. P. MORRIS.

DEWITT, Arkansas Co., Arkansas,  
October 11th, 1874.

*Br. Joseph.*—I write you a few lines in order that you may see how strange the Lord's dealings have been with me. In the year of 1864, I moved from Illinois to Dallas County, Iowa; before I had been there a year I buried two of my children, now this opened the way for the preaching of the gospel there, as my neighbors began to inquire of me what my mind was concerning religion, and to what church I belonged.

I told them I was a Latter Day Saint; we requested that an Elder should be sent there, and Br. Deuel came; he preached several times at our house, and I can truly testify that he preached by the power of God, and the second day he was there he baptized one individual, Sr. E. Bowton, then I felt to rejoice as well as to mourn that I had been instrumental in the hands of the Lord in bringing one soul into the kingdom of God.

Last spring we moved from Iowa to Arkansas, and on the 20th of last August we were called to part with another one of our children, almost eight years old, our youngest son. Now, Br. Joseph, I cannot describe my feelings, as we stood by the bed of our dying child, I felt that I was alone, with hundreds all around me. Oh! how I wished for an Elder at that time. While the little fellow was struggling in a spasm, I was impressed to lay my hand upon his head and ask the blessing of God to rest upon him, and ask him to take him in peace and quietness; he then laid perfectly easy and died in about ten minutes. Now here is another opening for the preaching of the gospel; my neighbors say they never heard a Latter Day Saint preach, but some of them say they would like to hear one.

This from you afflicted sister in Christ,  
ISABEL BLACK.

JOHNSONVILLE, Tenn.,  
Oct. 4th, 1874.

*Br. Joseph.*—I am still in the work and preach wherever I can get an appointment. I have one appointment for next Saturday night and one on Sunday. Br. J. H. Hansen stopped with me a few days since, but did not stay long, he was on his way to Kentucky; but will return shortly perhaps. I was delighted to find Br. Hansen so full of wisdom and so earnest in the work.

Your brother in the gospel of Christ,  
REUBEN CAPPS.

LACROSS, Hancock Co., Ill.,  
October 20th, 1874.

*Br. Joseph.*—Very nearly two years old in the gospel of Christ—two years of wonderful change to me, from the condition of a very wicked man, to that of a better one I hope—I feel like saying a few words to let you know how the work is prospering here, that it may cheer those who are laboring for the upbuilding of Zion, and for the purpose of preparing a people for the coming of our Lord and Savior, Jesus Christ; when he shall burst the dark clouds of unbelief that overshadow the minds of the human family. I, a humble servant of the Lord, led down into the waters of baptism seven converts, two weeks ago last Sunday, who have covenanted to serve the Lord. O may they hold out faithful to the end, is my prayer.

The Branch is in a tolerable fair condition spiritually, at present, some little hard feelings, but nothing serious. We are striving to do the will of our Master, believing that only those that hold out faithful to the end shall wear the crown of eternal life. May I be one of that number, is the prayer of your humble servant in Christ Jesus,  
S. SALISBURY.

MAGNOLIA, Harrison Co., Iowa,  
October 14th, 1874.

*Dear Herald:*—Our meeting-house was dedicated last Lord's day, the services was solemn and impressive. Service was conducted by Brn. Joseph Smith and M. H. Forscutt. The house was full, in fact it would not hold all that wanted to hear. Four adult persons yielded obedience to the gospel. Br. Mark is delivering a course of lectures here this week, to a large and attentive audience. The prospects are that more will yield obedience to the principles of the everlasting gospel. God grant that this may be the case, and that the time may speedily come when our Father's kingdom may come, and his will be done on earth as it is in heaven.

Yours for the right, J. M. HARVEY.

HEDINGEN, ZURICH, Switzerland,  
Aug. 17th, 1874.

*Dear Brother Joseph:*—Inasmuch as we have an opportunity to make known unto you our feelings, we write in the name of the Holy Trinity, that we believe that God revealed himself again in these last days, and raised up your father, Joseph Smith, to be a prophet, and yourself to be his successor, for to preach his everlasting gospel to the children of men. We thank God, the Almighty Father, that he has opened our hearts, and that we became members of the Church of Jesus Christ of Latter Day Saints. Yet we know that we are weak, but hope, with the help of God, to walk more and more upon the way of truth; therefore we pray God, day by day, that he may strengthen us by his Holy Spirit, that we may be able to conquer all temptations, and fight the good fight and keep the faith and remain steadfast till the end of our lives. We ask God that he may bless us and all his children and his holy priesthood, that they may have the Holy Spirit to enable them to preach the gospel to the children of men, and bring yet many to a knowledge of the truth. But it makes us very sorrowful that our beloved brother Bear will leave us, if it will be allowed him; nevertheless, we can have nothing against it, then his circumstances are very difficult, then upon assistance he cannot hope, there are only a few of us and are very poor; the desire would be to help, but to accomplish is impossible. It pains us very much that we

shall be left alone, without a shepherd of the soul; because we have it as it is written, "Man shall not live by bread alone, but by every word of God." If it can be no other way, then the will of God be done, and we commend him under his protection. Amen.

Please receive our kind love and regard, together with your family and all the Saints, and we remain your sisters in Christ,  
MARIA WIEDERKEHR,  
ESTHER SALZMANN.

WARNOCKS, Belmont Co., Ohio,  
October 19th, 1874.

*Br. Joseph:*—I feel it is my duty to write and let you know of the prosperity of the work where my labors have been. I have visited Monroe again, and baptized four more, making in all seven, and organized a Branch, with Br. Ervin E. Dye, Presiding Elder; Br. L. R. Devore, Priest and Teacher. Br. Dye had formerly been a class leader of the M. E. Church. The name of said Branch is Pleasant Ridge. I also, near this place, found two old-time Saints; they were baptized into the Church about thirty-five years ago. They bear their testimony to the work.

I remain as ever, your brother in Christ,  
JAMES CRAIG.

LEAVENWORTH, Kan.,  
October 15th, 1874.

*Br. Joseph:*—As I have occasion to write to the office, I thought I would tell you that we are still alive to the work of God. Br. Henry Green preached several times out in Salt Creek lately, we think with good effect; for the farmers have opened the school-house for us now and want some more of it. I am happy to tell you that there are some good Saints here that are willing to travel with us.

We back Br. Green up with our faith and prayers, but he has to sound the trumpet well. Our desires are good, and we will do the best we can to help the work along.

Yours in the covenant,  
GEORGE CHAPMAN.

## Conferences.

### Pacific Slope Mission.

Conference convened pursuant to adjournment, in the Saints' Chapel, at Washington Corners, Alameda County, California, September 3d, 1874, at 10 A.M. A. H. Smith, president; J. R. Cook, secretary, and D. S. Mills, assistant.

Excellent and timely remarks were then made by the President.

Resolved that we have a prayer and testimony meeting.

Afternoon.—Prayer by Elder H. Green.

Some sick were then administered to. Minutes of last April Conference read, corrected and adopted.

Resolved that District and Branch Reports may be received by the Annual and Semi-Annual Conference of this mission; repealing all conflicting resolutions previously enacted by us.

*District Reports.*—San Bernardino Sub-District reported 223 members. John Bush, president.

Petaluma District, 79 members. Jacob Adamson, president.

Humboldt District, 34 members. Thomas Dungan, president.

Sacramento District reported by C. Bagnall. District in good condition. C. Bagnall, president.

San Joaquin District reported in good condition, with good prospects. D. J. Phillips, president.

Adjourned. Benediction by the President. *Evening Session.*—Prayer by D. S. Mills. President Smith was called upon to preach, which he did.

Adjourned. Benediction by H. Green.

*Friday, Sept. 4th, 10 A.M.*—Prayer by J. Carmichael.

H. Green reports his District as in 'good condition, he had traveled continually and preached with good success, much of the time in company with D. S. Mills; about 140 had been added by baptism during the past year. He was then sustained by vote of Conference.

Petaluma District reported in good condition, 6 had been added by baptism since last reported. Jacobson Adamson, president.

D. S. Mills reported Santa Cruz District as in good condition generally; 14 had been added by baptism in his District, 1 Branch of 33 members organized.

Alameda District reported by letter from its president, E. H. Webb, who resigned, as he cannot fill the position at present. District in good condition; 1 Branch had been organized.

Letters were then read from various parts of the mission, all breathing a good spirit and calling loudly for more Elders.

*Elders' Reports.*—George Oman, H. B. Jacobs, and J. R. Cook reported.

*AFTERNOON SESSION:—Elders' Reports continued.*—Wm. McLean, Daniel Brown, Lyman Hutchingson, Walter Bohal, C. Bagnall, David Phillips, B. Robinson, Joel Edmunds, Orin Smith, R. R. Dana, Earl Marshall, Sam'l B. Robinson, John Roberts, John Carmichael, Joseph Burton, and J. M. Parks reported.

*Priests' Reports.*—John Holmes, Jacob Smith, Jas. Henderson and A. Anderson reported.

*Evening Session.*—Preaching by D. S. Mills and J. R. Cook.

*SATURDAY, SEPT. 10TH, 10 A.M.*—*Branch Reports.*—Sacramento: 62 members; 7 have been removed by letter, 1 added by baptism, 1 child blessed. C. Bagnal, president.

Watsonville: 51 members, 1 died, 5 added by baptism; with a flourishing Sabbath-school. Daniel Brown, president.

Santa Rosa: 38 members, 11 added by baptism and by letter. J. M. Parks, president.

Stockton: 42 members, 3 added by baptism, 1 removed by letter. Henry P. Robbins, president.

Alameda Creek: 69 members, 4 added, and 2 children blessed; with a good Sabbath-school, average attendance 25. Sam'l B. Robinson, president.

Jefferson: (San Benito, San Benito, Co.): 23 members, 2 have been added by baptism. John Carmichael, president.

Long Valley: 35 members. Organized since last April Conference, by D. S. Mills and J. R. Cook. J. R. Cook, president.

San Francisco: 62 members, 1 received by letter, 14 removed by letter. Peter M. Betts, president.

Other Branches not reported.

Nevada District reported 115 members. Thomas R. Hawkins, president.

On recommendation from the Santa Rosa Branch, Br. Silas M. Hubbard was then ordained an Elder, by D. S. Mills, assisted by H. Green, Geo. Oman and J. Adamson.

*Miscellaneous Business.*—The resignation of David J. Phillips of San Joaquin, E. H. Webb of Alameda, and Thos. Dungan of Humboldt, were accepted, and a vote of thanks tendered for past services.

Resolved that we heartily endorse the principle of marriage as set forth by Br. Joseph Smith in Vol. 21, No. 15 *Herald*, of August 1st, 1874, and earnestly commend the same to the careful consideration of the Saints in this Mission.

The financial report of Pres. A. H. Smith was received by vote, to be placed on the minutes of this Conference.

Also Report of Bishop's Agent, John Roberts.

Financial report of Alexander H. Smith, President of the Pacific Slope Mission of the Church of Jesus Christ of Latter Day Saints, beginning at July 19th, 1873, and ending September 3d, 1874. Received of the California Saints as follows:

July, 1873.....	\$12 75
October, 1873.....	22 50
November, 1873.....	26 00
December, 1873.....	22 50
January, 1874.....	66 50
February, 1874.....	62 50
March, 1874.....	23 50
April, 1874.....	104 50
May, 1874.....	33 00
June, 1874, (Nevada Saints).....	169 50
July, 1874.....	5 50
August, 1874.....	12 75

Total, \$561 50

To balance this receipt I have expended as follows:

July, 1873, Necessaries.....	\$3 65
June, 1873, to my Wife.....	50 00
"    "    Mother.....	10 00
Travel and Incidentals.....	61 50
September and November.....	32 00
November, H. Pitt.....	6 50
December to March, 1874, my Wife.....	70 00
To C. A. Beebe.....	70 00
Traveling and Incidental Expenses.....	35 50
March to June, Traveling and Incidental Ex.....	52 70
June to August 8th, To my Wife.....	80 00
"    "    "    Mother.....	10 00
Clothing, Travel, &c.....	85 25
August to September 1st, 1874.....	15 00

Total, \$612 10

Indebted to Books.....\$50 60

To my family I have sent as near as I can calculate, about \$275.00.

Report of John Roberts, Bishop's Agent for California District, from March 1st, 1874, to September 1st, 1874:

March 1, balance of cash on hand.....	\$66 25
April 6, received of Wm. Weiser, by H. Green....	2 00
April 7, received of W. C. Probert, (gold).....	5 00
May 4, received of Stockton Branch.....	7 50
May 9, received of John A. Stromburg, for European Mission.....	5 00
May 23, received of John A. Stromburg, for European Mission.....	4 00
May 21, received of G. P. Slayton, draft.....	3 18
June 7, received of Harriet Reece, for En'p'n M.....	50
June 7, received of Charles J. Monkum.....	50
June 7, received of J. Monkum.....	50
June 7, received of George C. Stuart.....	1 00
June 7, received of George Lincoln.....	1 00
June 7, received of Peter Betts.....	2 00
June 8, received of T. J. Andrews.....	20 00
June 22, received of Wm. Hart, by Peter Betts.....	1 00
June 28, received of Wm. Hart, for Elders' Families, Home Mission.....	50
July 10, received of Healdsburg Branch, by C. Briggs, President of Branch—P. C. Briggs....	2 50
July 10, H. G. Cahoon.....	2 50
July 10, Sr. A. M. Cahoon.....	2 50
July 10, E. C. Graumlich.....	1 50
July 10, John Y. Graumlich.....	1 50
July 10, Henry Bell.....	1 00
July 10, John S. Holler.....	2 50
July 10, received from the sisters of Sacramento, by Sr. Blair, through Br. C. Bagnall.....	25 00
August 10, H. P. Robbins, by E. H. Webb.....	3 00
Sept. 1, San Francisco Branch, by H. Green.....	3 00

Total, \$164 93

1874. DISBURSEMENTS.

May 18, paid to Matilda Rodgers.....	\$20 00
May 18, paid to Sarah Mills.....	20 00
May 18, paid to A. H. Smith, for family.....	20 00
June 12, paid to Bishop I. L. Rogers, for Foreign Missions.....	47 00
June 12, for Money Order.....	25
July 1, paid to D. S. Mills, for family.....	10 00
July 1, paid to Matilda Rodgers, by D. S. Mills.....	10 00

Total, \$127 25

September 1, Balance on hand.....\$37 68

Afternoon Session, 2 o'clock.—Officials present: One of the Twelve, 24 Elders, 4 Priests, 3 Teachers, 3 Deacons.

Resolved that no Elder or Priest residing in a Sub-District, can leave that District to labor, without consulting and consent of the President of the District.

That we sustain Elder P. Canavan as Recorder of the Pacific Slope Mission.

That Elder Silas M. Hubbard be appointed to labor with D. S. Mills, as circumstances shall permit.

That Elder J. Carmichael be appointed President of the Alameda Sub-District.

That Elder Oren Smith be appointed President of the San Joaquin Sub-District.

That Elder Bradbury Robinson be appointed to preside over the Humboldt Sub-District.

That Elder S. M. Hubbard be invited to publish through the *Herald*, and such other mediums as he shall choose, his reasons for withdrawing from the ministry and fellowship of the Baptist Church, and uniting with the Reorganized Latter Day Saint Church.

That we sustain all the District Presidents in this Mission, and their co-laborers as previously appointed, by our faith, prayers and means.

That we accept the services of Elder J. M. Parks to labor under Jacob Adamson in the Petaluma District.

Also Elder J. R. Cook in the Santa Cruz District, under its president, D. S. Mills.

Also Priest Jas. Henderson to labor under Elder H. Green.

Also all others are invited to labor earnestly in the field as circumstances will permit.

Resolved that we extend to the Saints of Washington Corners a vote of thanks for their kind attentions during this Conference.

That when this Conference adjourns it do so to meet at this place, April 6, 1875, at 10 o'clock A.M.

That Elders D. S. Mills and S. M. Hubbard be requested to extend their labors to the San Bernardino District, of Southern California, as the Spirit shall direct.

Resolved that we, the Saints of the Pacific Slope Mission, do most earnestly pray the brethren in General Conference to be assembled at Council Bluffs, Iowa, on the 19th inst., to return as speedily as possible our beloved President, A. H. Smith, with his family, on a permanent mission to this coast. Adopted unanimously.

That this Conference deem it prudent for the better working of the ministry in this Mission, that a suitable residence be leased or purchased by this Church, located in a central part of California, for the use of the President of the Pacific Slope Mission; and we earnestly commend this to the consideration of the General Conference of this Church.

A resolution sustaining the spiritual authorities of the Church was passed.

Resolved that we sustain the *Herald*, *Hope* and Publishing Committee, and feel to commend the same to all men.

That we sustain Alex. H. Smith as President of the Pacific Slope Mission.

Preaching by Elders J. Carmichael and J. F. Burton in the evening.

Morning Session, Sept. 6th, 9 1-2 o'clock.—

Elder D. S. Mills united in holy matrimony Br. Chauncy Butterfield and Sr. Jane Rodger.

A recess of fifteen minutes was taken for congratulation.

Called to order at ten o'clock, when Elder Silas M. Hubbard delivered an able and eloquent discourse, from John 14: 12. "Love one another as I have loved you." Many could not get into the house.

During intermission five were baptized by Elder Mills.

At 2 p.m. those baptized were confirmed, sacrament administered, and testimonies were borne, followed with the gifts of the Spirit.

*Evening Session.*—At 7: 30 o'clock, Pres. A. H. Smith addressed us in a very affecting manner, after which the time was occupied until midnight.

Conference adjourned according to resolution. Benediction by the President.

### Birmingham, England, District.

The above Conference was held at Stafford, May 30th and 31st, 1874. Thomas Taylor, presiding; C. H. Caton, clerk.

J. S. Patterson was invited to take part in the business of the Conference.

Minutes of previous Conference read, corrected and confirmed.

Hanley, Stafford and Walsall Branches reported.

No report from Clay Cross.

Elders H. C. Crump and C. H. Hassall reported by letter.

Elders C. H. Caton and John Seville reported in person.

Priests Henry Greenwood and John Kirkland reported in person.

*Sunday, May 31, 10 A.M.*—The congregation was addressed by Brn. John Seville and C. H. Caton.

At 2:30 p.m. J. S. Patterson addressed the congregation, subject, "Apostolic Baptism."

At 6 p.m. Br. J. S. Patterson spoke on the subject of "Laying on of Hands."

A vote of thanks to the mayor of Stafford, for his kindness in lending the Market Hall, brought the services in that place to an end.

Adjourned meeting in the house of Br. John Dyche, May 31st, for completion of business.

At request, Br. J. S. Patterson reported his labors in the District; he had visited most of the Branches and labored with them; had baptized 1.

Upon recommendation, it was resolved that Br. George Greenwood be ordained a Priest, and that Br. John Dyche be ordained to the office of a Teacher.

They were ordained under the hands of Elders J. S. Patterson, T. Taylor, J. Seville and C. H. Caton.

*Missions.*—Br. C. H. Caton was released from former appointment.

Br. Wm. Bennett was sustained in his labors in Sheffield and Nottingham.

Br. H. C. Crump was sustained in his labors in Walsall.

Br. C. H. Caton was appointed to labor in Birmingham and vicinity.

Br. George Greenwood was appointed to labor in Stafford and vicinity.

The ministry of the District, not specially provided, are requested to labor as circumstances permit.

Br. T. Taylor was sustained as President of Birmingham District.

Br. C. H. Caton was sustained as Secretary of the Birmingham District.

The spiritual authorities of the Church in America were sustained in their proper order.

In consideration that Br. J. S. Patterson had been released by the Annual Conference of the Church in America from the Presidency of this mission, a vote of thanks was tendered him for kindness shown while laboring amongst us.

Br. T. Taylor was sustained as successor to Br. Patterson.

Adjourned to November 28th and 29th, 1874, and the President and Secretary to decide the place of meeting, and to give a clear months notice of the same to all the Branches.

### Pottawattamie District.

Conference was held at Council Bluffs, Iowa, August 29-30, 1874. C. G. McIntosh, president; and Frederick Hansen, sec'y.

Officials: Seventies 2, Elders 15, Priests 2, Teacher 1, Deacon 1.

*Statistical Reports of Branches.*—Council Bluffs: 96 members.

North Pigeon: 26 members.

Wheeler's Grove: 54 members.

North Star: 29 members.

Elders H. Palmer, John C. Bassett, Asa Walden, A. Bybee, Peter Olson, Frederick Hansen, G. Wright, and Priests H. M. Hansen, D. K. Dodson and H. Hansen reported their labors. Andrew Hall, Bishop's Agent, reported.

President McIntosh had preached every Sunday but two, mostly in the north-western part of the District; had good attention; believed that a good work might be done in that part of the District; said "there are plenty of opportunities for preaching."

*Report of Bishop's Agent:*—May 29th, when last reported, cash on hand \$21.65; received since last reported \$38.65; paid to the ministry \$28.00. Aug. 29, Balance on hand \$32.30. ANDREW HALL, Agent.

*Missions.*—H. Hansen continued in the Danish mission in Crescent City, H. M. Hansen to assist.

Resolved that Peter Olson labor at Central School House, with the privilege of calling assistance.

That D. K. Dodson and D. P. Hartwell labor in the Perrie's School House mission.

That H. Palmer and John C. Bassett be continued in the Clark's School House mission.

That A. Bybee and C. G. McIntosh labor in the Pottawattamie District.

That the Wheeler's Grove Branch have charge of the mission in Cass county.

That all Elders and Priests not employed in the District nor Branches, labor as much as they can.

That W. C. McIntosh and Sam'l Grass' mission be discontinued.

Father Sabrisky, formerly a member of the Church, sent in a request to have rehearing of his case. It was :

Resolved that this Conference grant Father Sabrisky a rehearing of his case, and that a committee of three be appointed by this Conference to make an investigation into his case, and report to the next Quarterly Conference.

The Conference then appointed Brn. Andrew Hall, Asa Walden and Wm. Cook said committee.

Resolved that we sustain Br. Andrew Hall as Bishop's Agent for this District.

That C. G. McIntosh preside over this District during the next quarter.

That we sustain the constituted authorities of the Church in righteousness.

Preaching during Conference by President McIntosh and Br. D. K. Dodson.

Conference adjourned to meet at Council Bluffs, Iowa, on the last Saturday in Nov., at 10 : 30 A.M., 1874.

### Nauvoo and String Prairie District.

Conference convened at Pilot Grove, Hancock Co., Ill., Sept. 5th, 1874, at 10 o'clock A.M. John H. Lake, president; Solomon Salisbury, clerk.

Meeting opened in usual form, with appropriate remarks by the President.

*Branch Reports.*—The reports of the following Branches were read and received: Rock Creek, Pilot Grove, Keokuk, Vincennes, Burlington, Elvaston, String Prairie and Montrose.

*Elders' Reports.*—O. P. Dunham was laboring the best he could for the work.

J. H. Lake had been laboring most of the time in this District. had organized one Branch, known as the Northfield Branch; had baptized eleven. The Lord had blessed his labors.

*Afternoon Session.*—Br. D. F. Lambert tendered his resignation as Secretary of the District by letter. Accepted.

Resolved that Br. Samuel Ferris be appointed Secretary of this District.

*Report of Bishop's Agent.*—Amount on hand last report \$52.57; received since \$112.20; paid out by direction of Conference \$30.00; balance on hand \$134.77.

Report accepted.

A bill was presented by Br. D. F. Lambert for \$1.25 for postage and paper.

Ordered paid.

Resolved that Br. J. H. Lake travel and labor the next three months in this District, and that the Bishop's Agent furnish the means for the necessary expenses of his family.

That when this Conference adjourns, it does so to meet on the first Saturday and Sunday in December, at the Rock Creek Branch, in Hancock Co., Ill.

That there be two-days' meetings held in the following places :

At Keokuk the second Saturday and Sunday in October.

At String Prairie on the last Saturday and Sunday in October.

At Rock Creek the second Saturday and Sunday in November.

At Vincennes on the fourth Saturday and Sunday in November.

Resolved that Br. J. H. Lambert, assisted by Br. Richard Lambert, preach this evening.

That Br. J. H. Lake preach to-morrow morning at 10:30 o'clock and afternoon at 3 o'clock.

That we meet to-morrow morning at 9 o'clock for a prayer and testimony meeting.

*Evening Session.*—Preaching by J. H. and Richard Lambert.

*Morning Session.*—Held social meeting.

Preaching by J. H. Lake. Congregation large. The best of order prevailed.

*Afternoon Session.*—Preaching by J. H. Lake. The Saints had a glorious time all through.

### St. Louis District.

Conference convened on the 6th of Sept., 1874. W. H. Hazzeldine in the chair; G. Hicklin, vice president; and R. Allen, clerk; Brn. Thorpe and May were chosen deacons. Opening addresses by the Presidents.

*Afternoon Session.*—Officers present: Two High Priests, 16 Elders, 3 Priests, 4 Teachers, 2 Deacons.

Elder Rees addressed a goodly number of Saints, previous to partaking of the sacrament.

*Evening Session.*—Preaching by J. X. Allen and A. Reese.

MONDAY, SEPT. 7.—*Morning Session.*—Resolved that Geo. Throp assist the Clerk.

*Branch Reports.*—Belleville: 47 members, 2 baptized, 1 received by certificate, 7 children blessed. Sunday School: 6 teachers, 42 scholars. Educational works in school 90. Library books 65.

Dry Hill: 28 members; 3 scattered members. Paid to the Bishop for traveling Elders \$10.80; still remaining in the treasury \$12.35.

St. Louis: 263 members, 1 received by letter, 2 baptized, 2 died. Financial: On hand last report \$69.16; received during the quarter \$45.65. Expended \$73.75. Balance \$41.06. Zion's Hope Sunday School reported for the quarter ending August 16th, 1874: 68 scholars, average attendance 41; 7 teachers. Financial: On hand last report \$30.70; received in the quarter \$22.50; expenditure \$24.60; balance on hand \$28.60.

Gravois: 71 members; 4 baptized; 1 marriage solemnized. Financial: Cash on hand last report \$0.10; received \$8.00; expended \$1.45; balance on hand \$6.65. Sunday School: 31 scholars; average attendance 15. Cash on hand \$8.88.

Alma: 43 members. Sunday School reported 20 scholars.

Greenwood: 24 members, 1 disfellowshipped.

Coon Creek: no change.

Whearso not reported.

*Elders' Reports.*—Elders John Beard, Geo. Throp, Wm. Smith, Jas. X. Allen, Abraham Rees and Geo. Hicklin reported.

Resolved that W. H. Hazzeldine, A. Reese and J. Beard form a committee to select Elders to labor in twos, and also the places to labor at.

The committee made the selection, which were adopted.

Resolved that the Elders report their labors to Conference in writing.

Moved that the Clerk of Conference report St. Louis District Conference to the Semi-Annual General Conference by letter.

The Conference unanimously passed resolutions sustaining the spiritual authorities of the Church.

Adjourned to meet in St. Louis, on the first Sunday and Monday in December next.

### Southern California District.

The above District Conference was held in San Bernardino, Cal., September 6, 1874. Elder John Brush presiding. Elders present 6.

President Brush said where the people would not listen a short time ago, now they wanted to hear, and are investigating.

Br. Sparks asked to be released from the office of president.

Brn. Prothro, McKenzie, John Green, Vanleuven, Ames, S. Shepherd, A. Jones, Jr., John Ward and E. Ridley reported.

Br. A. Whitlock said he had responded to every call, and preached wherever he could, and would do so as long as life lasted.

Br. Allen, Bishop's Agent, reported. Had paid Br. Brush \$30, up to August 2nd, 1874. Had received for missionaries \$14, which

he sent to Br. I. L. Rogers. For the ministry \$13.50.

A motion to sustain Joseph Smith and all the spiritual authorities of the Church was carried.

Adjourned to the first Saturday and Sunday in November, 1874.

## Miscellaneous.

### Second Quorum of Elders.

Minutes of a meeting of the Second Quorum of Elders, held September 22d, 1874, on Conference ground, near Council Bluffs, Ia.

Met at 12 A.M., with J. M. Harvey in the chair; after singing, prayer was offered by Br. Daniel F. Lambert.

The letter stating the reason that Br. P. Cadwell is not with us was read.

The case of Br. George Robinson was taken up and examined, and on motion, his name was struck off from the list of the Second Quorum of Elders.

The case of Jesse Broadbent was taken up, and on motion, was laid over till the next meeting of the Quorum.

On motion, Br. John McKnight was taken into the Second Quorum of Elders.

On motion, the meeting adjourned, subject to the call of the President.

Phineas Cadwell, President; J. M. Harvey, First Counsellor; Daniel F. Lambert, Second Counsellor; Donald Maule, Secretary.

Elders of the Second Quorum can have their Licenses renewed by sending their old Licenses to D. Maule, Secretary, and ten cents to pay expenses.

The post-office address of the President and Secretary is Magnolia, Harrison County, Iowa.

I now give a list of the names of Elders of the Second Quorum as they stand on record.

W. G. Harris, Henry Hart, Phineas Cadwell, Jesse Broadbent, Amos W. Bronson, Geo. Shadiker, Carl W. Lange, Thomas E. Lloyd, David Evans, L. B. Scott, James Woollams, Thos. France, Marion F. Cooper, John Lee, John Bierline, Wm. Williams, Wm. Archer, James X. Allen, Charles Hall, Wm. Anderson, (of Montrose), Thos. Reese, Thos. Gittings, Thos. Darlow, Archibald Falconer, Horace Church, John McKnight, Wm. Hendrick, Otis C. Eaton, Jacob Reese, John Smith, John Gilbert, Cyriel E. Brown, Jacob Adamson, Odin Jacobs, O. N. Dutton, John J. Billings, David Wildermuth, Chas. Howery, John X. Davis, Benj. Durfee, Geo. Wilson, Sam'l Ferris, John Matthews, John Vest, Sam'l Alcott, Richard Lambert, John Lambert, Daniel F. Lambert, Henry Pitt, Jr., Solomon Tripp, Henry Pitt, Sen., Wm. R. Durfee, Isaac Shupe, Heber Benedict.

Richard Doty, Duty Griffith, Benj. Shogg, Henry Roberts, Ira Parish, Jas. Newberry, Jas. Brown, H. M. Wilbraham, Peter Ray, Joseph Morrel, Wilphried Manning, Robert Davis, J. E. Betts, Geo. Kinghorn, Richard Hughes, John Thompson, Moses Houghton, Morgan Lewis, Samuel Perks, Cha's Crowson, Thomas R. Allen, Wm. Owen, Benj. S. Jones, Frederick Hanson, Wm. Cook, Henry Palmer, W. H. Hart, Wentworth Vickery, Stephen Mahoney, Elisha Palmer, J. M. Harvey, Stephen Maloney, Alva North, Donald Maule, Henry Garner, Wm. Brittain, A. W. Locklin, Moses N. Eastman, Colby Downs, Wm. Cook, Sam'l Longbottom, Lewis Davis.

Additions are placed in list where losses occur.  
DONALD MAULE, *Secretary.*

### North-West Missouri District.

The Quarterly Conference of the North-West Missouri District, is postponed until Saturday, December 5th, 1874, at which time it will be held at the place heretofore stated by resolution of Conference. This postponement is made by reason of consulting several of the Elders in the District, and because at the time stated in this notice, Br. James Caffall can be with us in Conference.

J. D. CRAVEN, *Pres. of District.*

KNOXVILLE, Ray Co., Mo., Oct. 18th, 1874.

### Southern Mission.

The Presiding Elders of Branches and Districts, and also scattering Elders, are hereby requested to inform me, by letter or otherwise, the condition of the churches in their respective localities, also the prospect for places of preaching, and the extent to which they can fill them. Brethren, please be prompt in this, that we may be able to act in unity and wisdom.

JOHN HANSEN,

*President Southern Mission.*

FARMINGTON, Graves Co., Ky., Oct. 12, 1874.

### Information Wanted.

Any information leading to the whereabouts of Henry C. Curry, who left Rushville, Schuyler County, Illinois, in the spring of 1855, for California, will be thankfully received by Wm J. Curry, Rushville, Schuyler County, Illinois.

Edward Davis, son of Henry Davis, son of Mary Ann Gaskell, who was born in Ashton-under-lyne Lancashire, England, August 22d, 1838, wishes to gain information of the whereabouts of John, Henry, Thomas and William Gaskell, or any of their families, any information of them will be thankfully received. Henry and John Gaskell, at last account, lived near Kensington Market, Philadelphia, Pa. Address Edward Davis, Beaver City, Beaver County, Utah.

### LAMENTATION OF ISRAEL.

The Lord hast thrust us to a corner;  
The Lord hast given our cheeks to the scorner;  
And broken our teeth.  
The Lord hast shattered our joints like a harness;  
The Lord hast scattered us with sadness;  
Because of our sins.  
The Lord hast fastened our feet into cages;  
The Lord gave us up for our wages;  
Like plague-eaten sheep.  
The Lord hast probed our bones to the marrow;  
The Lord hast wrought reproof with his arrow;  
And slain us with fear.  
The Lord hast made our marvelous places  
A home for demoniacal faces,  
With leprosy stains.  
The rebuke of his writing is grievous;  
Our glory and excellence have left us;  
Fools mutter and gibe.  
The beam of our sun's ray is broken,  
The new moon gives us no more a token;  
Our cities are full of slain.  
We must always be running like cattle,  
To the field where there is no shelter;  
Death surrounds our tribes.  
We are slain, who arose in the Lord's shelter,  
In the place of our vine-hills we welter,  
To pasture for cranes.  
When shall the Lord bring his flocks to their feeding?  
In his hand there is fatness exceeding,  
He will yet sow grass in our gates.  
He will yet delight in our desolate gardens,  
And sprinkle roses with full pardons,  
And slay those who slayed us.

J. A. STROMBERG.

### Notified to Appear.

Fidelia Read, of the Newton Branch, Des Moines District, of the Reorganized Church of Jesus Christ of Latter Day Saints, is hereby notified to appear at the next Conference, to be held at Elder Wm. C. Nirk's, Independence Branch, Jasper County, Iowa, on the 19th day of December, 1874, to answer to charges preferred against her for deserting her husband without cause or provocation on his part, and otherwise neglecting her duties. The evidence will be heard, whether said Fidelia Read appears or not, and unless she makes proper amends, by returning to her husband, and a public confession to the aforesaid Conference in person, or by letter, she will be cut off from the Church. By order of Conference.

A. WHITE, *President of District.*

EDENVILLE, Oct. 19, 1874.

### Disfellowshipped.

To all whom it my concern: Teacher Daniel Harrison is cut off from the Church of Jesus Christ of True Latter Day Saints, for insubordination and violating the law.

J. J. COOPER,

*Pres. Mt. Olive Branch.*

September 3rd, 1874.

**DIED.**

At Omaha, Nebraska, June 28th, 1874,  
SR. LOUISA CURTIS.

She was baptized by Br. John McKnight. Age not given.

At Omaha, Nebraska, August 10th, 1874,  
SR. HANNAH COURVOISSIER, age not given.

At Petersburg, Menard County, Illinois,  
September 29th, 1874, of consumption, Br.  
JAMES CLIFFORD, aged 56 years, 3 months,  
and 16 days.

Near Dewitt, Arkansas County, Arkansas,  
August 20th, 1874, THOMAS MICHAEL, youngest  
son of Thomas and Isabel BLACK, aged  
7 years, 10 months and 29 days.

**CORRECTED DEATH NOTICE.**—At Plano, Illinois,  
August 9th, 1874, Burr Warren, infant  
son of Br. Isaac and Sr. Sarah L. Cram-  
er, aged 13 days.

**Selections.****Who is Old?**

A wise man will never rust out. As long as he can move or breathe, he will be doing something for himself, for his neighbor, or for posterity. Almost to the last hour of his life, Washington was at work; so were Howard, Young, and Newton. The vigor of their lives never decayed. No rust marred their spirits. It is a foolish idea to suppose that we must lie down and die because we are old. Who is old? Not the man of energy; not the day-laborer in science, art or benevolence; but he, only, who suffers his energies to waste away, and the springs of life to become motionless; on whose hands the hours drag heavily, and to whom all things wear the garb of gloom. "Is he old? should not be asked, but, "Is he active?" "Can he breathe freely?"

"God loves not sin; but in the throng  
Of evils that assail us, there are none  
That yield their strength to virtue's struggling arm  
With such munificent reward of power  
As great temptations. We may win by toil  
Endurance; saintly fortitude by pain;  
By sickness, patience; faith and trust by fear;  
But the great stimulus that spurs to life,  
And crowds to generous development  
Each chastened power and passion of the soul,  
Is the temptation of the soul to sin,  
Resisted, and re-conquered, evermore."

*From Holland's "Bitter Sweet."*

The part of Virginia lying on the Staunton river, near Carters island, Va., is literally covered with frogs, varying in size from a grain of corn to the usual size. These frogs jump from the river on both sides, and, striking out through the country for miles, destroy in their march the millions of chinch bugs which line the fields—thus redeeming themselves from the odium which would otherwise attach to them as public nuisances.

**Rejoicing.**

It is the privilege of all who have so used their agency to choose good, and who have obeyed the gospel law of God to rejoice as day follows on day.

We have started on a journey. There are mountains to climb, valleys to cross, storms to encounter, and danger of many kinds to risk, but we are allowed seasons of comfort to make our pilgrimage more pleasant. It is not only our duty but beneficial likewise to exercise rejoicing regardless of circumstances, of trial and of temptation. It may be quite a task to do so at times, but we must consider that this life is a struggle, a warfare, a toilsome way that we are all traveling to a land of eternal rest. To get there we must travel on; to halt we will sink or go back, or we may wander in a wrong way. "It requires but a few brains to make an atheist, for the less a man knows the less he generally believes." According to David the Psalmist, he is a fool who says "There is no God." He also instructed men to "serve the Lord with fear, and to rejoice with trembling." Also in Psalm 32: "Be glad in the Lord and rejoice ye righteous; and shout for joy, all ye that are upright in heart." "For cheerfulness enlightens the mind, and encourages the heart, and raiseth the soul, as it were to breathe in a purer air. It misbecomes none but the wicked, in whom it is commonly a light mirth and foolish jollity." "Clogs are not a greater impediment to the feet than melancholy and sadness to the soul. It inclines not only to think worse of ourselves and our condition than we need, but to do worse than otherwise we should. It represents those things as exceeding difficult which may be done with ease, and those impossible which have any considerable difficulty. It quite spirits us, and will not suffer us to attempt anything because we imagine we can do nothing. Although, perhaps, in a heat it may push us forward, yet it suddenly stays us and makes us think we cannot go. If it catcheth fire, it makes us wild; and when it hath spent that flame, it leaves us dead and dumpish. Away then with groundless fears and despondent thoughts, which dishonor God, and weaken our own hands. Encourage yourselves with the assurance of the divine assistance, and cheerfully perform that which is incumbent upon yourselves."

A man may leave a patrimony to his son; but how soon it may be mortgaged! He may leave him money; but how soon it may be squandered! When he gives him a sound constitution, an unblemished reputation, a good education, and an inward abhorrence of vice, in any shape or form, these can not be wrested from him, and are better than thousands of gold and silver.

### The Food of London Centuries Ago.

Hammond Winter, in the days of Elizabeth, writes:—"The bread in England is made of such grain as the soil yieldeth; the gentry commonly provide themselves with wheat for their own tables, whilst their household and poor neighbors, in some Shires, are forced to be content with rye and barley; yea, in times of dearth, with bread from bran, or peas, or oats, or in part with acorns mingled; and these the poorest have who cannot procure better." Yet great precautions were taken to secure honest corn-dealers. There were laws against having above ten quarters at once; one imposed a heavy penalty on such as bought corn to sell again; another made it necessary for a dealer in corn to be licensed by three justices; they were to be householders not under the age of thirty—they were to be husbands or widowers—and were to renew their licenses annually, and give every security against "engrossing" or "forestalling." The plan of setting up granaries to sell corn under the market price to poor citizens never answered. The Pepysian Library at Cambridge contains a drawing representing the granaries and corn-mills at the end of London Bridge in 1598. There were two water-wheels under the granaries, between the starlings, and these wheels worked the mill-stones. The companies had also ten ovens, constituting a great flour factory and bakehouse. Of course, the object in view was highly benevolent, but it seems to have yielded no commensurate advantages.

The feastings of the sixteenth century were on a grand scale; a reference to Cavendish's "Life of Wolsey" will fully prove this. The "Northumberland Household Book" gives the following prices of provisions:—Wheat, 6s. 8d. per quarter; wine, £4 13s. 4d. per tun; ale, 8d. per gallon; bread, 1d. six loaves; beer, 3s. 4d. per gallon; young cattle, 10s. each; sheep, 1s. 5d; hops, 13s. 4d. per cwt.; malt, 4d. per quarter; salt, 4s. per quarter; pepper, 6s. 4d. per pound; mace, 8s. per lb; cloves, 8s. per lb; ginger, 4s. per lb; prunes, 1½d. per lb; sugar, 4½d. per lb; currants, 2d. per lb. Thus a pound of mace was more costly than five sheep.

Here is a list of provisions for a year:—124 beeves, 667 muttons, 25 porks, 28 veals, 60 lambs, 140 stock fish, 942 salt fish, 9 barrels of white herrings, 104 score of salt salmon, 3 firkins of salt sturgeon, 5 kegs of salt eels, 550lbs. of hops, 40 gallons of vinegar.

Here is a set of breakfast bills of fare:—A Lenten breakfast for my Lord and Lady: a loaf, 2 manchettes, a quart of beer, a quart of wine, 2 pieces of salt fish, 6 baconed herrings, 4 white ditto, or a dish of sprats. For

flesh days (in addition) half a chene of mutton, or else a chene of beef, a chebrynge, or else 3 mutton bones boiled. For the nursery of my Lady Margurette and Mr. Ingram: beer, manchettes, and boiled bones. For my Lady's gentlewoman: a loaf, beer, 3 mutton bones, or else a piece of beef boiled.

A record of the funeral repast of Sir John Redstone, Lord Mayor in 1531: sugar was charged 7d. per lb; 8 eggs a penny; butter, 4½d. a gallon; swans, 6s.; rabbits, 2d.; pigeons, 10d. per dozen; a surloin of beef, 2s. 4d.; half a veal, 2s. 8d.; claret, 10d. a gallon; salt, 4d. per peck.

The following was the city tariff for poultry in 1575:—Capons, 16d. to 20d.; geese, 8d. to 14d.; chickens, 3d. to 4d.; swans, 6s. to 7s.; herons, 2s. 6d.; turkey cocks, 3s.; woodcocks, 6d.; snipes, 2½d.; cocks, 5d. to 8d. per dozen; blackbirds, 10d. per dozen; eggs, five a penny.

The following list of items, from a household account, dated 1594:—A quart of Malmsey, 8d.; a lamb, 5d.; 28 eggs, 8d.; a calf's head, 10d.; a peck of oysters, 4d.; 50 oranges, 9d.

The aristocracy under Henry VIII. dined at 10 a.m. Queen Elizabeth dined at 11 a.m., while the merchants dined an hour later. James I. had his chief meal at 2 p.m. George II. waited till 3 o'clock, and now the time to dine is 8 and even 9 p.m.

### THE WISH.

Oh! for the time when all discordant strife  
And party feelings shall forever cease;  
When virtuous acts shall dignify the life,  
And crown the end of every man with peace.  
When truth and justice shall exalt our land,  
And rich and poor with kindly thoughts impress;  
When each shall take his neighbor by the hand,  
And cheer and help a brother in distress.

### FAULTS.

Each has his faults, we readily allow,  
To this decree our dearest friend must bow,  
One is too careless, another to correct,  
And all—save our sweet self—have some defect.

A singular fish is found in great numbers in the coast rivers of Alaska. It is about eight inches long, transparent and the fattest of all the finny tribe. This fat, however, has not the oily, rancid taste of other fish, but is like fresh lard. When these fish are dried the Indians often turn them to a novel and practical account—burn them instead of candles. They give a clear, brilliant light, and not liable to be blown out by the wind. Mr. Mason, Superintendent at Fort Simpson, says that the tail should be lighted instead of the head, and each fish will burn about fifteen minutes.

Hatred is evil, because it abideth with lying, teaching slander, war, wrong, and finally filling the heart with devilish poison.

**Golden Grains.**

Standing water soon stinketh.

The idle man is the devil's cushion.

Nobleness refines a man's features.

Good words do more than hard speeches.

The ruin of some men dates from some idle hour.

Self-control is the best evidence of a cultivated mind.

Going to church Sunday will not atone for the wilful sins of the week.

Peace is the evening star of the soul, as virtue is its sun, and the two are never far apart.

The spirit of love doth through long suffering once work with God's law to the welfare of men.

Never lose an opportunity of seeing anything beautiful; because beauty is God's hand writing.

There is no doubt, that among our social obligations, that of influencing others to right conduct should rank very high.

The habit of being always employed is a great safe-guard through life, as well as essential to the culture of every virtue.

There shall be one people of the Lord, and one tongue, and there shall be no more the false spirit of belief, because he shall be cast into endless fire.

Bring him back into the right way, who has gone astray; correct the errors of mankind whenever you can, and inspire them with a love of virtue; restore the stray sheep to the true fold.

To teach Saints how to advance, or to grow in faith is better than to be speaking continually about faith. We all have some measure of faith, else we would not pray. We have the true faith which produces righteousness, because it is the faith of our Lord Jesus Christ. If we can grow in this faith to be like a grain of mustard seed we can keep the whole law, live without sin, for nothing will be impossible for us.

The single-hearted man coveteth not gold, undermineth not his neighbor, lusteth not after diversity of meats, he cannot skill to entertain a fair woman lest he should defile his own mind, wrath overmastereth not his wit, envy melteth not his soul, he leadeth an upright life, and beholdeth all things with a single eye, excluding all truthfulness of worldly error, lest he should eversee any of the commandment of God; he only hath an eye to god's will, and the spirits of error can do nothing with him.—*Issacher*.

They that were poor for the Lord's sake, shall be made rich; they that suffered penalty shall have plenty; and they that were weak shall be made strong; they that died

for the Lord's sake, shall walk up into life and run in Jacob, yea they shall run skipping and leaping, and they shall flee as eagles for joy. But the ungodly shall be sorrowful, and the sinners shall mourn, and all people shall glorify the Lord forever. Therefore keep all the laws of the Lord, for there is hope for all such as walk aright.—*Judah*.

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BY THE

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AT THEIR PUBLISHING HOUSE

PLANO, KENDALL COUNTY, ILLINOIS.

—o\*o\*o—

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# PROSPECTUS

—OF—

## The Messenger

*Of the Reorganized Church of Jesus Christ of  
Latter Day Saints.*

THE above periodical will be issued monthly, beginning in November, 1874, and will be devoted to the elucidation and defense of gospel truth, as embodied in the doctrines held by the Church established A.D. 1830, and reorganized in and from A. D. 1853. It will seek to assert truth and defend it; to avoid error and expose it; plainly but kindly. It will deal with every question essentially connected with the Latter Day Work, and also with every form of opposition in their time and place, whether it be Innovation, Apostasy, or Atheism. Its columns will be open, to a reasonable extent, to those whose teachings or theories it assails; for we only ask that what we believe to be truth should have a fair encounter with what we believe to be error, and we shall be content with the result. It will aim to avoid extremes, and at the same time, disdain all compromises; while it may rebuke with severity the deceiver, it will speak only in accents of kindness to the deceived, and furnish them a medium of communication of their wants, their feelings and their hopes. It will aim to be, though silent, a *reliable Messenger* of good tidings to all who know, or are seeking to know, the truth, for the love of it.

To the end that it may thus minister, we solicit co-operation and aid from all who are in sympathy with this effort. To the Saints and friends in Utah we look first for encouragement and aid, and hope to receive them from all parts of the continent, as well as England and Wales, and upon the character of your response will depend the success or failure of the enterprise; as soon as sufficient encouragement is given, *The Messenger* will be issued semi-monthly.

The price of subscription for *The Messenger* will be fifty cents in advance for twelve numbers, postage paid.

Communications and remittances should be addressed to J. W. Briggs, Salt Lake City, Utah. Remittances and orders may also be sent to *Herald* Office, Plano, Illinois.

J. W. BRIGGS.

SALT LAKE CITY, Utah, Nov. 1, 1874.

### COCOA NUT PALM.

On a lonely Floridian shore,  
There standeth a stately Palm,  
And it beareth its feathery coronel  
In revery, fair and calm.  
It beareth its fruitful load,  
And droppeth them into the brine;  
They float afar o'er the waters broad,  
Where the sparkling bubbles shine.

They float afar, over the wave,  
And the sailor, adrift on the sea,  
Recordeth a gratitude joyfully,  
And blesseth the lonely palm tree.  
The waters roll over its feet,  
As it standeth so dimly and tall,  
And break in their liquid melody,  
As their shimmering circles fall.

The ships as they're passing along,  
With their crews, and freight in store,  
Grow weary in seeing the lonely palm,  
And the rocks at its feet on the shore;  
Their sails grow full with the wind,  
And echo with bustle and song;  
Yet they breathe farewell, with accents  
kind,

On their journey so varied and long.

D. H. SMITH.

PLANO, Ill., October 21, 1874.

**Look Here.**—The small colored label with your name printed on, on the margin of your paper, if it is one of a package; or on the wrapper if sent separately; also shows the date to which your subscription is paid.

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# THE TRUE LATTER DAY SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*  
 "WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE; BUT WHEN THE WICKED BRARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

Vol. 21. PLANO, ILL., NOVEMBER 15, 1874. No. 22.

## The Past and the Present.

[Continued from page 585.]

Whatever relates to progress in the sciences—the knowledge of this world—is due to discoveries; but whatever relates to another world must depend upon revelation. To the question, Is christianity an invention, or a revelation? It must be answered, if it is true, the latter; but if false, the former. All knowledge of that other world of which religion speaks, must, in the nature of things, come from there, as really and truly as all knowledge of a foreign state or locality must come from such state or locality; and if there has been no direct communication with another world, or state of being following this, then is their nothing known of such a world or state. The entire basis of hope respecting it, consist in this intercommunication between this and that state. The system of faith that includes both these worlds is supposed to be adapted to both, and hence, we conclude it is adapted to each generation of men in this world; as much to one as to another, and the only obstacle to similar attainments is that sluggish disposition that is willing to take things at second hand, saying you go and commune with the Lord and report to us.

The notion that by a divine appointment during the earlier ages, a certain number of men were inspired to make known the divine will, to their own and all coming generations, and that when this had been done, all further intercourse between the two states—the natural and the spiritual—ceased by appointment; and the collection of these revelations, visions, dreams, &c., has

Whole No. 310.

become the "infallible and only rule of faith and practice" for all men in all subsequent time. This notion is the prevailing one, and as before stated, has ever been the orthodoxy of every age. This position is either true or false; and we argue its falsity upon the following grounds:

*Firstly.*—In no revelation, or book of scripture, is such an idea contained; that is, the sacred books do not claim this for themselves.

*Secondly.*—Communication with one generation and refusing this privilege to another is partiality.

*Thirdly.*—An infallible rule requires an infallible interpreter; and man being fallible, and all language being equivocal, especially all dialects of the Hebrew, and the original Hebrew the most so of any, no such infallible rule can attach to any such writing; moreover the constant changes in language and the sense of words preclude the existence of such a rule.

*Fourthly.*—The experience of mankind, whether under Judaism or Christianity, proves that no unity of faith is possible based upon such a supposed rule, as the multitude of sects among them clearly show.

*Fifthly.*—Revelations suited to the wants, condition and capacities of one age, may be wholly, or in part, unsuited to the wants of a subsequent age. When I was a child I spake as a child, and of course was spoken to as a child, &c., illustrates the inadmissibility of such a rule.

*Sixthly.*—The history of four thousand years opposes such a theory.

*Seventhly.*—The gospel promises continuous communication.

For the seven reasons above, to which might be added many more, we discard the idea of any persons or generations making a canon of scripture for a rule,—sole and sufficient rule of faith,—for subsequent persons and generations. Hence we conclude that the present is equally favored, at least with any period of the past; and here arises a question of much importance and some difficulty. The question is this. In case of any discrepancy in the productions of different ages, which must yield, the earlier, or the latter? In answer to this it may be remarked that the whole New Testament *seems* to correct and reform, and in some respects abolish the old. For instance:

“Ye have heard that it hath been said, [in one of the sacred books of an early age], an eye for an eye, and a tooth for a tooth. But I say unto you that ye resist not evil. \* \* \* Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. \* \* \* But I say unto you, Love your enemies.”—Mat. 5: 38–44.

The phrase, “*Ye have heard that it hath been said,*” is singular enough. It was certainly said, and even written, but who said it? In speaking of divorce, Christ says Moses gave you that precept; which he did not approve, but corrected it as well as the before mentioned precepts, all accredited to Moses, and finally abolished the whole establishment and covenant upon which it was based. This morbid yearning for the hoary past has already re-established polygamy, and the foregoing “tit for tat” precepts, among a people professing the light of the gospel; and should such sentiments prevail, what would secure us against similar enterprises to those undertaken when these precepts were in vogue; to wit, the pillaging towns and massacring its inhabitants—men, women and children.

It may be suggested here that while that which comes from God is “just and good” in any and all ages, yet in all dispensations, human agency has possessed a wide margin, and often—how often who on earth one can tell—it hath been said, “Thus saith the Lord, *when* the Lord hath not spoken.”

The Book of the Canticles was for a long time, and still is by many, believed to contain *divine raptures of love*, sacred in the eyes and consciences of Saints; but now it has been proven destitute of inspiration, and dropped from the canon as an obscene document, or song of lasciviousness. The narrative of Jephthah, found in Judges eleventh chapter, is a tough one, and bears upon its face equally strong suspicion of defect as the Canticles, and more terrible in the principle involved. Jephthah is the son of a harlot; (who could not be admitted into the congregation of the Lord, Deut. 23: 2); is expelled by his father's family, flees to the land of Tob, where vain persons accompany him, among whom he obtains the reputation of a “mighty man of valor,” which means a successful fighter; and his father's family and townsmen being menaced by the children of Ammon, send for him to be their captain. He consents on the condition that if successful, he should be their “head over all the inhabitants of Gilead.” He tried diplomacy with the king of Ammon, and failed. “Then the Spirit of the Lord came upon Jephthah,” and he rallied his forces, and “vowed a vow unto the Lord, saying, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatever cometh forth of the doors of my house to meet me when I return, shall surely be the Lord's, and I will offer it up for a burnt offering.” He goes, fights, and is victorious. The historian says, “And the Lord delivered them into his hands.” And upon his return, his daughter, his only child, “came out to meet him with timbrels and dances.” He allows her a respite of two months, at the end of which she returns to her father, “*who did with her according to his vow which he had vowed.*” Did the Spirit of the Lord move him to make this vow or approve it? We demand of the advocates of “plenary inspiration” to face this history, and determine what part of it is due to “the Spirit of the Lord;” for after this murderous and fanatical act, he judges all Israel six years, and is allowed to die and be buried like others. The victorious general and the judge in Israel

offering his daughter a burnt offering unto the Lord! What an example! And no sign of disapproval by the writer nor by the Holy Spirit. It is this phase of the example that is in its moral, terrible. But who writes this? It is not known. Perhaps Jephthah himself or one of these "vain men" who were associated with him. We would take the same view of the whole transaction as is taken in regard to the false accusations against Job by his pseudo friends, found in the *Herald* volume 19, page 710. The writer was not inspired to write them; that there was no inspiration about it; and the occurrence itself doubtful. It may be urged that the circumstances may have occurred, and the writer was inspired to write what was false and abominable in principle, but true in fact. But history says the Spirit of the Lord came upon Jephthah at the outset, and after the vow still remained with him, for the Lord delivered his enemies into his hands. The Lord assisted him to do that which was the condition of that sacrifice, a murder of his daughter; and if we accept, in addition to this, the inspiration of the account in any sense, then another question arises. We are informed that whatsoever was written aforetime; that is, by inspiration, is profitable, was for our learning, and that the man of God may be thoroughly furnished for every good work, &c. Now what profit is received by such a history as that of Jephthah? Do we learn anything in it that we can teach or *dare* to practice? How does it furnish the man of God for "every or any good work," when he must condemn every principle and nearly every act brought to view in the whole transaction? A similar reflection might be made upon the eighteenth chapter. The Church at this present time cannot teach the principles nor practice the example there set forth, nor defend it in others.

It is believed that the Jewish Sanhedrim assembled after the recovery of their country from the Assyrian captivity, under the presidency of Ezra, compiled the old scripture canon, and that in doing this they changed many names, corrected errors, added to and abridged the different

books contained in the fragment of the original Archives retained or recovered by them; and from chapter 18, verse 30, of Judges, it would seem from the phrase, "Until the day of their captivity," that it was not written until after this restoration, and may have been an abridgement of a work then lost, or out of one called the book of "the wars of the Lord." The character of Judges favors this, inasmuch as it is chiefly filled with the account of war and pillage, the sacking of towns, and the massacreing of the inhabitants; and if this book was written so long after the events transpired, and by some unknown individual, likely an actor in these scenes of blood, who knows, and who can know, but he has used the name of the Lord, in connection with his narrative, to exonerate the people whose history and exploits it relates, from what would otherwise be charged upon them; to-wit, of being invaders of strange and free cities, and of exterminating weaker colonies, unprovoked pillage and indiscriminate slaughter, without provocation and without mercy. The Sanhedrim may have decided it worthy of a place in its Archives, solely on the ground of its historical value in supplying a gap in their history: and in this light it may even now be accepted, being clearly written in, and no doubt by, "the spirit of the times." If there were a Sanhedrim of Jews or Christians to assemble in this generation, with the same powers accredited to that Jewish assembly, what would they do, or what ought they to do? Our opinion is, that such a "general assembly ought to remove the cobwebs of the past, and take away the veil from off the sacred scriptures, and distinguish it from the literature of the fathers, and adjust both, by this means, to their legitimate uses. Let us suppose the Church to exist with all its legitimate powers at the present time; with the higher and the lesser priesthood; with the gifts of the Spirit; with Apostles and Prophets, Elders, Evangelists, Teachers and Deacons; is it probable that any error will occur in their acts or teachings? Would its history, if written, show perfection? It will readily be answered, Certainly we know *we* are liable to err in teaching and

in acts, and the history of the Church will show this,—does show it,—the Church with all its authority may err. Now let us suppose this same Church, with these same officers, or similar ones, to have existed in some more or less remote past, could it err in like manner then? And will the history of that remote time show these errors? If we answer affirmatively, our sky is clear; but if negatively, then we demand upon what principle this discrimination is made? Thus we conclude that the infallible rule has not yet been established, “We know in part, and we prophesy in part,” and “it does not yet *appear what we shall be,*” &c., is the language of those most advanced in the knowledge of the truth.

The ground taken in the article upon the book of Job above referred to, ought surely to be extended to the book of Joshua, Judges, and to all the historical books of the Jews. And we may extend this principle to the New Testament history with safety, as numerous instances require us to confess them in error. The discrepancies in the different Evangelists in respect to the genealogy of Jesus, the crucifixion and the resurrection, prove this. And in the report of the sermon of Stephen, in Acts seventh chapter, are palpable errors of history respecting the number of Jacob's family, and his burial place, and by whom and of whom purchased. See Genesis 23. The saying that “time will prove all things,” is true in principle; that as the future will correct the present, so the present *should* correct the past. St. Paul speaks of a yoke that neither they nor their fathers could bear; and Paul would say, they need not; and yet they hugged the galling yoke, refusing deliverance. A similar one, with increased galling qualities sits upon the tender consciences of the Saints of to-day, lacerating the sensitive and the good. This yoke consists of *ancient Jewish history*, invested with divine attributes and sanctions, which tradition has fastened upon them, producing an intellectual stupor and moral night-mare; analogous to the condition of the surviving Siamese twin,

with the dead attached to the living. Christians stagger under this unseemly load, not daring to loose it; compelled to defend what they cannot approve, and upon a principle that requires right and wrong to change places, and reduce the Deity to change and improvement, corresponding with the manners and customs of nations and progress of the ages. What is the proof of inspiration? Is it the verbal statement of man to man? Is it proof of the inspiration of a book, because it is an old book, or that it is bound up with certain other books acknowledged? Or is it proof because its title page states it? Or because tradition says it is? All these proofs, it must be confessed, are insufficient. Is not the chief and indispensable evidence of inspiration in any book or writing, its internal? Must it not possess, inseparable from it, justice, truth and right, perceivable by the common sense of mankind? And if these attributes are outraged, no amount of verbal statements can overcome such a defect. Such a document never can, and never ought to be, received as inspiration. Inspiration must tell a reasonable story, addressing reasonable creatures. To say we believe, though we have neither read nor considered, or with St. Augustin, “Because it is impossible,” does not now pass for soundness of faith; though such has been the belief that staggering Christianity sports in her gilded pulpits. The effect of this moral prostration is to crush the truth, and warm into life the rankest Atheism. Thus superstition and Atheism are alike in this; both refuse to discriminate; the one receives all, the other rejects all; and this compels us to seek *the middle way.*

J. W. B.

*To be Continued.*

### The Effects of Alcohol.

Before speaking of the therapeutic effect of alcohol, I will glance briefly at its physiological effect when taken in “moderation.” When swallowed liberally its effect is familiar to all. Let us see how it acts in little, delicate and dainty doses. Alcohol being *indigestible*, can serve no purpose in a healthy system but that of

exciting unhealthy action. It checks and clogs the lungs, kidneys and skin, in their eliminating functions, which leaves the blood burdened with impurities.

The blood being thus loaded with effete matter and the regular and imperceptible operations of emunction obstructed, it follows that the office of elimination is very irregularly and imperfectly performed. At one time it is retarded; this causes depression and lethargy.

Again nature rallies, and her expulsive powers are certain and often vicarious. Hence the foul and fetid character of the delayed excretions of the wine-bibber. The bile is unhealthy and the gastric fluids are vitiated. Digestion is disordered, the appetite is capricious, at one time weak, at another voracious. The alvine evacuations become more than usually offensive, and the renal and cutaneous transpirations assume an unnatural color and disagreeable odor. The mucous discharges of the glands of the mouth become thick and viscid, the tongue covered with a white or brown fur. This collecting between the teeth, whether decayed or sound, is too tenacious to be removed with a brush, and remaining there becomes putrid, which renders the breath already charged with alcoholic vapor indescribably horrible. No man can have a clean skin, a pure breath, or a bright eye, that uses alcohol in any form or in any quantity. In plain English he stinks, and not all the spices of Arabia would make him fragrant. Of course an old sot is the most offensive. Dean Swift informs us in his most facetious style, that

“If a weasel you torment,  
You know his passion by his scent.”

It is the same with the tippler, moderate or immoderate. When excited from any cause, he becomes more steamy and emits a worse fume than burnt feathers. Soap and water will not cleanse him, for he is dirty inside and out. His whole carcass is saturated with excrementitious matter, and he reeks with unmentionable filth. He may dress exquisitely, but that will not make him

less odious. Neither musk, nor garlic, nor asfetida, nor all combined, can improve him much. Teetotalism is the only disinfectant. If his noxious exhalations were natural and incurable, he would excite our compassion and kind endurance. But it is his own fault that he smells bad. What is worse, he is unconscious of the aversion which his vulgar habit occasions. His nose is too familiar with it for that. It is said that a person may carry a lump of carrion in his hat until he becomes oblivious of its presence. A gentleman or lady of keen olfactories can detect these guzzlers in a crowd as easy as a terrier can smell out a rat, and a practiced nose can distinguish between a wine, beer, or whisky drinker. How very often do ladies have to bear this loathsome stench in silence? They, poor creatures, may smother their disgust; to cease to feel it is simply impossible. Is such a villainous smell as that a good thing? And does it indicate a good condition in him that emits it?

Alcohol does that which is worse than to cause putridity; it ruptures the blood corpuscles, thereby disorganizing the vital fluid, and it hardens the delicate fibres of the brain itself, which accounts for so many phases of insanity. No man is the same after drinking one small glass. He will say and do things that he would not say or do if he was perfectly sober. It antagonizes conscience and obscures the moral sense. It makes wise men foolish, and common men imbecile; it makes good men bad and bad men worse. An article that does that cannot be safe in any quantity, however small. It soils and bemires the most moderate user of it with sensuality and sin. It weakens the motive to do right, and awakens and stimulates the desire to do wrong. However moderately used, it is a foe to virtue and a friend to vice. I admit that all good things should be used with moderation, but alcoholic beverages being unqualifiedly bad, it follows that any use of them is an abuse, a vice and a crime. In view of the great amount of evil they occasion, the crime is of a deep and damning character. I

care not whether the "hell broth" comes from the wine-press, the yeast-tub, or the metallic snakes of the still. It is the same debaucher whether light or heavy.

As a medicine, I have no sort of objection to the use of alcohol, provided I could be convinced of its curative power; for if it is good as a medicine, the fact alone proves it to be bad as a beverage. The question is one for physicians to determine, and they will not be influenced by the rapacious greed of quack medicine vendors, nor the benevolent desires of teetotalers. Whatever I am confident will benefit my patient, that I will prescribe, regardless of opposition from any quarter. Although opposed to alcoholic beverages, from my youth up to the present time, I never scrupled to employ them as a medicine until long experience and faithful observation satisfied me that they often did harm and never any good whatever. Of course I cannot give in a newspaper article the many reasons, theoretical and practical, which have brought me to this conclusion. After reading the most of the medical text-books that have issued from the press during the last fifty years, and a perusal of the medical journals of the country, including the hospital and clinical reports of different nations, I am forced to the conclusion that alcohol does not deserve a place among curative agents. I believe with Liebig—"Wine is superfluous to man, it is constantly followed by the expenditure of power." That it kills more than it cures, as at present prescribed by physicians and peddled out by druggists, I have not a particle of doubt. Dr. Anstie, an able and zealous advocate for its use, says, "Alcohol cannot be scientifically administered until the urine of the patient has been analyzed and the spymograph (or pulse indicator has been applied for many hours; otherwise mischief, not benefit, will result." How many doctors or druggists are thus careful when administering it? And if they do not observe that much precaution in its use, Dr. Anstie, the great man of the alcoholic party, says "mischief, not benefit, will result." If that be true, mischief and not benefit is the rule. "Although,"

says the distinguished Dr. Aitken, "so extensively used, yet little is certainly known of the action of alcohol in the form of wine, beer and spirits." I know to a positive certainty that I have been more successful in my medication generally, and especially in the treatment of fevers, since I rejected it. I am aware that it is still used by the great majority of learned and conscientious physicians, and that millions get well after being dosed with it, but that to my mind proves nothing. They get well in spite of it, and the most of them would get well with good nursing, without drugs of any kind. Recoveries are not all cures.

I am happy in being able to say I am not alone in the stand I have taken. Some of the most eminent medical teachers in Europe and this country are now proclaiming the same doctrine. That orb of light in medical science, Professor Davis, of Chicago, has abandoned its use, and his wise example has been followed by over a hundred of his professional brethren in that city alone, and the number is increasing daily in all parts of the world. The few, if any, that alcohol cures, admitting its therapeutic powers to be all its most ardent friends claim, will not amount to one against a thousand it kills as a beverage, and if the drink custom, originating in the dark ages, cannot be suppressed without its being discarded as a medicine, then every medical man should say, "away with it," and unite with the friends of humanity in an effort to banish it from society. But of one thing we may be sure; physicians will not give it up through the dictation of people, however well meaning, who are less qualified to judge than themselves; nor should they. The subject was never investigated by the votaries of science as it has been during the last ten years. I receive regularly a medical journal published in London, which is devoted exclusively to the discussion of the pretended virtues of alcohol as a medicine.

S. STEBBINS, M.D.

He that hath no silver in his purse should have silver in his tongue.

**The Atonement.**

Feeling constrained to present my views, with others, through the columns of the *Herald*, on this great and important subject; I desire to do so with all due respect to the opinions of my brethren who may differ from me. In the first place what was the atonement for? And, secondly, in what did the atonement consist? I understand that Christ was the one that atoned, and that that atonement was for Adam and his posterity. Now let us go back and see what was lost in Adam. We find in the fore part of Genesis, that God gave a commandment to Adam, (which was a law), not to eat of the tree of knowledge of good and evil, "nevertheless thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it."—Gen. 2 : 20, 21. Here we discover that God gave man his agency, to obey or to disobey, and also fixed the punishment for disobeying; verse 22, "For in the day thou eatest thereof thou shalt surely die." Now with regard to this death, which was to be the penalty for disobedience, I man run in contact with some of my brethren, yet I desire to offer nothing as evidence in support of my view but "thus saith the Lord." Was the death pronounced upon man by virtue of his transgression to be a temporal death or a spiritual death. I answer, a temporal death; *i. e.*, the death of the body; for evidence of this, read 1 Cor. 15 : 22, "For as in Adam all die, even so in Christ shall all be made alive." Here we discover that the life that was gained in Christ was from the death that was appointed unto Adam. The Apostle here, in speaking of the death in Adam and the life in Christ, says not a word about the spiritual, nor spiritual life; but through the whole chapter is speaking concerning the body of man; thus we infer that it was a temporal death pronounced upon Adam. But for further testimony, see Book of Mormon, Alma 9 : 4. Here you will discover that after Alma had been reasoning with the people concerning death and the resurrection, that one Antioniah desired a farther explanation of the subject: "Now

Alma said unto him, this is the thing which I was about to explain" unto you. "Now we see that Adam did fall by the partaking of the forbidden fruit, according to the word of God; and thus we see, that by this fall, all mankind became a lost and a fallen people. And now behold, I say unto you, that if it had been possible for Adam to have partaken of the fruit of the tree of life at that time, there would have been no death, and the word would have been void, making God a liar: for he said, if thou eat, thou shalt surely die. And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is *the temporal death.*" From the above we plainly see that the death pronounced upon Adam was the death of the body. Webster says that temporal means pertaining to this life, *secular, not spiritual.*

Now, let us turn to the Book of Covenants, sec. 28, par. 12:

"But, behold I say unto you, that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption through faith on the name of mine only begotten Son; and thus did I, the Lord God, appoint unto man the days of his probation; that by his natural death, he might be raised in immortality unto eternal life, even as many as would believe, and they that believe not unto eternal damnation, for they cannot be redeemed from their spiritual fall, because they repent not."

We clearly see by this that those who repent not, cannot be redeemed from a spiritual death; therefore, if Paul had reference to a spiritual death, 1 Cor. 15 : 22, he should have said, "As in Adam all die, even so in Christ shall all [that repent] be made alive." But not so. Paul spoke of the body that should die in Adam; and so the bodies of all—saints and sinners—shall be made alive in Christ, at the resurrection, by virtue of his atonement.

Now that all men might not remain in this condition, Jesus comes and offers himself as a ransom for all, that all might be redeemed from the condition. But how was this atonement brought about? What did Jesus do? Or what ordeal

did he pass through that affected man or atoned for the original sin? Some tell us that "he was baptized for the original sin;" but with this I cannot agree, with my present understanding of the word of God; but I do understand that Jesus atoned for the original sin brought about by Adam's transgression, by giving his own blood for a ransom. As evidence of this, let me refer you to the Book of Mormon, Mosiah 1:14:

"And behold all these things are done, that a righteous judgment might come upon the children of men. For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam."

Who, of all the believers in the revelation of God, can for a moment believe that Jesus' baptism remitted the original sin, in the face of so positive a statement as the above? This to me seems too plain to need any comment. In the Book of Covenants, 34:1, the Lord says, "I am Jesus Christ, the Son of God, who was crucified for the sins of the world." "But," says one, "if Jesus was not baptized for the original sin, we ask what was he baptized for, and why was he baptized?" We answer, to fulfill the law, "for thus it cometh us to fulfill all righteousness," and it was as necessary that Jesus should fulfill the law, and enter into the kingdom by the door, as it was for Nicodemus; not that he had committed sin, but to "do the will of the Father." With the views above presented, and the evidence produced in favor of them, I leave the subject for the consideration of the readers of the *Herald*, trusting that we will all reason together in the light of the Spirit of God.

JUSTICE.

#### Spiritualism from a Scriptural Standpoint.

To the Editor of the *Sydney News*:— At this time, when there is some excitement upon the subject of Spiritualism, and discourses by the clergy are delivered against it, permit me to call your attention to the fact, that one of a series of such discourses was preached by Elder C. W. Wandell, from America, last evening, at the United Temperance Hall. In this sermon, there was much matter for seri-

ous thought, and ideas that are worth preserving. The speaker commenced by reading the following from the sermon of Rev. J. Graham, reported in your paper of the 22nd: "Even our dear friends might be very near us;" and also, "Else how could he believe in the story of Samuel?"

He considered the doctrine contained in these admissions of Mr. Graham to be fatal to the cause of Christianity as against Spiritualism. The popular sectarian belief, that disembodied human spirits do exist around and very near us, is the chief corner-stone in, and is mainly responsible for, the Spiritualists' faith; for this idea being admitted, it follows very naturally that in process of time some one would discover that such existence, if a reality, would necessarily be conscious, individualized, and, under certain conditions might have power to manifest itself to embodied spirits—that is, to living persons. If the woman of Endor actually brought up the spirit of the Prophet Samuel, Spiritualism is true. The idea that the spirits of our dead are hovering near us is a pleasing fiction, taught by uninspired teachers, but finds no warrant of proof in the Word of God. There is a class of unembodied spirits, one of whom is mentioned in Job 1:7, who are "going to and fro in the earth, and walking up and down it." This same class of spirits is mentioned in Rev. 16:13, 14, as "the spirits of devils working miracles," and showing great signs and wonders; and in 1 Tim. 4:1-3, as "seducing spirits."

The words of the Savior, "In my Father's house are many mansions; I go to prepare a place for you," is the key that unlocks the dwelling-place of the departed righteous, human spirit; and in 1 Pet. 3:19, to chapter 4:6, we have the abode of the wicked—in neither case would it be possible for them to be the spirits that tip tables, and produce other Spiritualistic phenomena here upon the earth. *They are not here to do so.* The Bible nowhere speaks of the departed human spirit returning to the earth except for purposes connected with the resurrection of the body, and the Spirit-

ualistic spirits deny the resurrection. In Luke 16; 27-31, where it was asked to send the spirit of a dead man back to the earth, the reply was, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

The speaker then proceeded to analyse the case of Saul and the woman of Endor. Samuel had been noted throughout Israel for the stern and uncompromising character of his piety, and his opinion of the woman of Endor is found in 1 Sam. 15: 23. That he had induced Saul to exterminate those who had familiar spirits is undoubted. That his spirit, after the death of the body should show itself subject and obedient to the accursed arts of divination, or that God, who in Lev. 20: 27, and in Deut. 18: 10-12, had so utterly condemned Spiritualism, should permit the spirit of Samuel to be subject to the call of this woman, is impossible to believe. It was not the spirit of Samuel at all, but the woman's "familiar" that assumed the form and appearance of Samuel, which form, being subjectively visible to her, might under certain psychological conditions be objectively visible to him. A. J. Davis, the apostle of Spiritualism, in the *Herald of Progress*, February 1st, 1862, in answer to a question concerning the appearance of spirits, says:

"All intelligent spirits are great artists. They can psychologise a medium to see them, and to describe them, in the style which would produce the greatest impression on the receiver. \* \* \* \* They can easily represent themselves as being old or young, as in worldly dress, or in flowing robes, as is deemed best suited to accomplish the ends of the visitation."

And in the *Spiritual Telegraph* of July 11, 1857, it is said:

"In giving the results of our own experience and observation upon the subject (the identification of spirits), we would premise that spirits unquestionably can, and often do, personate other spirits, and that, too, often with such perfection as, for the time being, to defy every effort to detect the deception."

And Dr. Randolph, in "*Dealings with the Dead*," page 255, says:

"The majority of spiritual appearances are but our creations—subjective images of

the seer objectified—else are psychological projections of other minds—images impressed upon the susceptible person's brain."

In these quotations from Spiritualist writers, we have an explanation of all that is mysterious in this supposed calling up of the spirit of Samuel. The communication which followed in no-wise differed in its spiritual nature from communications received through modern mediums. Saul's giant from (1 Sam. 10: 23), was easy of identification. His forsaken condition and Samuel's prophecies upon him were doubtless well understood by the woman, and the present situation of the two armies rendered it certain that the battle would not be delayed. Besides, it was clearly in the interests of the Spiritualists that Saul and his sons should die, and it is not absolutely clear (2 Sam. 1: 4-10) that Saul was not assassinated.

The speaker asked—Do disembodied human spirits revisit this earth? Of John the Baptist as Elias (Elijah the Prophet), he remarked that Elijah was translated; and if his spirit was to take the tabernacle of John, he must have laid his body away somewhere in heaven while his spirit performed the necessary act of transmigration. In John 1: 21, it is stated that when the priests and Levites came to John and asked him, saying—"Art thou Elias?" He answered, "I am not." "Art thou that prophet?" And he answered, "No." These were true answers, and from them we learn that Elias and John were two distinct persons, whatever their oneness might have been in other respects. In Matt. 11: 14, the Savior, in testifying of John to his disciples, said: "If ye will receive it, this is Elias, which was to come." There is no contradiction here. The office of the Elias was to be a restorer, as the Savior states, in Matt. 17: 11. When John commenced his ministry and baptism of repentance for the remission of sins, it was the beginning of his ministry as "the restorer;" and, of course, to those who received his testimony, he became the Elias.

In Matt. 17: 1-9, compared with Luke 9: 28-36, the original Elias, or Elijah, the Prophet, appears, not as the spirit

of a dead person, but in his own translated and now immortal body, without the aid of a medium or other Spiritualistic help. There is nothing in the sacred narrative to show that the disembodied spirits of Moses and Elias were present; but this language (Luke 9: 30), "And, behold, there talked with him two men which were Moses and Elias," clearly implies that they appeared in their own proper persons. This is not difficult to believe of Elijah; but, you will ask, how is it about Moses? There is not a little mystery concerning the death of Moses (Deut. 34: 6), which is only partially explained in Jude 9.

If God sent Michael the Archangel to perform any duty connected with the resurrection of the body of Moses, it is probable that Satan, who (Hebrews 2: 14) had the power of death, would object; but the mission of Michael was, of course, successful; and Moses would be in a condition to appear at the transfiguration as a resurrected being. Moses and Elias afford no proof that the disembodied spirits of our friends are hovering around and near us.

The speaker next referred to Rev. 22: 8, 9:

"I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, 'See thou do it not; for I am thy fellow servant, and of thy brethren, the prophets, and of them which keep the sayings of this book.'"

He claimed that there was nothing in this quotation to show that this angel was the spirit of a dead man. He would supply the ellipsis which would make this meaning plain: I am thy fellow-servant, and the fellow-servant of thy brethren, the prophets, and the fellow-servant of them (the angels) which keep the sayings of this book. There was no proof here that the spirits of our dead are hovering near us.

As to the many angelic administrations mentioned in the Bible, it could not be shown, even by inference, that any one of them was a disembodied human spirit. Paul says in Hebrews 2: 16, that when Christ came he took upon himself the nature of angels, but the seed (or nature) of Abraham. This

shows that there is a difference between the nature of angels and mere human nature. This being so, the angels could not be disembodied human spirits.

We have now, said the speaker, considered the principal passages in the Scriptures supposed to support the idea that the spirits of our departed habitually revisit the earth, oftentimes hovering very near to and sometimes communicating with us; but we find that they teach no such doctrine, thus affording no proof of Spiritualism or of sectarian misconceptions. He concluded by announcing his intentions to speak on next Sunday evening upon the Teachings and Uses of Spiritualism; or, in other words, that Spiritualism practically means FREE LOVE! and its tendencies are to the disorganization of society.

A. W. A.,

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#### Paul versus Thurman.

In *The Time Appointed*, a paper edited by Wm. C. Thurman, and in which "the time appointed" for the Savior to come to earth again "positively," "certainly," "unmistakably," is on the 6th of April, 1875, there occurs, among other things unwarranted, the following assumptions and misconstructions, under the caption, "Rebuke Them Sharply," we read:

"In our last paper we noticed that the word of the Lord, saying, 'Let your women keep silence in the churches,' may be limited to those who claim the gift of prophecy; but whether, as some suppose, Paul meant all women, or as we think, only those who have the gift of prophecy, one point is clear. This positive law 'of the Lord' cannot embrace less than that woman who having a husband, claims to be a prophetess. Then let us not be deceived, but know for certain that she who has no regard for the law of God, has the spirit, not of Christ, but of a wicked and 'strong delusion.'"

Indeed for mortal man, like the Pope of Rome, to claim to be infallible, is blasphemy; therefore, "deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."—1 Cor. 5: 5. Therefore according to Thurman, a sister who may be so unfortunate as to have an husband, even though she must

"quench not the spirit," (Paul), yet if she has the gift of prophecy, which "serveth not for them that believe not, but for them that believe," she must keep silence in the churches; but that we may see the folly of this perverter of the right way of the Lord, let us read the article in our last paper, headed "Thus Saith the Lord."

"Let your women keep silence in the churches, (1 Cor. 14: 34, 37.) But if we should be careful that we do not lay a heavier restriction upon our sisters than that which the Lord has, this commandment may be limited, not only to those who claim the gift of prophecy, but to those of whom the have husbands, (14: 35), and if so, then this throws no restraint even upon them if they have no husband. But it is impossible that this law can embrace less than those who have husbands, therefore for one of them 'to speak in the church' is rebellion to 'the commandments of the Lord,' (14:37) Hence the church is condemned that 'suffereth that woman \* \* \* which calleth herself a prophetess to teach,' (Rev. 2: 20.) But is this restraint laid upon our sisters, whether married or single, if they claim neither prophecy nor to teach, for the subject under consideration is that of spiritual gifts. (1 Cor. 14: 1.)"

I do not know whether it has been so or not, but I wonder if the writer of the above has not been to some of our meetings in Boston, and some "married sister has "made manifest" "the secrets of his heart" by prophecy, (1 Cor. 14: 25), which has led him to demand of that despised and rejected class that *they* speak not; yet the single ones, the young sisters may prophesy or speak, for they have no "husbands" to ask "at home" Therefore, dear young and unmarried sister, do not get a "husband," for you cannot "speak in the churches" after you do; no matter if the Spirit divideth to you the "gift of prophecy" or "tongues," or "interpretations," you must "keep silence," for you must not "teach" any one; but "ask your husband at home" what the Lord has revealed to you, even if he be an outsider or a "natural man" and "receiveth not the things that be of God," and which "are foolishness unto him, neither can he know them for they are spiritually discerned. As our friend is extremely fond of giving us a "new translation," whenever a

phrase does not suit, will he not accept that given by the Spirit through a *man*. Since he has, so he says, "after a prayerful examination, discovered that the word to be supplied in 1 Cor. 14: 27, is not 'persons,' but 'sentences;'" he may allow us to suggest that the word "rule" may have been what Paul said, instead of "teach," and if so, it does not require such forced construction of the word, and unwarranted discrimination in favor of the few "unmarried" sisters against the many "married ones," whom it is supposed would as likely be as discreet and wise in the use of the "gifts" as the others; and it would not require others to despise "prophesyings," and compel "married" women to "quench" the Spirit, which not to do is also a "commandment of the Lord." But here is a still better specimen of the gentleman's ability to explain Paul, under the heading, "Let no man deceive you," to which we may say, Amen, and apply it to what follows:

"Says the Apostle Paul, 'If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write are the commandments of the Lord,' (1 Cor. 14: 37.) Therefore, if he who claiming to be a prophet, will not, in obedience to the commandments of the Lord, 'let the first hold his peace' before he begins to speak, he thus proves himself a false prophet, or in open rebellion to the word of God."

I wonder if the Apostle Paul said any such a thing, or did he say, "If anything is revealed to another that sitteth by let the first hold his peace," and not that he that has a revelation is to wait till some individual, who, without sufficient understanding of the character of the meeting, or without ability to discern the presence and "operations" of the Spirit, makes and continues a long-winded harrangue, or relates an uninteresting and unimportant experience, or preaches a discourse in a testimony meeting, shall conclude his "remarks?" Does not Paul say, "Let the first, [or one who is speaking], hold his peace, if anything is revealed to him that sitteth by." Paul does not mean that the first should stop if he is speaking what is revealed to him, for he would have as much right to speak as the other in revelation, and I apprehend that

the Spirit would not prompt one to speak in a gift, or by revelation, while another is speaking by the same Spirit, and if he (the first) did stop short of revealing what was given to him, he would "quench the Spirit." But I think it would be very likely for some one under the influence of the Spirit to arise and reveal the mind of the Lord, if a speaker did not stop, or "hold his peace," who was speaking not to edification or his own thoughts. And I would say too, that when anything is revealed to one that sitteth by, let him arise and speak, after stating that he had received a revelation; and let the other, (unless he has a revelation too, and is giving it), who may be speaking, hold his peace.

But hear our commentator again :

"Or if any man speak in an unknown tongue, if he speak more than two, or at the most three sentences before he let one interpret, (14 : 27), we know that he is a hypocrite and a deceiver, for by their fruits ye shall know them."

Paul said, "If any man speak in an unknown tongue, let it be by two or at the most by three, and that by course, and let one interpret." If a man speak in an *unknown* tongue, how can he tell when he comes to the end of a sentence? How does he know whether there is more than one sentence. T. W. S.

### Mobbers, and Their Fate.

*Br. Joseph Smith.*—When at Alma Mines, St. Clair County, Illinois, in July last, Brn. Henry Roberts and John Wilson told me that Dr. Hurd, late of Dry Hill, near St. Louis, Missouri, claimed to be one of those who mobbed the martyrs, Joseph and Hyrum, and the Saints. They said he was commonly reported to be a very wicked, vile man.—a wife-beater, a negro-murderer; and that he lived a drunken, wretched sot, and died in a raving fit of delirium in 1872.

They told me also that Martin Boyle, who died near Bellville, Illinois, in 1863, admitted that he helped to mob the Saints; and that he often said he should not die a peaceful, natural death. He died suddenly and miserably in the railway cars, without care or attendance.

James ———, of Gravois, Missouri,

a confessed mobber of your father, fell from his wagon, broke his neck, and was cut nearly in two by the wagon wheels as they passed over his body.

Similar to these was the violent death of Col. Williams, of Hancock County, Illinois, one of the ringleaders of the mob who killed your father and sorely persecuted the Saints. I am credibly informed that he dropped dead at his table, in the year ———, just while he was relating to his workmen the story of the "Mormon war."

At Little Sioux, Iowa, in 1863, a man named Warren, and his wife, and I think their daughter, were baptized. Not long after this, Sr. Warren, of her own free will, but rather hesitatingly, told sister Blair and myself that her husband's father was engaged in the mobbing of the Saints in Illinois. She said that prior to his joining the mob he was regarded as a good, thrifty citizen, and was a member and an officer in the Methodist Church in McDonough County, Illinois; but that soon afterwards he became very unsteady in his habits, neglected and abused his family, had raving fits in which he exhibited the most horrid fears, and finally sunk down to the lowest depths of drunken degradation.

There has been scores of instances of the social degradation and miserable death of the mobbers and murderers of the Saints. Gov. Thomas Ford, who connived, it is said, at the death of your father and your uncle Hyrum, a man of rather high order of intellectual attainments, soon after betraying his trust at Carthage, and violating his pledges to the Saints, dropped down to comparative insignificance, died with but little regard, and left his family in almost utter destitution, from which they were to be in some measure relieved by a proposed contribution on the part of members of the bar in Illinois.

I am informed by Br. Thomas Stafford, of Lewiston, Illinois, and others, who have conversed with Judge Bryant, now of Lewiston, that this same Judge Bryant says that he was an officer in command of the McDonough County Militia,

at Carthage, when Joseph and Hyrum were there in jail; and that when Gov. Ford proposed to send home the McDonough County Militia and leave the care of the jail with the Carthage Greys, your father protested against it to the Governor, telling him that if he did so he (Joseph) would be a dead man in less than twelve hours. The Governor gave no heed, it would seem, to your father's wishes, and, as your father had said, in less than twelve hours he was "a dead man." This fact, with many others, confirms me in the conclusion that there was wicked connivance on the part of the Governor, as is claimed by many.

If all the facts relative to the *lives*, as well as the death, of the willful and malicious persecutors and murderers of the Saints, as also the history of those who viciously and persistently oppose the "strange work" of the Lord, could be had and published, it would no doubt be both startling and painful, as it would be highly instructive.

"Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord."—Rom. 12: 19.

God will, in his own time, and in his own way, avenge his elect. God's people should always, and in every case, leave judgment and vengeance with him, and "forgive all men."—D. & C. 64: 2.

SANDWICH, ILL., Oct. 21, 1874.

W. W. B.

### Varieties.

Is it possible to become so stolid as to be incapable of exercising emotion, opening those sylvan avenues to the soul, giving expression to our nobler thoughts, and in our social assemblies, stamp the impress of our inner self by a sweet interchange of the happiness we feel.

Alas! I fear 'tis possible. Careless indifference to the laws of life will meet its sure reward in certain death, premature, (so-called), because by our willful neglect, we have failed to fill the intent of our Creator and office of our being. I do not assume the office of schoolmaster, carrying correction to the unruly; but anticipate him in reminding

you that the law is its own corrector, that any violation of its fixed rules will meet its certain punishment. The first law of our being is to love the Lord our God with all our 'strength.'

This little word covers all those metaphysical qualities all are capable of exercising, to profit withal, being common to all, among these, the emotions, the caligraphy of the mind, the beautiful language of the soul, that for some wise purpose survived the confusion of Babel. Ever ready, ever obedient to the slightest impulse, ever dependent on the will, the will controls and determines its action. And now let us draw an illustration of how we can build each other up, by the exercise of our nobler powers given us to give honor and praise with our voice, exhort, teach, testify, confound the gainsayer, reprove the vicious, correct error, convince the honest seeking truth, bring sinners to repentance, purify ourselves and become the righteous people appointed to build up Zion and dwell in the presence of our Father in his kingdom. Because, by exercising our noblest powers, we thereby learn to do his will, serving (loving) him with all our might, mind and strength. Now if we do not exercise the energies God endowed us with, how then are we filling the order of our creation? Stoicism is the lie of our nature, and should not be indulged in our holy profession.

Simile, if not too strongly drawn, Was David a Stoic? Do you suppose he would sit during the entire meeting and suppress the glowing of the holy zeal craving to give utterance to the gratitude it owes to that overruling beneficence, commanding our admiration, praise, and adoration, those beautiful exemplary reflections of the divine attributes gushing through the avenues of our being? No! he was a man after God's own heart, and delighted in contributing to the happiness and pleasure of Saints; and in this he was serving God with his whole being, and was not ashamed to speak his name. What! must I chide you, nay, 'be still; I would rather bid you try the experiment.

Simile number two. The infant lisps

and learns. Who knoweth but God will bless your feeble efforts to speak his praise; in your weakness you may not add lustre to his cause, but will evince in your example a submission to the will, which will bring about the happiest results. The Lord will bless you with manifestations of his pleasure—the influence of the Holy Spirit—by opening the doors of the soul. “Quench not the Spirit,” its inception depends on the proper exercise of all your powers, and improving the gift conferred by the imposition of hands. Exercise faith in its giver, and do not fold the sacred treasure in a napkin, nor conceal it 'neath a paltry measure, nor hide its heavenly lustre; but by due exercise trim your lamps, and the oil of gladness will descend, your vessels overflow, and you will be a light to all around you, and need never go and buy. Bear with me now if I am episcopal, I'll try to be brief.

Simile third. Observe the pent up forces of nature wrapped in repose awakened on the return of spring. The expanding germ bursts forth and spreads her petals to inhale the vivifying influences her bounteous guardian, nature, so plenteously supplies; her growth, so rapid, excites our wonder, as we observe the germ now matured into a plant of pleasing form, which exuberant, blooms and sheds around her delicious perfume. Anon she waves her silky foliage to the gentle breeze supine; her measured cadences akin to amorous dalliance, kindle our dormant sensibilities, and we forget our sordid self, relent, and involuntarily the sympathetic chord is touched, we are impressed with the tenderest emotions.

Simile four. The branches of the tree of life are constantly, with the most perfect dalliance, wooing you to respond, make no secret of your affections, distribute them copiously, and touch a kindred chord; until all shall share the joy, the love, the peace you feel, and all like the string of Aoreul, attuned, chant forth in sweetest melody, with one harmonious voice proclaim utterances of heaven instilled, beyond my feeble power to tell. It belongs not to me to say,

but I bid you speak whenever it is said, “Brethren and sisters, the meeting is now in your hands, use the time; 'tis your truly, I exhort you to use it. I will help you in the name of Jesus. And O! may I ever be found worthy so to do.” Now one chord of sympathy for your humble brother, your prayers, even as I subscribe a chord for you.

Yours sincerely, ELI SLATER.

### ASPIRATIONS.

I waste no more in idle dreams  
My life, my soul away;  
I wake to know my better self—  
I wake to watch and pray.  
Thought, (feeling, time, on idols vain,  
I've lavished all too long;  
Henceforth to holier purposes  
I pledge myself, my song!

Oh! still within the inner veil,  
Upon the spirit's shrine,  
Still unprofaned by evil, burns  
The one pure spark divine,  
Which God has kindled in us all;  
And be it mine to tend  
Henceforth with vestal thought and care—  
The light that lamp may lend.

I shut mine eyes in grief and shame  
Upon the dreary past—  
My heart, my soul pored recklessly  
On dreams that could not last;  
My bark was drifted down the stream,  
At will of wind and wave—  
An idle, light, and fragile thing,  
That few had cared to save.

Henceforth the tiller Truth shall hold,  
And steer as Conscience tells,  
And I will brave the storms of Fate,  
Though wild the ocean swells.  
I know my soul is strong and high,  
If once I give it sway:  
I feel a glorious power with within,  
Though light I seem and gay.

Oh, laggard soul, unclothe thine eyes—  
No more in luxury soft,  
Of joy ideal waste thyself:  
Awake, and soar aloft!  
Unfurl this hour those falcon wings,  
Which thou dost fold so long;  
Raise to the skies thy lightning gaze,  
And sing thy loftiest song!

[Selected by Sr. AMANDA C. HURLBUT.]

The chief secret of comfort lies in not suffering trifles to vex one, and in cultivating an undergrowth of small pleasures, since very few great ones are let on long leases.

### Around the Hearthstone.

Things are going wrong. Matters are at sixes and sevens all over the land. There is iniquity in high places and sin and crime in low life. There is strife, turmoil, cheating, swindling, backbiting and all manner of evil in all classes. Evils are increasing. Instead of more peace with advance of civilized intelligence, there is less peace. Instead of cultivating the millennial principles, we are from present appearances drifting away from that enviable state.

Whence cometh all this? Why is it? Are men and women more evil by nature than in former years? Is the generation waxing wicked as well as weaker and wiser? We think not.

Charity begins at home, education begins at home also, so let's examine things here. Let us see if the prospect is better for the rising generation. Here we find the father hurried and worried and flurried with the cares and labors of life. All engrossed in this. No time to enjoy a quiet siesta, and the sweet companionship of his family. Never thinks of the mental culture of his children perhaps, or if he does, he supposes *she* will tend to that. If his boy tells a falsehood, or takes a chew of tobacco, or pelts his little sister with a big potato, the father scolds him a little, or if a hasty man knocks him down. Nothing about the sin of the act or the consequence.

And the mother. Her time is absorbed in labor and care and anxiety. Everything pertaining to the household devolves upon her. Each minutia must be attended to. And half the mothers of the period are more interested in the wardrobe of their children than their mental training. So many ruffles and tucks and trimmings. Every moment which might otherwise be employed in educating the young mind is spent in adorning the little body which is far prettier with less ornament, if properly and healthfully nurtured.

Education begins in the cradle. The infant watches the look and tone and gesture of the mother and imitates her. Habits, good or ill, are readily found in youth and difficult to cast off. Do we

think of this? Are we educating our children properly? They are constantly acquiring habits and imbibing sentiments. Are they good and able and virtuous?

PERLA WILD.

### Some Reasons For Our Hope.

It is plain that because of the numerous evidences there are of God and of his goodness, that every soul who is capable of repentance, and who has chances to read or hear the testimonies there be in favor of the surety that there is a God; that if they will not believe in him, that they will be left without excuse in the day of judgment, when all are to be rewarded according to their works and judged according to their deeds, for God has declared in his law that "in the mouth of two or three witnesses every word shall be established." Again, we find abundant proof of the scriptures being true, and that they are all that they claim; viz, given by inspiration of God to the profit, comfort and learning of man. The different writers living in different ages, all teaching the same principles, bearing the same testimony, describing the same events, their writings full of promises to the good and warnings to the wicked; prophecy fulfilled hundreds of years after the Bible was published to the world, is pretty good proof in favor of their being true; and the signs in the sun, moon and stars, sea and waves roaring, rebuilding of Jerusalem; chariots which jostle against one another in the broad ways, seem like torches and run like the lightning, are proof that these are the last days, the day of God's preparation, and the generation which will not all pass till Jesus Christ will be seen coming in the clouds of heaven with power and great glory, to gather his Saints, those who have made a covenant by sacrifice.

W. C. L.

Money, like some other essences, has a pungent, sweet taste; but to be kept must be corked tightly. It evaporates in the open air, and the vapor is called Interest. A mortgage is a condensing instrument which enables a Money-keeper to evaporate a Money-spender.

He that doth lend doth lose his friend.

# The Herald.

JOSEPH SMITH, - - - EDITOR.  
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., November 15, 1874.

THE minutes of the Fall Conference show that Elder Mark H. Forscutt was "appointed to the State of Illinois as a minister at large, to labor under the direction of the First Presidency." It should read "to labor as wisdom and the Spirit may direct, under the jurisdiction of the local authorities where such labor may be performed." In making up the minutes for the press, the original resolution was mislaid, and the closing portion supplied from memory. Subsequent inquiry furnishes the correction, which we give lest misunderstanding may arise concerning it; as there is a contradiction between the item as it stands, and the action of the Spring Conference of 1874.

POSTAGE on the HERALD will be about fifteen cents, and on the HOPE about ten cents per year; that is, it will be necessary for us to receive about that much from each of the subscribers in addition to the subscription price, in order to meet the cost of prepayment. Should it prove to be less than this, what is sent over will be credited on the subscription. It will be remembered that we will have to *prepay* all papers sent from the office here after January 1st, 1875.

The subscription of fifteen hundred and sixty-three readers of the HERALD expires between this, (November 15th), and January 1st, 1875. It is to be hoped that they will all renew before the year closes.

There should be an effort to increase the HOPE list. If possible, it ought to go as high as the HERALD in number.

LATE advices from brethren Wandell and Rodger, give us to understand that they are steadily at work. Br. Wandell's health is improving. The prospects are more encouraging than heretofore. We give extracts from their letters. Br. Rodger writes to Br. Wandell as follows, September 18th:

"Things are looking a little brighter

here; most excellent meetings afternoon and evening last Sunday; quite a stir about the lecture this evening. I hope the Lord will give me help to defend the truth. \* \* \* I have secured the hall here for a lecture next Friday evening, perhaps on the Book of Mormon, as that is somewhat of a stumbling block. To-night on the immortality of the soul of man. \* \* \* The seed sown may yield in time, although things seem to move slow."

Br. Wandell as follows:

"I am glad to write that my health is improving. If I only get so that I can do out-door preaching, I will be able to do good. Br. Ellis arrived yesterday. I expect Br. Rodger here to-day; he comes to meet his eldest brother whom he has not seen for many years. When Br. R. comes, we will have a council meeting, at which the interests of the mission will be duly considered." \* \* \* I enclose you Br. Rodger's last note to me. You will see that he is alive and doing what he can for the spread of the truth. We are at peace throughout the mission. The *Heralds* and *Hopes* for August 1st, are received. Hoping that you have had a good Conference, and that the work will advance, I will close. Yours in the truth."

BR. PHINEAS CADWELL, writing from Magnolia, Iowa:

"I feel very thankful that you made it in your way to come to Magnolia and assist in the dedication of our church. It has had a good effect, and left an impression on the minds of the people which will not be forgotten very soon; the same with Br. Mark. Br. Fyrando's statements are correct with reference to the number baptized. We truly feel thankful to our heavenly Father for his goodness to us in thus setting the truth home to so many of the honest in heart in Magnolia, and pray this is but the beginning of good times in this part of the Lord's vineyard. Pray for us, Br. Joseph, that the good Spirit may be with us."

BR. G. T. CHUTE, writing from Garland, Butler County, Alabama, October 30th, said:

"The work is progressing in this country; some are being added to the Church. Five or six new places for preaching have been opened during the last three months, with a good interest manifest. Prospects good for an ingathering soon. I am giving all my time to the ministry. Brn. F. Vickery and W. J. Booker have agreed to see that my family are supported for the next six months, rather than I should quit the field."

Br. Chute complains of a great need of the printed word for gratuitous distribution.

Tracts are potent agents for good. Often they enter where the Elders can not, and having entered, not unfrequently, they remove the bolts and bars, so that the minister of the word can follow. Saints, a few cents from each, occasionally, will supply the traveling minister in your several Districts with a very efficient help, in the way of supplying them with tracts for distribution.

BR. HERVEY GREEN is still laboring for Zion's cause, not only in preaching the word, but also in securing subscribers for our papers and books, and still promises more soon. He said:

"Prospects for the spread of the good [work] are brightening in California. Calls for preaching come in from every direction, more than the present force of Elders can fill. I am happy to say that the Elders now in the field in California are diligent, and proving themselves workmen that need not be ashamed; but we want more, for the harvest is great and much of the grain ripe, and my prayer is that it may be gathered ere it falls into the ground."

FROM the following notice, which we glean from the *Daily Humboldt Times*, published at Eureka, California, it will be seen that Br. Mills is at the "front," sounding the gospel trumpet:

"FREE LECTURES.—Elder D. S. Mills, of the Latter Day Saint Church, will lecture in the Third Street City Hall, to-day, at half-past ten A.M. and seven P.M. A general invitation is extended."

SISTER M. C. LARSEN, writing from Logan, Utah Territory, October 27th, said:

"My heart was glad when I saw in the *HERALD* that you are going to send missionaries to Denmark. \* \* \* I send you five dollars to help the Mission."

BR. ROBERT WARNOK says, October 26th:

"I have preached four times to crowded houses, the first opposition to Brigham in this place. Cowardly opposition was strong, and some threats indulged in, nobody frightened. I blessed one child."

BR. G. H. HILLIARD, writing from Jeffersonville, Wayne County, Illinois, furnishes us with the following, touching a debate which he held at Springerton, Indiana, with a "Christian" minister a few days previous:

"Our debate at Springerton has closed; we debated six days in succession, then both preached. We baptized six at the close, two more gave in their names and will be baptized at the next meeting. The other side lost, some of their best members declaring they would no longer stand connected with the Christian Church, (so-called.) I do not think the cause lost anything, although I felt my incompetence in the defense of so great and glorious a work. \* \* \* I have no assistance here, [at Springerton], only the prayers of the brethren, while the enemy brings all their forces. They say they are going to build a church house in Springerton, and "want the brass of my face to braze the bell with." I tell them that if they do, "it will ring Mormon all the time and greatly annoy them."

BR. F. C. WARNKY, writing from the summit of the Rocky Mountains, November 2d, 1874, said, "I have reached my field of labor, have hoisted the standard of liberty to the inhabitants of the everlasting hills." He had preached in Omaha and Papillion, in Nebraska. At the latter place found an old-time Saint, and instructed her more perfectly in the way. Met with an obstinate inn-keeper at Cheyenne. At Greeley, preached in the Baptist Church and distributed some tracts, found a family of old-time Saints who kindly received him, but—well may the Lord revive the old flame, for the love of the truth as it is in Christ. He arrived at Hutchinson on the first, found Br. and Sr. Ellis strong in the faith, but not members of the Reorganization—had preached once in their house—he said, "Mr. Kenney, (son-in-law to Br. Ellis), is a fine man. I do not think I will be able to accomplish much until spring. It will take most of my time to make a support for my family; yet I will do the best I can."

Br. John R. Cook is still laboring in and around Long Valley. At the time of writing, October 13th, he had recently baptized three, and had an appointment to baptize others soon. He had opened a new field some twenty miles from Long Valley Branch, where he expected an ingathering soon. Br. Cook seems to be awake to the interests of our publications, books and papers, as he passes along.

Read Br. Zenas H. Gurley's letter in this issue.

Br. Joseph C. Clapp—we are pleased to learn by letter from him, October 7th, that he arrived home at Los Angeles, California, on the 5th. He found his mother, whom he went home to see, in a very low state of health, not likely to survive many days; but her hopes were strong in the Lord. Brother Joseph intended to rest a few days, and then go to warning the people in that region of country, until there is a change with his mother. He said, "I will not be idle."

Welsh Conference. The minutes of the Eastern District Quarterly Conference, held in the Railway Inn, Merthyr Tydfyl, Wales, England, August 10th, came to hand too late for insertion prior to the sitting of the next Conference for that District.

Elder B. V. Springer of Wirt, Jefferson County, Indiana, would like for some of the Saints living in Cincinnati, Ohio, to correspond with him, giving him directions how he shall find them.

Brethren writing to Elders abroad on missions, or traveling away from home preaching, would often confer a favor upon the Elder to whom they write, if they would enclose a postage stamp or two. It often happens that an Elder has no stamps, nor money to buy them with. He may ask for a sheet of paper and an envelope, but is ashamed to say that he has neither stamp nor money.

Br. A. C. Inman has been preaching at Pleasant Hill and vicinity, Miami County, Ohio, lately, and thinks a good impression was left. He had met with Br. Robert Fuller, who held the office of a Priest, and had ordained him an Elder. Br. Fuller assisted in holding several meetings with good results.

Br. Inman will take notice that Br. Jason W. Briggs started on November 3d for Utah, in pursuance of a late resolution of Conference. Br. Inman also relates two dreams which are too long for insertion.

Br. J. H. Hansen is needing some help in the ministry in Kentucky. He complains of having more opportunities to preach than he can fill. He is anxiously waiting for Br. Blodgett, whom the Fall Conference appointed to aid him.

Br. J. C. Clapp has begun his work in

California. His mother was lying very low at last advices, and was not expected to live long.

By letter from Br. Magnus Fyrando, of Magnolia, dated October 20th, we learn that there were ten baptized at that place during the week of Elder M. H. Forscutt's lectures there. Br. Forscutt baptized them. The lectures were well attended, the house being filled each evening and three times on Sunday the 18th.

E. C. Brand, box 39, Tabor, Fremont County, Iowa, is authorized to receive subscriptions for *Herald*, *Hope*, *Messenger*, and other publications.

Br. Fred. W. Hefflon, writing from Washington Corners, California, October 30th, makes favorable mention of the Branch there and of its President who is doing good. Br. Hefflon, though young in the Church, said of the Branch, "We feel strong in the Lord."

A severe earthquake in Guatemala, September 3d, destroyed the town of Duenos, injuring the towns of Jocotenaugo, San Pedro, Alotenaugo, Ciudad Vieja, Antigua, Amatellau, and Patzicca, and killing two hundred people.

BR. H. A. STEBBINS, Sandwich, Illinois, will send the following group pictures, (album size), for 25 cents each or \$3 per dozen:

No. 1—Containing the First Presidency and the Bishop and his Counsellors.

No. 2—Elders J. Smith, J. W. and E. C. Briggs, A. H. Smith, Gurley, Kelley, Lake and Lambert.

No. 3—Elders J. Smith, Blair, Ells, E. C. Briggs, A. H. Smith, Kelley, Patterson and Stebbins.

No. 4—Elders J. Smith, Blair, Gurley, T. W. Smith, Hanson and Chute.

#### QUESTIONS AND ANSWERS.

*Question.*—If Elders should bless a child without calling it by name, would that vitiate or destroy the blessing conferred?

*Answer.*—It would not.

If the world, which God sets light by, is counted a thing of worth with men, what is Heaven, which God commandeth.

## Correspondence.

JACKSONVILLE, Neosho Co., Kan.,  
Oct. 29th, 1874.

*President Joseph Smith.*—Our Conference held at this place adjourned last Monday, and I am indeed happy to inform you that it never has been my privilege to attend a more quiet and peaceable Conference. The utmost harmony prevailed during the entire session. It is said, by most of the brethren attending, to be the best meeting of the kind ever held in the District, there being more business of importance transacted than ever before.

Spiritually, the work is decidedly on a better footing than it was three months ago; and the finances of the district were never before in so prosperous a condition. At the close of the meeting last Monday, there were subscribed, by the brethren present, one hundred and twenty-five dollars for the support of the work for the present quarter, and it is confidently expected that this amount will be swelled to \$180 or \$200.

Several are believing and will no doubt be added to our number before long. Prospects for the future of the work here are brighter than I have ever seen them.

Prospectus of the *Messenger* just received, I am much pleased with the idea of starting such a paper, and will do all I can for its success. Ever praying for the prosperity of Zion's cause, I am yours fraternally,  
D. H. BAYS.

SALT LAKE CITY, Utah,  
October 31st, 1874.

*Dear Herald.*—I had the pleasure of attending the General Conference held by the Brighamites in this City, during the first part of this month. I forbear commenting on the affair; but to say the least, it was rather *queer*, reminding me of the oft-told "jug handle." During the Conference quite a number of missionaries were appointed by them to visit the "States and Canada." And one main object in writing this, is to request all our people, that should any of those "missionaries" come their way, that they treat them kindly, assist in getting a place for them to preach in, go and hear what they have to say, and then *above all* challenge them to debate the issues between us. Let no one be afraid to meet them, they cannot stand examination by the books. In this country they have refused us their buildings every time we have asked for them, and also refused to debate the issues. I trust our people will return "good for evil," and also show them the error of their way by the books.

I am happy to say that the interest in the Reorganized work continues to increase in this country, judging from the steady

growth in our congregations, and also from the invitations to "call," &c., &c. My faith and confidence in the ultimate end becomes more steadfast. I *know* that truth, though oppressed for a season, will triumph even in Utah; and that from the seed that has been, and is being sown, we shall reap in due season if we faint not. For as God only "giveth the increase," let us possess our "souls in patience" and abide his time. I repeat a former motto, "In God we shall do valiantly."

Br. Warnock started for the north and east on the 21st instant, is meeting with success in having congregations and good liberty, "God speed the plow." I am looking for Br. Briggs to join us soon, and expect to go south soon after, as winter is upon us, and the roads south may become blockaded ere long. On the 28th instant it snowed most all day, covering the ground nicely; but it remained only a few hours in the valleys, and also left the "foot-hills" the day following; but the mountains are still clad in their mantle of white, and as they appear exceedingly pure to me, I do in my heart pray God to help this people become clothed with the mantle of purity, even the "righteousness of Saints."

President Young has gone south to spend the winter. It is claimed by many that he will not survive until spring. I learn that his physicians pronounce his case incurable; however that may be, I am confident that his "sands of life" are nearly run out.

The Saints here, with but very few exceptions, are rejoicing in the "hope" they have in Christ. I desire that "hope" to become brighter and more sacred to each one day by day, that when the life bark which is drifting rapidly along the stream of life, shall land; that we all shall anchor in that haven of rest, that harbor where parting will be no more. I trust that all the Saints will unite in prayer, and ask God to sever the veil of darkness, and liberate the honest souls in Utah from the power of spiritual and physical thralldom. Ever praying for the good of Israel, and that truth and righteousness may be established, no more to be overcome; I remain your co-laborer for Jesus,  
Z. H. GURLEY.

PROVIDENCE, R. I.,  
October 28th, 1874.

*Br. Joseph Smith.*—This being my first time of writing to you, I feel small, knowing that I am a poor writer. I being the first to open my house to the Latter Day Work in this city, and being the first of three members in the Providence Branch, I feel glad to-day that I have seen the light of the gospel truth. We are getting along well at present, for the Branch is gaining in union and strength, and also in numbers. We number forty-six, and most all

in working order; it is blessed to be in the work of the truth. As I said I am small in the Branch, but as the Lord has called me to work, I want to do all I can. I am at present the presiding Elder of the Providence Branch, but I could not stand if it was not for the power of the Lord that has been made known to the brethren and sisters of the Branch. We have other places that we are at work, about five miles out of Providence, and also about ten miles out. At the last named place four have been baptized and are members of the Providence Branch. At Summerville the interest is good, and there are some that will come forward soon. Br. C. N. Brown is directing the work, and we are trying to help him push it on, there are other places that is being opened. I am trying to preach the gospel of truth. G. S. YERRINGTON.

DARLINGTON, Lafayette Co., Wis.,  
Oct. 27th, 1874.

*Br. Joseph.*—We will write again in a little while and send you something for the cause. If you could send us an Elder, or Elders, out here, we would be very glad; there is a home here for them any time they wish to come. My sister, Susan Matthews, has been down sick all summer with sore eyes, and can't see to read her *Heralds*, and she firmly believes, if she was only administered to, she would get well. If an Elder should come, we will do all we can to help to pay his expenses. We live six miles southwest of Darlington. Any of the business men there know us and can tell where we live. We would like you to come if you can. From your sister and brother in Christ,

JANE & JAMES WALTON.

EUREKA, Humboldt Co., Cal.,  
Oct. 19th, 1874.

*Br. Joseph.*—Agreeably to an earnest appeal from the Saints in Humboldt County, and through the kindness of Br. M. A. Meeder, with whom I came, I now find myself in this portion of the Lord's vineyard, where we arrived per ocean steamer, on the 26th of September; were warmly greeted by the kind Saints here, since which time we have been busy visiting from place to place, dispensing the word in church, hall and school-houses, as the Spirit directed and gave utterance; being constantly aided by the energetic District President, Elder B. Robinson, who, together with the brethren here, is doing a good work.

The spirit of enquiry is diffused among the people, and in nearly every place we find honest truth seekers, who with moistened eyes, open ears, warm hearts and kind words, unwillingly shake the parting hand, as we leave with them the words of our testimony, pointing them to the heavenly

standard, and to the Lamb of God that taketh away the sin of the world. Of course we have many warm contests with error, but truth triumphs, and we are off led to think upon your exhortation given the Saints in Conference twelve months ago, to-wit, "If we keep the Spirit of Christ in all our controversies, the adversary will not be likely to have it; but if we lose it, we are beaten." Verily we have proven it true; the mighty sirocco of Spiritualism, with its train of concomitant evils, is sending its withering blast over this community, strewing the seeds of death in the interest of him who has the power of death, whose minions would fain tear the gilding from an angel's wings, and rob the palace of the King of kings; whose fell system is all eye and head, no soul or heart; all intellect, no emotion; all philosophy, no religion, all spirit, no God.

But notwithstanding all this, a good spirit prevails with the Saints in this District, who are striving to redeem themselves by righteousness, and we look for quite an ingathering of precious souls soon, many of whom are near the door; in short this is an excellent field for an active Elder, but very difficult to travel over in the winter season, being a heavily timbered country, with rich alluvial soil. The salmon fisheries are quite an important branch of business here, many thousands being taken, barrelled and exported annually. It was my privilege to witness a draught with lively interest, some eighty were taken, weighing about one thousand pounds. One hundred barrels have been taken at a single draught. I observed many of the Lamanites were employed at it. Perhaps foremost among the notable items of interest to the visitor, are Doctor Felt's Mineral Springs, situated some twenty-five miles from Eureka, in a dense mountain forest of spruce, fir, pine, and mammoth redwoods, some of which measure over seventy-five feet in circumference, and tower three hundred feet towards the heavens, being second only to the Calaveras "Big Trees." It is here those wonderful and celebrated springs bubble and boil in a strangely magnificent manner, there are two but a few yards apart possessing similar properties; one is of a milky color, the other perfectly clear; they boil at intervals of about fifteen minutes; when a lighted match is applied, it ignites the gases, and a dull bluish flame spreads over its surface as long as it boils, some ten or fifteen minutes. The water has a singular taste, and is very cold; within twenty feet is a fine spring of pure cold water, and one hundred yards distant is an iron spring, much prized by those suffering from nervous debility. The waters of the first named show chloride of sodium, chloride of magnesium, chloride of potassium, sul-

phate of potassia, carbonate of manganese, carbonate of magnesia, a trace of iron, carbonate of soda, carbonate of lime, beside some of the most valuable iodides and bromides. The gentlemanly proprietor, Dr. T. D. Felt, is, at great expense, erecting a large and commodious building adjacent, one hundred feet by seventy-eight feet; frontage, three stories high, for the accommodation of invalides and guests from every clime, who seek these unrivalled waters in this truly grand and picturesque spot, which is only another page in our God's great book now being unfolded to our astonished vision in this the last day of his preparation.

Returning from the spring we had the pleasure of meeting with the Saints on the 17th and 18th instants, in Conference at Eureka, which was well attended, and the good Spirit being present, all were made to rejoice. The necessary business was transacted in the bonds of love, known only to Latter Day Saints, and we were reluctantly forced to bid an affectionate farewell to those with whom we had been associated a brief month—precious time—never to be forgotten by us at least. And now we hold ourselves in readiness for the clarion notes of the steam whistle that shall bid us depart to our former field. With heartfelt gratitude we committed ourselves and friends into the hands of him that doeth all things well; longingly praying for that glorious reunion, when his will shall be done on the earth as it is in the heavens. Yours in the gospel bonds, D. S. MILLS.

WEST OAKLAND, Cal.,  
Oct. 17th, 1874.

*Br. Joseph:*—The little Branch in Oakland is making some little advancement in the good cause. We commenced with fifteen members, we have now twenty-six; our meetings are well attended, and some of the gifts and blessings are made manifest in most all our meetings. The Saints are rejoiced to hear that Br. A. H. Smith is to return to this mission, and will make an effort to help him to his work; am glad to say, with few exceptions, peace, harmony and brotherly love prevail among the Saints. Yours in the faith,

A. C. BRYAN.

HYDE PARK, Luzerne Co., Pa.,  
Oct. 19, 1874.

*Dear Herald:*—Believing that there are many that would like to hear how we are getting along at Hyde Park, I wish to say that there are better prospects at present for an increase than what there has been for a long time. There has been some very dark clouds overwhelming this place; for a long time it has been very disheartening, but I have trusted in the Lord and con-

tinued to preach in public, beside doing a great deal of fireside preaching. We have got the Branch in better order, through the blessing of the Lord, than what it has been for a long time; have baptized three, and there are many more convinced of the truth of the gospel.

There is a branch of the Brighamite order here, some of them have come to discuss the claims of Brigham Young and associates, and they find that truth is powerful and that it does prevail. From the present aspect, Brighamism will soon come to nought in this place. I desire the prayers of the faithful in our behalf, and for the prosperity of the work of the Lord, and the redemption of those that are in bondage. Your brother in the gospel of Christ,  
HENRY JONES.

INDEPENDENCE, Jackson Co., Mo.,  
October 31st, 1874.

*Dear Herald:*—Believing that some news from this part of the country would be interesting to most of your readers, we drop you a few lines for insertion. Under the direction of our District President, we left home for Jackson County, Missouri, on the 17th instant, and arrived here on the 21st. From here we went to Br. Henry Etzenhouser's, six miles southeast of Independence; found him and his family strong in the faith, showing by their works that they are trying to live their religion. We found the people in this neighborhood willing to hear and to investigate. We preached four times in the school-house, to large and orderly congregations, numbering from one to three hundred; preached three times in Independence, to the followers of Hedrick and others; had good order, but congregations rather small; also preached twice at Blue Springs, a little place ten miles southeast of town, to small but attentive congregations; found some honest inquirers there who wanted to hear more; left Voice of Warning and tracts there. To-morrow we leave for Rush Bottom, where Sr. Noble and family reside. Rush Bottom, (or Egypt, as they call it), is six miles northeast of town. We have some appointments to fill there, and this done, we shall leave this part of the country for our Quarterly Conference, which is to convene at the city of Leavenworth, November 7th.

In conclusion we would say that we feel to thank our heavenly Father that we were permitted to preach to this people the way of life and salvation, and that he has inclined their hearts in our favor. As we travel over the historic ground, and think of the sufferings, trials and tribulations the Saints endured here, we truly feel to rejoice, and our faith is strengthened and confirmed in the promises God made to his

people, if they will be obedient in all things, and keep his laws and commandments.

What will be the result of our labors we do not know; but this much we know, we were instrumental in the Master's hands to remove prejudice and set people inquiring after truth. We expect an ingathering from among the followers of Granville Hedrick before we leave. Yours in gospel bonds,

CHARLES HERZING,  
B. B. BRACKENBURY.

VICTORY, Mason Co., Mich.,  
Oct. 4th, 1874.

*Br. Joseph.*—Thinking that perhaps you would like to hear from the Sherman Branch, and the opportunity being favorable to write, I will do so. There is a general good feeling prevailing, and a degree of our Master's Spirit enjoyed at our meetings. We have not had any preaching here for about one year. Br. E. C. Briggs was here then and said we should not be so neglected as we had been; but we feel to excuse him, as sister Briggs has been ill since then, and doubtless he has not been able to visit us since he left us. We would be glad to have any good Latter Day Saint Elder visit us.

GEORGE H. BAILEY.

SAVANNAH, Wayne Co., N. Y.,  
November 2d, 1874.

*Br. Joseph Smith.*—I have preached here in this vicinity the two last Sabbaths, with fair attendance, and very good interest apparently with those present. I have appointments for the next two Sabbaths at the same places of the meetings previous.

On Saturday last I led two into the waters of baptism; a man and his wife that reside in the village of Savannah. May the Lord help them to live humble and prayerful, that they may receive a fullness of that consolation and peace found in the gospel.

Br. and Sr. Seelye are making me as comfortable as kind care can bestow, while stopping here. There is apparently a good field in this section of country for extending gospel labor. I find my mission is continued by resolution of the Semi-Annual Conference. I shall probably extend my labors some farther east and south in the course of the winter. The tracts you sent me, for the funds furnished by Br. Seelye, came to hand in due time, and I am giving them out occasionally as favorable opportunities present themselves. They, no doubt, will tell much for the good of the cause in all parts where they are circulated.

The *Herald* is received as a welcome messenger, imparting cheering news, and adding great strength, consolation and comfort to the converts of Zion throughout the land. Long may it live to bear the glad tidings. Not wishing to take up too much space in the *Herald*, (should you see prop-

er to give this correspondence a place therein), I will close for the present.

Yours in the labor of Zion's light, with regard to your co-laborers in the *Herald* office,  
C. G. LANPHEAR.

BANDERA, Texas,  
Oct. 18th, 1874.

*Br. Joseph.*—There is a great chance and room for the gospel to be preached in this portion of the country. I am doing all I can to spread the truth, by circulating our tracts. I talk with all that oppose me, as far as I am able. The sects are beginning to look round and wonder if we have the truth, or is it a delusion. The Campbellites, or Christian people, say they do not dread any ism but Mormonism. I will write you again as soon as I am able to send for more tracts. Yours in the truth,

WM. G. NORTH.

MAQUOKETA, Jackson Co., Iowa,  
Nov. 2d, 1874.

*Br. Joseph.*—Thinking a few lines from this part of Iowa would be interesting to some of the readers of the *Herald*, I write some. We left Kendall County, Illinois, October 6th, and arrived here on the evening of the seventh, and found kind friends to welcome us. The men arriving four days after with the team. What was most pleasing to us was to find so many of the Saints living here, some of whom were at Nauvoo in the days of your father, who still are firm in the faith. May God bless them and preserve them till his coming. There has been three meetings here since we arrived, and I trust there will be many more. With kind wishes to all who love the truth, I remain your sister in Christ,

MARY A. MORRILL.

JONESPORT, Me.,  
Oct. 19th, 1874.

*Br. Joseph.*—It has been some time since I reported my labors in the Northeastern Mission. For the past six months I have been laboring among the Branches. I find some of them doing very well; others might be in a better standing; but with kind treatment and a little sifting, I am in hopes they will, in a little while, be better; at least it is my prayer to him who stands at the head of the grand army, that such will be the case.

During my visit to Rockland I baptized one. At our last Conference, held at the Pleasant River Branch, Addison, Maine, I baptized two more, a man and a woman; the woman is seventy-five years old. She had been a member of the M. E. Church for many a year.

Our Methodist people are very annoying with me, and say such people are carried about by every wind of doctrine. I tell

them they have the wind and I have got the doctrine; and I intend to preach it, and call others out of Babylon. Jesus said, "A man's enemies are they of his own household." Our brother, who was baptized at the Conference, finds this to be true.

The Olive, May, and Pleasant River Branches are marching onward; they are ready to "give a reason for their hope." I expect to open new fields of labor soon. I expect to reach Plano in April next, to attend the General Conference, if my way is clearly opened up. I will try to do the best and all I can. From yours in the one faith,  
J. C. FOSS.

ROCKWALL, Texas,  
Oct. 26th, 1874.

*Br. Joseph.*—Br. B. G. Watson, from the Choctaw Nation, has come with his family and settled at Rockwall; he has preached some in town, and has several appointments for neighborhoods a little way off from town. It is to be hoped from the spirit of inquiry manifested, it will result in much good in the name of the Lord. I can say for Br. Watson, he is a faithful, industrious old man. But he is like myself, he is in his dotage, and is not able to do much hard travel or preaching. We need an Elder here that can wake the people up as Br. D. H. Bays did when he was here last summer. I keep many of them alive to the work with the numerous tracts which I receive from your office, and by the help of the Lord I will stir up their (not very pure) minds with the same, as long as I am able to raise a dollar to expend in the cause. Yours truly in the new and everlasting covenant,

B. F. BOYDSTUN.

106, Patchen Avenue,  
BROOKLYN, N. Y.,  
Oct. 12th, 1874.

*Br. Joseph.*—As I see but little in the *Herald* from this part of the Lord's vineyard, I thought that I would give you an article that appeared in this morning's *Sun*, so that the readers of the *Herald* may see how the Spirit is at work in this the "city of churches," to unite them and bring them more closely together.

"Clergymen of various denominations discussed the subject of unity of all Christians, in the Elm Place Church, Brooklyn, yesterday afternoon. The Rev. Dr. Porteous, at whose instance the meeting was called, said, that St. Paul could not have been more surprised when the light from heaven struck him, than was he at finding himself on a platform of universal faith. He had been a minister in the Church of England, but had come to this country in search of greater freedom, and had not an idea, but a conviction that here he should

be non-denominational. The idea of entire independence of the church, some of whose dogmas he could not accept, had not struck him favorably; but he had found that the church here, as in England, was sectarian and denominational, and he believed that this movement was not of man; it was a declaration that their bickerings of sect should be cast aside in a grand open union of all Christians, in which he was proud to work as a humble servant of God.

"Dr. Thrall said that there are many truths that can be developed only by two generations, because one was not broad enough. A prominent Presbyterian clergyman said to him recently, "I believe the Confession of Faith of our church, of course, but I do not believe it as fully and freely as I do the Bible." That was just the thing, the different sects are looking away from their creeds or catechisms, to the absolute sufficiency of the Bible, and are learning that church government, as laid down in the Bible, does not exist upon earth. It is more than eighteen hundred years since the birth of Christ, and yet the number of Christians is but 60,000, 000 against 1,000,000,000 who are away from us. The way out of this difficulty was to recognize that no matter how many congregations there may be, each worshipping in such form and manner as to them seems best, they are all equal parts of the one church of Christ.

"The Rev. Hugh O. Pentecost, pastor of the Church of the People, said that it seemed to him that the several members of the Church of Christ are agitated, and moving to join in the one body to which they rightly belong.

"The Rev. George K. Woodward, of the Maine Street Methodist Church, said that though he happened to be connected with a Methodist society, he was not a Methodist. His people believed that each individual was as free as the flowers about the altar, to live and bloom in its own way. In his congregation there are both close and open communionists, Presbyterians, Congregationalists, Episcopalians, and all others meet, and God is the Father of all.

"The Rev. Martin Summerville, pastor of the United Brethren, at Greenpoint; the Rev. Charles C. Goss, and the Reverend McCroziex spoke in the same strain."

Yours, JOSEPH SQUIRES.

For the frail hands that toil, for the feet that are torn,  
By the thorns in the path they have pressed,  
For the lips that unceasingly quiver and mourn,  
There remaineth a rest.  
For the heart that is crushed with its burden of woe,  
To the cold, careless, world unconfessed,  
For the life that is lost by the tempests of time,  
There remaineth a rest.

Blessed are they who are the means of good, to such shall be given peace here, and eternal comfort hereafter.

## Conferences.

### Northern Illinois District.

Conference convened at Mission Church, La Salle Co., Illinois, Oct. 24th, 1874. President H. A. Stebbins in the chair. Elder W. W. Blair clerk *pro tem*.

Services opened in the usual manner with prayer by the President. He also read portions of sections 11 and 28 of the B. of C., in regard to the Latter Day Work, and made some earnest and judicious remarks thereon, urging the necessity for a more thorough consecration of ourselves, our efforts, and our every interest to God and his cause, because we have been called to be laborers together with God, and the signs of the times indicate that he is doing according to his word, and accomplishing his part of the work.

*Branch Reports.*—Mission: 67 at last report; 2 baptized. Present total 69.

Wilton and Braidwood: 48 at last report; 2 baptized, 1 received by vote. Present total 51.

Amboy: 50 at last report. No change. Sandwich: 47 last report; 1 baptized, 1 received by letter. Present total 49.

Janesville: 23 at last report; 4 expelled.

Plano: 145 at last report; 1 baptized; 2 received by letter. 71 members, including 11 officials, resident in Plano. 77 members, including 14 officials, scattered in various parts.

Marengo: 15 at last report. No change.

Pecatonica: 8 at last report. No change.

Burlington, Capron, Leland and Fox River Branches not reported.

Br. J. Smith, (President), reported the Plano Branch as being in a fair condition.

Br. T. Hougas (President) said that the Mission Branch was rather lukewarm in spiritual matters, but that it was improving lately.

Br. J. Doan (Delegate) reported the Amboy Branch as being more negligent in spiritual duties than it should be.

Br. E. Banta (President) thought the Sandwich Branch in middling good condition.

Br. H. Bartlett, (Clerk), by letter, reported Marengo Branch as gaining in spiritual things.

Br. Ogden Hance, (Clerk), by letter, said that the Pecatonica Branch was enjoying the Spirit of God to a good degree, and that places now open would keep the District President constantly busy for a month or two.

Br. J. Kier, (President), by letter, reported the Wilton and Braidwood Branch in good condition, and Branch officers active in visiting and keeping affairs in good order.

Br. O. N. Dutton, (President), by letter,

said that Janesville Branch was improving, and though harrassed by those who had gone out from them, yet the remainder were trying to live as became the people of God. He desired to have help at once.

*Elders' Reports.*—W. W. Blair had labored some in this District, but more in Missouri, Southern Illinois and Indiana. Thought there was much to encourage and strengthen us. Intended to spend some of the winter in the District.

Joseph Smith had preached in Plano and vicinity and in DeKalb, and also in Iowa, and would continue his labors in the vicinity of Plano.

J. W. Briggs had preached near Cortland, and also at Peoria, Canton and Princeville, out of the District. Had been sick part of the summer. Felt encouraged, yet found it difficult to say why the Saints were less zealous than other religious bodies, yet they certainly were so. Nevertheless we know we have the truth of God, and that the Church is making progress in itself and in the world.

E. Banta had done very little outside of his Branch.

Henry Hart had done but little preaching. Andrew Hayer had been in feeble health, yet advocated the cause of Christ as far as he could.

P. S. Wixom had preached in Batavia, Plano, Sandwich, and Mission.

C. Alderman had aided others some.

Charles Williams, by letter, reported that he intended to take the field again this winter, if the Saints would aid him in getting some needed clothing.

President Stebbins had been absent for some weeks in Iowa, Missouri and Kansas, preaching 23 times during the trip and greatly enjoying the spirit which generally prevails among the western Saints. Had also visited and preached in Sandwich, Fox River, Streator, Wilton and Braidwood Branches, and other places. The District is, all things considered, prospering. The Saints are generally standing honorably before the world, and prejudice is lessening, while doors are open on every hand for active and wise laborers.

Officials present: Joseph Smith, W. W. Blair and D. H. Smith, of the First Presidency; J. W. Briggs, of the Twelve; J. Doan, of the High Priests; and H. A. Stebbins, T. Hougas, E. Banta, H. Hart, C. Alderman, P. S. Wixom, A. Hayer and O. Jacobs, of the Elders; and one Priest and one Deacon.

The President requested that some one be sent with him on his trip to the northern part of the District, especially considering the work in Janesville, owing to the apostacy and enmity of Noah Dutton, as reported by them.

Resolved that Br. W. W. Blair be requested to visit Janesville, Pecatonica, etc., in company with Br. H. A. Stebbins, if compatible with his other duties.

The President said that the Pecatonica Branch desired the Conference to adjourn there, but considering the intended labors there as above, it was

Resolved that when we adjourn we do so to meet at Plano, on Saturday, February 13th, 1875.

*Evening Session.*—Preaching by Br. J. W. Briggs.

*Sunday, Oct. 25th.*—Morning: Preaching by Br. Joseph Smith.

Afternoon: An excellent testimony and sacrament meeting, in charge of Brn. E. Banta and H. A. Stebbins. The Spirit was manifested in prophecy, tongues and interpretations; as well as in many heart-touching and joyful testimonies of the goodness of God and the truth of the great Latter Day Work.

Evening: Preaching by Br. W. W. Blair.

Saints were present from Braidwood, Wilmington, Streator, Amboy, Leland, Sandwich, Plano, Fox River and Marengo, besides a good attendance of outsiders, making it the largest meeting held there for years, and one of the best ever held in the District. The kind hospitality of the Mission Saints made all feel at home, and especially to many new Saints the experience of such a gathering made the separation one to regret.

### Western Wisconsin District.

Conference was held at the Webster Branch, in Vernon Co., on the 3rd and 4th of October, 1874. F. M. Cooper, president, and C. W. Lange, clerk.

*Branch Reports.*—Freedom: (German): 13 members.

Webster: 19 members.

*Elders Reports.*—Elders F. M. Cooper, John Bierline, Robert Oehring, C. W. Lange, A. W. Brunson, and John Lee reported. Priests Thomas Ward, M. V. Theyer and Robert Oehring reported, the latter by Br. John Bierline. Teachers Frank Hackett and M. N. Trobaugh reported.

A license was voted to Br. John Bierline, and also to Br. Robt. Oehring, a Priest's license.

All of the afore named brethren were willing to continue in the work of God.

Resolved that those holding offices in this District are hereby requested to perform all the duties thereof, and report their labors at the next Conference, either in person or by letter, otherwise their licenses will be demanded, unless lawful excuses can be brought forth for non-performance of their duties.

F. M. Cooper resigned as Prerident of the District. John Lee was chosen to preside

during the remainder of this Conference.

*Sunday, 10 a.m.*—Preaching by Brn. Lee and Bronson.

*Afternoon.*—Br. Lange was advised to request Br. E. W. Bell to appear at the next Conference, to have the legality of proceedings against him more fully inquired into.

The evening was devoted to preaching, by Br. Lange.

Resolved to meet as a Conference on the 15th and 16th of January, 1875, at the Freedom Branch, North Freedom, Sauk Co., Wisconsin.

The spiritual authorities were sustained in righteousness.

Officials present: Elders 5, Priests 2, Teachers 4.

### Central Nebraska District.

Conference held in the Saints' Meeting-House, Columbus, on Saturday and Sunday, the 26th and 27th of September, 1874. Conference convened on Saturday evening, at 7 o'clock. Br. Charles Derry presiding.

After the usual exercises, Br. Derry stated the object of our meeting together; also imparted some words of instruction to the brethren present.

*Branch Reports.*—Columbus: Reported by Elder H. J. Hudson as consisting of 35 members; 4 removed by certificate. Financial report from Dec. 21st, 1873, to June 21st, 1874: Balance due Treasurer last report, \$1.37; received since last report \$21.04; March 30th, paid to Chas. Derry \$21.04. Still leaving a balance due the Treasurer of \$1.37. Building Fund: Balance on hand last report \$9.80; received since last report \$13.45; total on hand \$23.25. Leaving a balance yet to be raised of \$24.62. Charles Brindley, Treasurer.

Shell Creek: 8 members, all in good standing.

In the absence of any official report from Deer Creek, Br. Derry stated its condition about the same as when last reported. He also gave a report of his own labors.

*Elders' Reports.*—H. J. Hudson, William Lewis, George W. Galley, Charles Brindley and Spencer Smith reported.

Moved that the report of Geo. W. Galley's labors be accepted; also that he continue his labors in the same neighborhood as he may see best. Carried.

Resolved that Elder Brindley continue his labors, as formerly assigned.

That Br. Spencer Smith continue his labors in Antelope county.

Two-days meetings were appointed to be held at Burrough's School-House and at Deer Creek.

Moved that Br. Wm. Lewis' labors be accepted, also that he continue the same.

That the Saints throughout the Distirct be requested to unite with us in liquidating

the remaining indebtedness upon the Saints' Meeting House in Columbus.

*Sunday Morning.*—Number of officers present: 2 High Priests, 4 Elders, 1 Priest, 1 Teacher, 1 Deacon.

Moved that we sustain all the Spiritual authorities of the Church in righteousness.

That we sustain Br. Charles Derry as President, and Br. Geo. Galley as Secretary of the Central Nebraska District.

Br. H. J. Hudson was sustained as President of the Columbus Branch, Br. William Lewis as President of the Shell Creek Branch, and Br. Chauncey Loomis as President of the Deer Creek Branch.

Moved that when this Conference adjourns it does so to meet again at Columbus, on the last Saturday and Sunday in December.

Preaching by Elder Charles Derry, from the 46th section Book of Covenants, par. 4 to 7.

*Afternoon Session.*—Sacrament meeting, conducted by Elders Chas. Brindley and Geo. W. Galley. The Saints had a very pleasant time, the Spirit of God being in our midst.

Moved that Sr. Harriet Welch be received upon her former baptism. Carried.

*Evening Session.*—Preaching by Br. Derry on the authority to administer. Closing exercises by Br. Lewis. Adjourned.

### Malad Sub-District.

The above Conference was held at Providence and Logan, Cache Co., Utah, Sept. 26th and 27th, 1874. H. Bake, president; A. Metcalf, clerk *pro tem*.

*Morning Session, Sep. 26th.*—Devoted to prayer and testimony. Br. Z. H. Gurley being present, it was moved and seconded that he take an active part in this Conference. Remarks were made by the President and Br. Gurley, on the order of a District Conference

*Afternoon.*—Remarks by the President, on the duties of the officers of the District.

*Branch Reports.*—Providence: 23 members, 1 removed, 1 disfellowshipped. Branch in good condition.

Malad: No official report. Elder Lewis reported the Malad Branch as not being in a good condition. Prospects favorable for improvement.

*Elders' Reports.*—Elders Bake, Metcalf, Lewis, Gurley, Richards, Neeser and Hurth reported. Priests Neiffenger and Neeser, and Teacher Bear reported.

Elder Gurley gave some excellent instructions to the Conference.

Officials present: 1 of the Twelve, 6 Elders, 2 Priests, 1 Teacher.

Resolved that all officers in this District labor as their circumstances permit, and the Spirit of the Lord shall direct, in all meekness, for the next three months.

That we sustain Joseph Smith as President of the Church, and W. W. Blair and D. H. Smith as his Counsellors, by our faith and prayers.

That we sustain Z. H. Gurley as President of the Utah Mission, with R. Warnock as his assistant, by our faith and prayers.

That we sustain H. Bake as President of the Malad Sub-District, by our faith and prayers.

That when this Conference adjourns, it does so to meet in Malad City, Idaho, on the last Saturday and Sunday in December, 1874.

Adjourned to meet at the Hall of Mr. A. Dewitt, in Logan City, at 10:30 A.M., Sunday, the 27th.

*Sunday Morning Session.*—Preaching by Elder Z. H. Gurley, on the Faith of the Reorganized Church.

*Afternoon Session.*—Sacrament and testimony meeting. The Saints enjoyed themselves in testimony and prophecy, and songs of praise to our Heavenly Father.

*Evening Session.*—A powerful discourse was delivered by Elder Gurley, showing forth the existence of God, and his controlling power over all his creatures.

### South-Eastern Illinois District.

Quarterly Conference of the above named District was held in the Deer Creek Branch, September 5th and 6th, 1874. G. H. Hilliard presiding; and I. A. Morris, clerk *pro tem*.

*Branch Reports.*—Dry Fork: 29 members; four scattered, one of them being an Elder. Their condition is not known. Elders recommended for renewal of license, areas follows: Jno. F. Thomas and Nathan A. Morris; Martin R. Brown, for Priest's license.

Brush Creek: 59 members; 1 baptized, 1 died, and 2 children blessed. Elders recommended for continuation of license: Isaac A. Morris and John B. Henson.

Elm River: 10 members.

Deer Creek: 16 members; 1 baptized, 1 suspended. Elders T. P. Green, B. S. Jones, B. F. Keir and G. H. Hilliard were recommended for renewal of licenses.

Springerton: (Organized by G. Hilliard, August 16th, 1874): 22 members.

Dry Fork: Report objected to.

*Elders' Reports.*—Isaac A. Morris, N. A. Morris, T. P. Green, B. F. Kerr, George Worstenholm, — Sherwood, Joseph Upton and Martin Brown reported.

G. H. Hilliard had been laboring some in White Co., Ill.; in and near Springerton; had visited all the Branches; finds a good feeling among the brethren and people; though in some places Satan rages in the hearts of a few. He has baptized eleven, and organized one Branch during the past quarter.

Joseph Upton reported.

Resolved that the President appoint a committee of three to ascertain and adjust the reason why the Dry Fork Branch would not receive Br. B. H. Ballowe into membership.

Committee, B. F. Kerr, N. A. Morris and George Worstenholm.

*Evening Session.*—The question of the Dry Fork Branch report was brought up, and after some remarks, the report was received, but as the Branch has failed to give a reason for not recommending Brs. Worstenholm and Thomas, therefore

Resolved that all the Elders of the Dry Fork Branch have their licences continued, because the Branch failed to show the reason why they did not recommend them.

Resolved that all the Elders in this District mission themselves during the next quarter.

Moved that we sustain all the authorities of the Church in righteousness.

Resolved that we sustain Br. George H. Hilliard as President of the South-Eastern Illinois District of the Reorganized Church.

*Evening Session.*—Preaching by John Sherwood and T. P. Green, from Rom. 1: 16.

*Sunday Morning Session.*—Resolved that we recommend the officials of each Branch comprising this District to make a strong and persistent effort to establish a school in each of their localities.

That when this Conference adjourns, it does so to meet at the Dry Fork School House, in Dry Fork Branch, Saturday before the first Sunday in December, at ten o'clock a.m.

Preaching by I. A. Morris and G. H. Hilliard.

Met at 4 p.m. for sacrament; after which a sick child was administered to, and four children blessed. We had a pleasant time in our fellowship meeting; the Saints enjoyed a good measure of the Holy Spirit of God, and seemed united as one. Adjourned.

## Miscellaneous.

### High Priests' Quorum.

*To the members of the Quorum of High Priests, greeting:*—Beloved brethren, having been chosen by those members of your Quorum present at the late Semi-Annual Conference, and also by the unanimous voice of the whole Conference to preside over your Quorum; and having been ordained to that office and calling, I feel it my duty to address you.

In the last paragraph of section 104, Book of Covenants, we are commanded thus: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

I have sometimes feared that the calling of High Priests was very imperfectly under-

stood; that it was looked upon as a merely honorary position; that because a man had been a good man, and had fulfilled the duties to which he had previously been called, and had grown too old for active service, it was due him that he should be ordained an High Priest, as a kind of reward for his past labors. If I rightly understand the letter and spirit of the gospel, this is not the time of rewards; and under the present condition of things, this world is not the place to receive them. Of course I except the daily and hourly blessings that fall upon the faithful, and have reference only to the great rewards prepared for those who endure to the end. This is the time of labor; the reward will come at the consummation of the work.

There is no calling under the gospel dispensation that is a sinecure, or an office without a duty. Every office in the Church of God involves labor to be performed, I do not know of a single one that is merely honorary. It is indeed an honor to be called of God to fill any station, however humble; but if we fail to fill that station,—if we fail to discharge the duties involved, we are unprofitable servants, and our honor perishes.

The command, "Let every man learn his duty, and to act in the office in which he is appointed in all diligence," is evidence to us that there is no office where duty is not involved.

The calling of an High Priest is no exception to the general rule. "Therefore let every man stand in his own office and labor in his own calling."—D. & C. 33: 21.

We learn from paragraph 42, of section 107, Doctrine and Covenants, that the Quorum of High Priests was "instituted for the purpose of qualifying those who shall be standing ministers, or servants over different stakes scattered abroad, and they may travel, also, if they choose, but rather be ordained for standing presidents; this is the office of your calling, saith the Lord your God."

In paragraph 5, of section 104, we read that "High Priests, after the order of the Melchisedek priesthood, have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things; and also in the office of an Elder, Priest, Teacher, Deacon and member."

Paragraph 7, "The High Priest and Elder are to administer in spiritual things, agreeably to the covenants and commandments of the Church; and they have a right to officiate in all these offices of the Church when there are no higher authorities present."

In section 104, paragraph 32, we read, "Nevertheless, a High Priest, that is after the order of Melchisedek, may be set apart unto the ministering of temporal things,

having a knowledge of them by the Spirit of Truth, and also to be a judge in Israel, to do the business of the Church, to sit in judgment upon transgressors; \* \* \* this is the duty of a Bishop," etc.

A High Priest may also be set apart as a counselor to the Bishop. See D. & C. 42: 3, 19.

It may also become the duty of High Priests to travel. Sec. 83: 22.

Section 99 shows that the standing high councils of the Church are composed of High Priests. The traveling high council of the Twelve Apostles is also taken from the High Priest's Quorum, and when the necessity demands, the Quorum of the First Presidency is repleted from that number.

What I want to show from the above references is, that the calling of a High Priest is one of the most responsible in the Church of Christ; that the necessities of the Church may require him at any time to officiate in the most important, as well as the smallest duties; hence the absolute necessity of our seeking, by prayer, faith, study and practice, to obtain that fitness which will render us skillful and successful laborers in every department of labor in our Master's vineyard.

In order to administer wisely in temporal and spiritual things, let us seek for a knowledge of them from the Spirit of Truth, from the word, and by experience.

In order that we may be efficient standing presidents, when the wants of the Church demand us, let us try to know and properly govern ourselves and secure the wisdom from above. Let us cultivate the attributes of judgment, justice, mercy and patience, and earnestly seek to be clothed with all the graces of the gospel. These blessings will be found invaluable aids when we are called to sit as judges in Israel.

Let us cherish the spirit of meekness, and always be willing to condescend to those of low estate, that we may raise the down-trodden and save the erring ones.

While it may be our duty to govern, let us willingly submit to the laws God has given us, and honor those who, in righteousness, are placed to govern us.

Let us be more anxious about our duties than our honors; if we rightly discharge the former, God will take care of the latter. Let us not be vain, busy bodies, tattlers, evil speakers, seducers, makers of mischief, kindlers of strife, hearers of tales, and haters of those who may be more prosperous than ourselves. Nor must we glory in our ignorance, but seek after knowledge and wisdom. Cultivate every power of the mind and make those powers subservient to the glory of God.

Let us use all diligence in proclaiming the word wherever our lot may be cast; al-

ways remembering that to insure the great reward, we must be clean from the blood of this generation; and to this end let us seek out opportunities, and not wait at home for those opportunities to come to us. The idler shall not eat the bread of the laborer, saith the Lord.

Beloved brethren, realizing, as I do, my inexperience and insufficiency for the duties devolving upon me; but also realizing that God is all-sufficient, and that his grace is abundantly promised to all that call upon him, I crave your forbearance and christian charity. Almost the youngest man in your Quorum, I feel that I have need of a daily interest in your prayers, that, while lacking in years, I may be supplied with the wisdom that cometh from above; and that I may continually increase in the knowledge and favor of God. Let us be one in purpose, and in faith, and in knowledge, and in activity, that we all may be fitted for the sacred duties devolving upon us, that when we are called to account for our stewardship we may not be found wanting.

I also respectfully request the members of the High Priests' Quorum, who cannot attend the Annual Conference, to report themselves, by letter, to the Quorum, through their president, in care of Joseph Smith, box 50, Plano, Kendall County, Illinois, by the first day of April, 1875; so that the Quorum may have a knowledge of the standing and spiritual condition of its members.

Praying that the choice blessings of the Great High Priest may be poured upon you all, I remain your brother,

CHARLES DERRY,

*President of Quorum.*

DEER CREEK, Madison Co., Neb.

### Scandinavian Mission.

*To the Scandinavian Saints, greeting:*—The time that we have so long asked and prayed for, and of which we have so often questioned each other, "When will the Church send missionaries to our native lands;" that time has now come. As you will learn through the *Herald*, the General Semi-Annual Conference has appointed Br. Hans Hansen, of Crescent City, Iowa, and myself to that mission. And now let me say to every one that has the cause of Christ at heart; let us put our efforts together and ask God to bless them; that his Church, in its purity, may be established there, with power to conquer all opposition; even to the conversion of many souls.

I have confidence that God will send his angels before us to open up the way. We ask your undivided faith and prayers that we may be made strong in our weakness; and that we may never faint, nor be weary.

Be assured that nothing that we can do shall be left undone for the establishment

of truth there. But you are aware that it will take means to carry it through. We must have some pamphlets translated and printed, to defend our position with, and to aid the spread of the work there; but it is needless for me to mention it, as you are all acquainted with these things before; and I know the readiness of the Scandinavians. We also ask others of the Saints to help us in that well doing; that is, to send the gospel to those countries.

I traveled and preached in Scandinavia for nearly four years, and so am not a stranger to the labor there. Many of the Saints there are personally acquainted with me, and know what I have suffered for the gospel's sake. My prayer is that I may honor the great calling unto which I am called, and that when the mission shall be fulfilled, we may rejoice together; for this let us all work and pray.

Letters of introduction to friends or relations in Denmark, Sweden, or Norway, will be gladly received, as I shall travel in the three countries. Any letters addressed to me at Magnolia, Harrison County, Iowa, will be promptly attended to, as I will not be able to start for the old country before the first of April next.

With prayers for the welfare of Zion, I am, faithfully your brother in the gospel of Christ,  
MAGNUS FYRANDO.

MAGNOLIA, IOWA, Oct. 20, 1874.

### M. H. Forscutt's Report.

DELOIT, IOWA,

Oct. 27th, 1874.

*First Presidency—Brethren in Christ:*—Appointed to labor under your direction, I transmit you report of my labors for the first month.

Labored in Council Bluffs up to October 6th, where I delivered eight of a course of ten lectures, Br. Joseph delivering two of the course. I had the pleasure of baptizing seven in that place, and of learning that others were convinced of the truth of the work. Was the guest of Br. C. Beebe, Br. Caffall, and the Saints generally sought to make me feel happy by caring for me.

On the 7th and 8th I preached in Omaha, in the Saints' meeting-house. Felt an oppressive spirit there, and believe that a systematic and persistent effort should be made in that place. Had good congregations there. Was the guest of Brn. Dove and Sylvester.

On the 9th returned to Council Bluffs, and preached there again with good liberty to an attentive people.

On October 10th, went by train to Logan, where I was met by Br. Fyrando and conducted to Magnolia—Br. Russell Huntley accompanying me. There we met with Br. Joseph, whom I heard on Sunday twice,

following him by speaking once. I also had the pleasure of assisting him in dedicating the new meeting-house of the Saints there. Preached ten discourses there during the week and over the following Sabbath, when I had the happiness to baptize ten, all new members and all adults save one; also assisted in confirming them and blessing some children. During my stay there I was the guest of Br. Fyrando. Judge Harvey, Brn. Mahooney, Campbell, Garner and Chatburn also entertained me.

Monday, 19th, Brn. Mahooney and wife and Br. Chatburn took me with the latter's team to Leland's Grove, where I preached at night. Was the guest of Brn. Halliday and Hall. There is a strong anxiety to have me return and deliver a serious of discourses there.

Tuesday, 20th, drove with my companions of yesterday to Harlan, where the brethren obtained the Baptist Church for me, and where I spoke every night and twice on Sunday, speaking at night in the school-house to a crowded but attentive congregation, on the mission of the Martyr. Preached eight discourses there. A strong vote was taken at the close that I should return there and continue my discourses. A loud "aye" without a single nay. There were none baptized, but several acknowledged themselves convinced. If possible I ought to return there. I was the guest of Judge Chatburn, entertained also at Br. Frank Reynolds', Br. Swain's and Br. Nutt's.

Monday 21st. Br. Thomas Dobson came to Harlan on Saturday, and to-day drove me over the wild prairies to his home at Deloit, where I am still laboring. The report of my labors here will begin in my next monthly report, the Lord willing, and Satan not being permitted to hinder.

On Monday next I go to Lake City, Calhoun County, to commence a series of discourses, thence to Glidden, Carrol County, thence to Boonesboro, Boone County, thence to Des Moines, Polk County, when I shall have finished the appointments you gave me.

I have everywhere been received kindly, and have everywhere found an opening for the work. The brethren in the several places I have visited have done good, and are willing to work for the Master, as is also yours for Christ,

MARK H. FORSCUTT.

### ADDRESSES.

John E. Cook, San Antonio, Monterey Co., Cal.  
G. S. Yerrington, Presiding Elder of Providence Branch, Tharber's Avenue, Providence, R. I.  
F. C. Warnley, Denver, Colorado.  
Alex. H. Smith, Nauvoo, Hancock Co., Ill.  
T. W. Smith, Staunton, Augusta Co., Virginia, care of O. E. Cleveland.  
Gland Rodger, Sydney, N. S. W., Australia.  
C. W. Wandell, Sydney, N. S. W., Australia, via San Francisco, Cal.

### First United Order of Enoch.

The Stockholders of the First United Order of Enoch met on the Conference grounds near Council Bluffs, Iowa, according to previous notification at one o'clock P. M. on Monday, September 21st, 1874. President E. Banta called the assembly to order, and Br. W. W. Blair offered prayer. The Secretary not being present, Br. J. R. Badham was elected Secretary *pro tem*. The following report of the Secretary was read, accepted, and ordered printed in the *Herald*.

#### ANNUAL REPORT OF THE SECRETARY, FOR THE YEAR ENDING SEPTEMBER 1ST, 1874:—

Cash in Leon Bank, at last report.....	\$2,106 50
Cash in Sandwich Bank, at last report.....	402 88
Cash on loan, at last report.....	3,235 00
	\$5,744 38
Interest received on loan.....	135 59
From Dancer & Banta, for corn, hay and pasture.....	2,000 00
From E. J. Robinson, for corn stalks.....	30 00
Capital Stock paid.....	31 66
Interest on same.....	7 34
Interest from Leon Bank.....	39 39
Received from other sources.....	8 50
Oliver Bailey, on account (by labor).....	71 14
	Total.....\$8,068 00

#### EXPENDITURES.

Material and labor on five new houses.....	\$982 34
Lumber, nails and labor, biding fence.....	1,220 84
Notes and Mortgages paid.....	1,904 74
Interest paid on same.....	375 19
Taxes paid.....	441 51
Building Corn Crib.....	677 69
Scales, and setting up.....	202 70
Digging and walling stock well.....	44 00
Cutting hay, hauling corn, &c.....	197 99
Improvements on Estates 12, 13, 14, 17, 18, 19 and 21.....	140 51
Fencing around Nursery, and labor in the same.....	104 48
All other expenses.....	181 85
Balance on hand.....	1,596 16
	Total.....\$8,068 00

In Leon Bank.....	\$1,566 60
In E. Banta's hand.....	29 56
Balance as above.....	\$1,596 16

The Stockholders then proceeded to cast their votes for the Board of Directors for the ensuing year, and the following result was obtained:—Wm. Hopkins 272, D. M. Gamet 260, P. Cadwell 245, I. L. Rogers 234, David Dancer 204, E. Banta 204, C. A. Beebe 199, R. Cobb 90, A. McCord 63, T. J. Andrews 53, S. Mahoney 44, Geo. Adams 15, M. A. Meeder 4, Simeon Stivers 1. The first seven were declared elected, and the meeting adjourned.

At a subsequent meeting of the Board of Directors, W. W. Blair acting as Secretary, E. Banta was unanimously chosen as President of the Board, David Dancer as Vice-President, and Wm. Hopkins as Treasurer, and H. A. Stebbins was sustained as Secretary.

It was resolved that the Secretary be instructed to notify all delinquent Stockholders that their stock will be declared forfeited, as provided for in the articles of incorporation, if not paid up, or otherwise ar-

ranged for, previous to the first of September, 1875.

The above comprises the main items of importance relative to the meeting of the Stockholders and of the Board of Directors. It is proposed to publish at no distant day, a small pamphlet statement of what has been done by the Company, although from time to time all essential items of progress have been published in the *Herald*.

We respectfully submit the above to the Stockholders, brethren and friends.

E. BANTA, *President*.

H. A. STEBBINS, *Sec'y*.

SANDWICH, Ills., Oct. 1, 1874.

### Notice.

To the Twenty Thousand Readers of the *Herald*:—We want to say a few words confidently. Though the consummation of all earthly things may not, and probably will not occur in A. D. 1875, memorable events will no doubt mark the coming year. Pope Pius at Rome, and Brigham Young at Salt Lake—two decrepid individuals, standing at the head of the *two organized apostasies*, are tottering upon the brink of oblivion; and when their feet slide, it is believed great changes will commence among their devotees, favorable to the cause of truth and humanity. To provide for and aid in this tendency at Salt Lake, we want a thousand subscribers for the *Messenger*. The *Herald* wants a few hundred more subscribers, and ought to have them; and we want a thousand to commence with. The first number of the *Messenger* will appear this month; all who are willing to invest fifty cents, for the same, address us at Salt Lake City, Utah, or the *Herald* office, Plano, Illinois. Your co-laborer.

J. W. BRIGGS.

P. S.—Do not say if I don't subscribe, "somebody else will," for they will not; we depend upon you.—Editor of *The Messenger*.  
SALT LAKE CITY, Utah, Nov. 1, 1874.

### Church Library.

Since my last report to Conference, three volumes have been received as donations. Wm. G. Walker, Illinois, sends "Universal Restitution," published in London, 1761. Benj. Kester, Iowa, "The New World, North and South America," two volumes in one. —, of Plano, Illinois, "Geological Survey of Illinois,—Geology and Palaeontology," volume three. *Librarian*.

### Disfellowshipped.

Bro. Charles Conner was by vote of the Branch cut off last Sunday, for unchristian like conduct, and refusing to make restitution. By order of the Pilot Grove Branch.

SOLOMON SALISBURY, *Secretary*.

LA CROSSE, Hancock Co., Ills.,  
Oct. 31st, 1874.

**Information Wanted.**

Information wanted of Nathaniel Edmonds, who came to this country with Captain Dan Jones. He was last heard of in Ogden, U.T., eighteen or twenty years ago. Any information of him, whether he is living or dead, will be thankfully received by William Crumb, Danville, Montour County, Pennsylvania.

**Bishop's Agent.**

In accordance with the choice of the Eastern Nebraska District, I hereby appoint Br. N. H. Nielson as Bishop's Agent for that District. ISRAEL L. ROGERS, *Bishop*. SANDWICH, ILL., Nov. 1, 1874.

**MARRIED.**

At the residence of Elder John X. Davis, Newton, Jasper County, Iowa, by Elder J. X. Davis, Br. ALBERT W. HIDEY to Sr. SAMANTHA A. BAKER, both of Independence Branch.

**DIED.**

In Wayne County, Illinois, August 28th, 1874, of consumption, Br. ROBERT M. CLEMENTS, aged 52 years, 9 months and 4 days.

He bore a strong and faithful testimony to the truth of the Latter Day Work, and died in hope of the resurrection of the just. Funeral Service by I. A. Morris.

At Quincy, Illinois, October 18th, 1874, JONATHAN G. M., son of George and Catherine NITCHER, aged 1 year, 7 months, and 9 days.

Near Batavia, Illinois, October 28th, 1874, of old age, Br. ALPHEUS FRANKLIN, aged 81 years, 7 months, and 4 days, having been born at Nashua, N. H., March 24th, 1793.

He went to rest as though falling asleep and in the spirit waits the resurrection. Funeral service by Elder Henry A. Stebbins.

At St. Louis, Mo., October 9th, 1874, after an illness of three years, Br. T. R. DARLOW, aged 61 years, 11 months, 27 days.

Br. Darlow joined the old church in 1846, and united with the Reorganized Church by baptism August 12, 1864. He was resigned to the will of God, had a living faith, and expressed a desire to depart and be with his Redeemer.

At Sodom, Trumbull Co., Ohio, October 9th, 1874, DAVID JOHN, son of Br. Joseph and Sr. Susan LEWIS, aged 1 year and 3 months.

Funeral service by Br. Josiah Ells.

At Mission, La Salle County, Illinois, November 6th, 1874, SR. OLENA, wife of Br. Andrew HAYER.

Sr. Hayer was born at Upper Tilmark, Norway, September 16th, 1820, and was at her departure 54 years, 1 month, and 21 days old. She left Norway, with her husband, many years ago, and settled at Mission, with a number of others, their countrymen, where she lived an exemplary wife and citizen. The funeral services were held in the Saints' meeting-house, on Sunday, November 8th, at 11 A.M., Elder Joseph Smith officiating.

At Milford, Mass, August 27th, 1874, MAHALA R. DEAN, daughter of Br. A. J.

Cowden, aged 24 years, 4 months, 21 days.

At Brewster, Mass., October 23rd, 1874, Sr. ELIZA A., wife of Br. A. J. COWDEN, aged 46 years, 6 months, and 6 days.

I am a man of peace. God knows I love peace; but I hope I may never be such a coward as to mistake oppression for peace. —*Kossuth*.

The block of granite, which was an obstacle in the path of the weak, becomes a stepping-stone in the pathway of the strong. —*Carlyle*.

We seldom sit down to a meal but we eat and leave; so there is in Jesus Christ more merit and righteousness than the whole world have need of.

Everybody will cry up the goodness of men, but who is there, as he should be, affected with the goodness of God.

He that hath a heart to give of his labor to the poor, shall never want wherewithal.

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# THE TRUE LATTER DAY SAINTS' HERALD.

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

"When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn."—*Prov. 29:2*.

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No. 23.

## Was He a Prophet?

Joseph Smith; was he a prophet of God? Popular opinion answers no; and if we were to judge of the divinity of Jesus Christ, or any of the ancient prophets, by the same rule, it would give us the same result; for not one-fifth part of the human family now even profess to believe Christianity.

Popular opinion is not the rule of evidence by which to determine the truth or falsity of any fact or principle. The rankest errors in religion, in philosophy, and in science, have been highly popular in their time. *Known truth* is the touchstone by which to try everything claiming to be true or divine.

All true principles harmonize. The truths of philosophy, of the sciences, of history, and of divine religion and revelation, do not, and cannot conflict. They will ever, when rightly understood, be found to perfectly agree.

We test the divinity of the mission of Moses and the prophets by comparing their teachings with known truths. The grandest principles connected with geology, astronomy, chemistry, and physiology, are outlined in their teachings. The facts of written history, and of universal tradition; and of history as lately discovered chiselled on the stony walls of ancient Egyptian and Assyrian cities, and on their crumbling tombs and monuments are also found in their writings. All these are witnesses for Moses and the prophets. But the strongest external evidence that can be had,—evidence that should fully satisfy every one,—is the exact agreement between the predictions of these men, and the facts of subsequent

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history. They predict, with a "Thus saith the Lord," that certain events will transpire,—events which human sagacity could not foresee,—and history, the faithful chronicler of events as they occur, testifies that the events predicted *did* transpire.

True prophecy was always regarded by God's people as one of the crowning evidences of divinity; and it was so taught by Jesus and the prophets, as may be seen by Isa. 41: 21-23; Ezek. 33: 33; John 13: 19, etc.

We read that the early Christians vanquished their opponents successfully by showing the fulfillment of the predictions of Moses and the prophets, and especially of Jesus and the apostles.

We propose to discuss the prophetic character and mission of Joseph Smith, in the light of historical facts, mainly, if not entirely, as compared with his prophecies.

Joseph, when a boy aged seventeen years, began to know his marvellous and wonderful mission. This was as early as 1823. At that time, and from that time on, the chief part of Christendom was solacing itself with the thought that the world was rapidly improving in morals and religion. Many thought that the millennium would soon be ushered in through the joint efforts of the pulpit, the press, and missionary labors. And it was under the inspiration of this idea, no doubt, that the "World's Peace Congresses" were projected. In the midst of these things, and in opposition to these sentiments, Joseph pronounced the "Thus saith the Lord," and predicted the rise and rapid spread of social, poli-

tical and spiritual corruption. He declared that iniquity would increase and abound, and that judgment would rapidly multiply among the wicked; that there would be great "divisions" among the people; that there would be great contentions, strifes and wars; that there would be unusual tempests, earthquakes, plagues, pestilences and famines; that there would be terrible destructive fires; that the sea would be greatly troubled; and that these things would continue to occur till the glorious appearing of the Lord Jesus, which, he said, was near at hand.

In short, he predicted the very opposite of what was taught by the worldly-wise and prudent, and fondly believed by the masses. In May, 1829, he predicted that the church he was about to found and organize, would become "a great and marvellous work among the children of men."—D. & C. 11: 1. Such is its history already, though it has but fairly begun its work. In March of the same year he predicted the coming of the cholera "scourge;" and that it would continue its ravages among the nations, from time to time, till the earth become "empty."—D. & C. 4: 3. The first case of cholera in Western Europe occurred in 1831; in Great Britain in 1832; and in North America, in the summer of the same year; yet it had existed in some parts of Asia for many years before this. The most eminent physicians pronounce it a "dreadful scourge," and state that its "essential character, and true origin is yet entirely unknown."

He predicted that "the weak and simple" would proclaim the fullness of the gospel "unto the ends of the world, and before kings and rulers."—D. & C. 1: 4. An unlettered and inexperienced ministry has been fulfilling this since 1830. In 1831 he predicted that the time was near "when peace shall be taken from the earth, and the devil shall have power over his own dominion; and also the Lord shall have power over his Saints, and shall reign in their midst, and shall come down in judgment on Idumea, or the world."—D. & C. 1: 6. Here is predicted the marked development of Sa-

tanic influence and working; its prevalence and power, in contradistinction to the power of God. The last twenty-six years have witnessed the fulfillment of this prediction in a most wonderful degree, as the reader must be aware, at least so far as relates to the doings of those "spirit manifestations," so utterly opposed to Bible Christianity.

In March, 1831, he prophesied that soon there would

"Be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; \* \* \* and there shall be earthquakes, also, in divers places, and many desolations; yet men will harden their hearts against me, [Christ], and they will take up the sword one against another, and they will kill one another. \* \* \* And it shall come to pass that he that feareth me, [Christ], shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood, and fire, and vapors of smoke, and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and stars fall from heaven; and the remnant [Jews] shall be gathered unto this place, [Jerusalem], and then they shall look for me, and behold I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels, and he that watches not for me shall be cut off."—D. & C. 45: 4, 6.

Many of the items in the foregoing prophecies have been fulfilled, or are in process of fulfillment, while some remain to be fulfilled at no distant day. In December, 1832, he prophesied to the Elders as follows:

"And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand. And also cometh the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people."—D. & C. 85: 25.

That within the past twelve years "earthquakes" have been more frequent, wide-spread and terrible; that "thunderings" have been heavier and more common; that "lightnings" have been more fearful, terrific, and disastrous; that "tempests," storms, tornados, cyclones, and whirlwinds,—have been more prevalent and destructive than ever known before in the same length of time, are facts beyond successful question.

In 1867, at the Island of St. Thomas, the waves rose sixty or seventy feet higher than common, and "heaved themselves beyond their bounds," carrying upon their crests a United States war steamer and leaving it high and dry on land. In 1868, I think in June, at the Sandwich Islands, the waves rose fifty to sixty feet higher than was their wont, and "heaved themselves beyond their bounds," washing away a number of the little coast towns, destroying life and property. In August of the same year occurred "the great tidal wave" which beat all along the Pacific coast from the bay of San Francisco on the north, to near Cape Horn on the south. At the bay of Valiparaiso, and other contiguous sea ports, the waves rose fifty to seventy feet higher than usual, tearing the shipping loose from its anchorage in many places, and bearing the largest vessels in upon the dry land, destroying a great many lives and millions of dollars worth of property. Here was an instance of the waves "heaving themselves beyond their bounds," to an extent unparalleled in history. By what means could Joseph predict these numerous and remarkable events so clearly? Only by that Spirit that foresees and foreknows,—the Spirit of the living God.

In the same prophecy he also tells us that "all things shall be in commotion." How true we find this to-day! Every department of society, political, social, commercial, scientific and religious, is greatly agitated—is in great commotion. This is true of America, of Europe, of Asia, of Africa,—of every place. The humblest peasant, and the mightiest prince; the Pope with his triple crown, and the cloistered monk; high church-

men and low church-men; Pagan, Parsee, Christian and Jew,—all partake of this portentous spirit of restlessness,—this ceaseless commotion. And the elements, too, are unusually agitated, in all the different parts of the earth; and it is no wonder that "men's hearts fail them," and that "fear" has come, and is coming, "upon all people."

On the 25th of December, 1832, Joseph received a revelation foreshowing the desolating wars and fearful judgments of the latter days. In this revelation is foretold the war of the late rebellion through which our nation passed from 1860 to 1866, which resulted in the death of 600,000 persons, and in crippling and disabling by diseases 400,000 more. The revelation was first published at Liverpool, in England, in 1851, in a pamphlet entitled "The Pearl of Great Price." Thousands of copies of this work are still in existence, in the hands of the Saints and others. It was published in many languages, and in various other works, at different times, *before* the rebellion took place; and among them the "True Latter Day Saints Herald," "The Seer," and "The Compendium." It is also published in Beadles work against the Mormons, issued in 1856.\* It reads as follows:

"Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus shall war be poured out upon all nations. And it shall come to pass, after many days slaves shall rise up against their masters, who shall be marshaled and disciplined for war. And it shall come to pass also, that the remnants who are left of the land shall marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and

\* Not having a copy of Beadles work, we give the date from memory.—Ed.

with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightnings also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations, that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Saboath, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

This is one of the most remarkable prophecies of this or any other age. It is lengthy, definite, precise, full of points, without "ifs," or "buts;" and was the very opposite of the popular ideas of the times in which it was given, and in which it was first published.

Some claim that it has been gotten up since the rebellion to suit the events transpiring during that time. They see that it contains a true and definite summary of the history made during that period, yet they dislike to believe that Joseph Smith uttered the prophecy. Such persons may laud and glorify the prophets of the long ago, but they will neither hear, investigate the claims of, nor respect modern prophets. They are of that class who revere the seers of the misty past who lived, and taught, and suffered two thousand to five thousand years before them,—but God, they conclude, will hold no direct communication with man in this age of the world, and that a claim that he may, or does, ought to be scoffed at as an imposture.

As we have shown, there is an abundance of documentary evidence of the genuineness of the revelation; at least to show that it was in existence,—in print,—as early as 1851, nine years before the rebellion. Mr. Beadle, in his work against the Mormons, states that he copied it out of "The Seer," a work published by O. Pratt, in Washington, D. C., in 1853, seven years before the rebellion. And Mr. John Hyde, who wrote a work against the Mormons, entitled "Mormonism," which was issued by Pettridge & Co., of New York City, in 1853, cites on page 174, this same revelation, and he does so in order to prove that Joseph was a *false prophet*. He

verily thought within himself, no doubt, that such a series of wars and calamities as Joseph Smith had predicted could never occur; and he probably felt fully justified in denouncing the prophecy as a false one. Nor was he alone in the thought that such things could never occur. It was the universal sentiment with all people, except well-informed Latter Day Saints. They knew of the prophecy and confidently looked for its fulfillment.

Such an event as the rebellion of the Southern States was improbable,—highly improbable at that time,—as were many, if not all the other events predicted in the prophecy. The prophecy states, what was very improbable, that "the Southern States shall be divided against the Northern States." And every Southern State was arrayed against the Northern States in the rebellion. The prophecy said the war would *begin* at the rebellion of South Carolina. South Carolina began the rebellion December 20th, 1860; and on the 12th of the following March, war actually began by the Confederacy, her troops firing upon, and capturing Fort Sumter.

The Southern States *did* "call upon other nations,"—upon Great Britain and France, and this, too, in order to "defend themselves [diplomatically] against other nations;" for, by this time, they had assumed the *defensive*, as the revelation teaches they finally would do. They sought to be recognized by the nations as belligerents, and thus secure themselves against the influence and co-operation of other nations in favor of the Northern States, and further, to obtain material aid in order to defend themselves against the invading armies of the Northern States.

"And thus war shall be poured out upon all nations;" that is, *beginning* with our national rebellion, war would go forth, and finally occur among all nations. It is a prominent fact, that since the beginning of the rebellion, war has been unusually prevalent and widespread and very sanguinary.

Taking advantage of our national troubles, Louis Napoleon, Emperor of France, with Francis Joseph, Emperor

of Austria, sought, by a bloody war, to establish an empire in Mexico, and to place Maximillian upon its throne, but failed in the attempt.

South America, Central America, France, Italy, Austria, Denmark, Spain, Cuba, Holland, Russia, Germany, Greece, Turkey, Egypt, Algeria, China, Japan, Corea, with many districts in Asia and Africa, have been visited with the war-fieid since the rebellion of South Carolina in 1860.

In these wars, millions of lives have been lost, and oceans of treasure expended; but the end is not yet. The spirit of war seems rife in every land and among all nations.

The war equipments of the nations, by land and sea, are far more extensive and highly perfected, than ever before known; for instance, the forces of Austria amount at present to 856,980 men. Russia has augmented her armies to 1,519,810 men. The aggregate military strength of Italy is 605,200. The German empire can summon to the field 1,261,160 men. The French army is 977,660 strong. The land forces alone of Great Britain number 478,820 men, and her navy is the largest in the world. The Swedish army numbers about 274,510. The number of soldiers now at the disposal of all the European governments amount to between 6,000,000 and 7,000,000, an increase of over one-third in number since 1859.

The trust of nations to-day is mainly in their strength, their wealth, their wisdom, and their military prowess; rather than in truth and righteousness before God.

"After many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war." Not less than 200,000 of the blacks were enrolled in the armies of the North; and they were, as the prophecy indicates, "marshaled and disciplined," by white officers; and their arms were directed against their former masters.

These are facts so patent that comment is not needed.

And "the remnants who are left of the land, [the Indians], will marshal

themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation." This is precisely what has been done. For the Indians *did* "Marshal themselves" against the whites, as early as August, 1862, and they have been waging war against them from time to time until the present. The massacre in Minnesota, which took place August, 1862, was a terribly cruel and heart-rending affair. From 1,000 to 1,500 persons were barbarously slaughtered in a few hours. Nameless outrages were perpetrated; and the losses sustained, pecuniarily, by the government and by individuals, amounted to over \$2,000,000.

The Indians "marshaled themselves," as foreshown in the prophecy,—no whites having any hand in that matter. The bad treatment which they had received from the whites,—the Indian agents and traders in particular,—had much to do in *causing* these outrages,—it made them "exceeding angry,"—yet, as we have said before, the whites had nothing to do in marshaling them, or directing them in their sanguinary work.

These Indian wars are *costly*, as well as cruel; and hence in more ways than one are they "a sore vexation" to our tax-burdened nation. It has been reported that for every Indian captured and killed during some of the Indian wars since 1862, it has cost the whites the lives of nine white men, and \$5,000,000 in money. This may be a slight exaggeration, yet it is probably not far from the truth. The enormous expense, with the loss of human life, and the various perplexities connected with these wars, and the whole Indian question, are sources of "sore vexation" to the whites, and from which there are no prospects of speedy and permanent relief.

*To be Continued.*

If this life, which is attended with so many troubles, is so loth to be let go by us, what must the life to come be.

All the means used to get a vile person a good name, shall in the conclusion tend but to make him the more abominable. Thus it is with apostates, and so it shall be with all hypocrites.

**THE WISH.**

Another mood possessed his mind,  
A breeze more brisk passed o'er his upturned brow—  
He turned unto another scene.  
Though not so softly beautiful, it shone  
More grand; more full of promise for his waiting soul.

Afar were foreign lands, his feet  
Were yet to roam, and cities wonderful;  
Strange men, that were to greet him;  
Halls full of feasting, with rich curtains hung  
That waited for his coming. O! most pleasant lands.

There was a home, his hand would yet  
Build for his dwelling; stately were its walls,  
Its columns shone like snow; its roof  
Was ample; in its varied richness fine,  
It held all lovely forms of beauty and of worth.

Pictures, art most rare, statues  
Of creamy marble stood amid its flowers,  
With purple velvet foiled. How fine  
The rich old furniture, with quaint device  
Culled from the haunts of nature everywhere.

The candelabras seemed a mass  
Of white japonicas, each with a jet  
Of lambent flame in its pure heart;  
And these were underlain with the green leaves;  
A table seemed a palm leaf—lilies twined its stem.

Want came not near it; for its stores  
Were teeming with abundant richness;  
A murmur of soft music fell  
Upon the ear, even as a soft rain  
Falls half unfelt, and purifies the earth.

And there were deeds so great and good,  
His soul would yet accomplish; with the sight  
His being glowed and half essayed  
To wander in the paths that lead that way;  
But a strong hand withheld him and a voice thus spake.

"O, friend, when e'er before thine eyes  
Such scenes arise, and such a voice to thee  
Sings songs of greatness to be thine;  
Remember, 'tis a siren voice that lulls  
Thy better senses, and but calls thee from thy work.

"It is a day that never yet  
Has dawned for living mortal; 'tis a land  
That floats before the present, as a prow  
Goes on before the ship; as well  
Expect to gain it, as the ship to catch the prow.

Turn from it—heed it not—it is  
Reflected from thyself; it has its birth  
In the imagination. Lo!  
It will deceive you and betray your trust,  
And ever fly before you,—FOR IT IS A WISH."

**THE REALITY.**

He gazed upon another land,  
But this time not afar, on either side  
It was beneath his feet; he stood  
Upon its swelling heights; round him spread its hills,  
But ah! its ways were dusty, plain and long.

There were familiar trees, but few bore fruit;  
Many the plants, but few held flowers;

The griefs were numerous; the joys  
Were few, and precious, but for this they shone  
Clearer and brighter, even as stars in a dark wintry sky.

His dwelling was a cottage small,  
But full of sweet contentment; and it held  
A round of simple duties, such  
As lead to no unrestful dreams of power;  
Nothing of greatness, as the world names it.

But there were possibilities  
Of humble good, and opportunities to show  
A spirit generous, but not  
In a grand way, 'twas rather in those small  
And irksome sacrifices, that would pass unknown.

And there were laws and principles  
Better than impulses, that underlie  
The meanest actions, the most common walk,  
That in themselves were grand, and glorified  
The smallest action; but these were hidden too.

The inhabitants of that land  
Perceived them not, only the wiser few;  
They were misjudged and counted weak;  
But they possessed a hidden better strength,  
And a more just criterion for the worth of things.

Then spake the voice, "Wouldst wear a crown.  
"Now beat the gold; now gather gems of worth;  
Now is the only time; arise,  
Put forth thine hand if ever any good  
In any shape inures to thee, it will be now.

"If evil comes to thee, 'twill be  
The fruit of now, Now never dies; but is,  
And ever was, and ever will be;  
The Past a Dream; the Future but a Wish!  
Grasp thou the Golden NOW—'tis the Reality."  
[For the Herald. ! ! !

**Saint's Final Rest.**

*Sermon preached by Elder Mark H. Forscutt, of St. Louis, at the Semi-Annual Gathering of the Reorganized Church of Jesus Christ of Latter Day Saints, near Council Bluffs, Iowa, Sept. 20, 1874, and reported by J. E. Huston.*

Text: John 14: 1-4.—"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am ye may be also."

*Beloved Saints and Friends:*—While listening this morning to the able and well-timed remarks of our much esteemed President and worthy friend and brother, Joseph Smith, I was deeply impressed with the thought that very many Latter Day Saints do not appreciate as they should, those hopes, aims, and aspirations that center in, and are built upon a belief in that future when the

kingdom of Christ shall be established upon the earth.

And with that, came this other thought; whence derive we the faith we have in relation to it. Are the grounds of it sufficient to justify all the expectancies and bright glittering hopes we have built upon it. And are there grounds sufficient to sustain the soul of man through the troubles of this world?

To the well informed Saint little argument is needed to prove this, but I will at this time endeavor to give those outside our household and who may not be familiar with our views, a few reasons for the faith we entertain; a faith so strong that it is sufficient to bring hundreds and thousands from hundreds of miles distance together, once or twice a year, to mingle their voices in praise to Deity and offer up their mutual devotions to the great "I Am." Whatever may be said of our faith, it must be admitted that it has power to move the souls of men and fill them with the desires and aspirations which compel them to act, whether it be wisely or unwisely. What meaneth this vast concourse of people at this and all our Semi-Annual gatherings; and what this patient, earnest attention during the constant and unpleasant falling of the rain? Let the motives to action furnished by our soul-inspiring faith give answer and I may remain silent.

The question often has arisen, and will arise again: "In what do we as Latter Day Saints differ from other Christian sects?" If I were to make answer to that question I would say that, whereas others feel themselves at perfect liberty to interpret the promises of God according to their own preconceived notions and opinions, we take these promises as "yea and amen in Christ Jesus," and upon them base all our hopes for the future. All Christian people of whatever name look forward for the coming of the kingdom of Christ when he shall commence his reign in that kingdom. No matter where they may think this kingdom is to be established; whether in this earth or upon some distant planet, still all are looking and hoping

and praying for the kingdom of God. Now, if I rightly read the scripture, there are two kingdoms spoken of—the kingdom of God and the kingdom of heaven. This distinction is beautifully made in the revelation that has been given to us. We are instructed to pursue our duties till the kingdom shall come. This is that kingdom for which we are looking and is that of which Br. Smith spoke this morning.

The question often comes up: Will the kingdom of heaven have its greatest glory as soon as we enter the future, or will it be at some distant time. To this let our text be a sufficient answer. Prior to the time Jesus came upon the earth the Israelites, then subject to the rule of foreign powers, were looking for a Messiah, a Deliverer. And when Christ came, all hopes centered in him. They were looking for him to establish a temporal kingdom and relieve them from their subjection, so they said to him one time:

"Wilt thou at this time restore again the kingdom to Israel; and he said unto them: It is not for you to know the times or seasons the Father hath put in his own power."

And again in the language of our text:

"Ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go now to prepare a place for you; and if I go and prepare a place for you I will come again and receive you unto myself that where I am there ye may be also."

It is clearly evident from this that Christ had no idea of the glory, a belief in which generally obtains in the world. If the abode of the righteous had been prepared for them from the foundation of the world what need were there for Christ saying, "I go to prepare a place for you?"

According to the generally received opinions there is no difference in the condition of those who are saved. If he who lives a life of sin and shame but says, "God forgive me," he shall share the like glory in no sense whatever dissimilar from him who spent all his life in the service of God! The Savior here taught a very different doctrine from that. It is called here a "house," but

we will take the liberty to call it kingdom. In my Father's kingdom are many, many mansions suitable to the varied state of those who enter it: if it were not so I would have told you.

Many persons seem to think that all who enter the kingdom will share exactly alike. This idea Latter Day Saints differ from as being opposed to reason and the scripture.

If this exact similarity of condition of all who enter the kingdom believed in by some be true, then is there something anomalous in this saying of Jesus, "I go to prepare a place for you." If the condition of all in that kingdom is to be the same, how can it be said that Jesus prepared a place for any. They were disturbed and he said "Let not your hearts be troubled. I will go and prepare a place for you and come again and take you to myself that where I am ye may be also."

As a concomitant of this doctrine of our glory in the kingdom, we have the doctrine of one punishment for the wicked, which we also repudiate as repugnant to common sense and scripture, as well as the justice of God. The generally received opinion is, that all who are at all worthy shall reach heaven and all who are at all unworthy shall go to the lowest hell; and that the happiness in heaven and the punishment in hell, shall be eternal. We are taught that we are to be rewarded according to our deeds whether they be good or whether they be evil; and such a reward and punishment certainly would not be according to our deeds; and such a heaven of endless joy would be too great a reward for the merit of the righteous, and such a hell of endless torment would be too great a punishment for the demerit of the wicked. Justice alike actually forbids both. I know that some, quoting St. James, tell us that "Whosoever shall keep the whole law and yet offend in one part is guilty of all," forgetting that he was speaking about the keeping of the Jewish law. Such a view as that would destroy all motive for virtuous living. Here is a man who for forty years has lived a life of shame, committing all the

crimes in the catalogue of crimes. He has been a liar, a thief, and a murderer, has robbed widow's houses and ground the face of the poor; but to-day he repents and to-morrow morning he dies. Modern theology will set him down on the right hand of God and give him all the glory and reward of the man who through these same forty years has striven with all his might to serve God, who has suffered persecution for the sake of the cause of Christ; has seen his children massacred, his name cast out as evil and home and happiness destroyed. And this is called rewarding men according to their deeds. I don't know what some of you may think of this; but to me it seems a very strange kind of justice indeed if that be just.

Here is another man who has lived till he has become old. He is not a religious man, but he is a very good man. He has been a kind husband, an affectionate father and a worthy citizen in all respects. No man can say thou hast wronged me. Finally he dies, and modern theology sends him to exactly the same place it does the man who has spent all his life in sin and crime, and we ask is that reasonable? Is it just? Christ taught us that God was just, and in order that he might be just, he told his disciples not to let their hearts be troubled; that he would go and prepare a place for them. He doubtless said to them: You who have been with me and suffered for my sake are worthy much more glory than those who have not thus labored and suffered; and, therefore, I will prepare a special glory for you such as my father will give those who love me.

One reason, perhaps, why the Christian world has been led into this error is that there has been no definite, well defined idea as to what this kingdom of Christ consists of. Many men in their theories upon this subject have a kingdom of God without any king. Those who in their prayers, speak of angels, archangels, cherubim and seraphim bowing humbly before Jehovah, do so without any definite idea that there are different degrees of glory among the inhabitants of heaven. Nothing to my mind is

clearer than that there must be an organization of the kingdom of heaven; that there must be a king and subjects and officers; without such organization there could be no order but all would be in disorder and confusion. This is what Christ meant when he told them he would go and preparé a place for them.

Man, by sinning, had fallen from his original high estate, and Jesus quit the throne where he had been happy beside the Father, to come to earth and make atonement for us and place us in better condition than we ever could have been without this fall. There can be little doubt but that in the perfect sanctified state we will thank God for evil; for without pain and evil we could have but little appreciation of good. I know that Christ taught us to pray that we may become as little children but he never thought of our becoming like them in their ignorance of evil. Those who, being tempted, overcome temptation, are far more worthy of glory than those who never had such experiences; for without any temptation to evil there is no real virtue in refraining from it. Those who stand highest in the kingdom are those who come up through much tribulation.

As a further proof and illustration of the difference of condition of those in the kingdom. At the dedication of the temple Solomon had builded to the Lord, an account of which is given in the eighth chapter of Kings, in his prayer Solomon said: "The heaven and the heaven of heavens cannot contain thee; much less this house that I have builded." Here we have not only a heaven, but a heaven of heavens; nor is this plurality of heavens inconsistent. It is in perfect harmony with Christ's teaching of the many mansions of his Father's kingdom. It only shows the care of the Father in preparing for the varied wants of mankind. We hope—some of us say we *know*—we shall exist in the future, and there must be something to satisfy our wants. The different stages of childhood, youth, manhood and age through which we pass here, prepare us for that estate and true greatness in the kingdom. In such a state, represented

as "heaven of heavens" there must surely be more than one condition.

Again, Paul in his second epistle to the Corinthians, twelfth chapter says: "I knew a man above fourteen years ago, (whether in the body or out of the body I cannot tell, God knoweth), who was caught up into the third heaven, into paradise and heard unspeakable words which is not lawful for a man to utter." Here the apostle speaks of the third heaven; and I hold it mathematically impossible that there should be a third heaven without there being also a first and second. All the bright orbs you see dazzling upon the brow of night when the sun has sunk to rest and the earth is wrapped in night, are but so many inhabited or uninhabited worlds, all created by the wise or good being who is from everlasting to everlasting, the same unchanging God, and to whose work there is no end. From the revelation he has given us, we learn that as fast as one world passes away another takes its place. Of these there may be millions. If Paul was permitted to see three of these and heard words it was unlawful for him to utter, who can tell how many there may be of these. Besides, in his epistle to the Corinthians, he says:

"There are celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another; for one star differeth from another star in glory. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory."

Mark well his language here, and in the verse following:

"For one star differeth from another star in glory. So also is the resurrection of the dead."

Not perhaps, not mayhap, but so is the resurrection from the dead. As one star differeth from another star in its glory, so do those who are resurrected differ from each other; those worthy of less honor shall receive less, and those worthy of receiving more shall receive more. And this is but just and right. You have all noticed the statement of Jesus to the effect that he who knoweth his Master's will and doeth it not, shall

be beaten with many stripes; while he who knoweth not his Master's will, shall be beaten with few stripes. Every one shall be rewarded or punished for his deeds, whether they be good or evil. Hence this necessity for the difference in the degrees of glory in the resurrection. When we were children we all went to Sunday School, (and I hope we are the better for it), and used to sing:

"I want to be an angel,  
And with the angels stand;  
A crown upon my forehead,  
A harp within my hand."

We supposed that if we were to die, there would be a crown—a golden crown we then thought—put upon our head, and the heads of all; and all were to be musicians, and have harps in their hands, and stand up in long rows around the throne of God and spend eternity in singing and playing. This old crude idea I got rid of years ago. We think we have a better idea. When we put a crown upon the head of a person here, we do it for the purpose of signifying the power they possess, and the honors of which they are worthy. This can be the only object of crowning them there in the future. Our idea is, that we shall be monarchs, ruling in the kingdom as we are worthy. We should not forget that there are thousands and millions who never heard the gospel preached, and do you think it is possible that all these shall be sent to hell for not believing a gospel of which they have never heard? Impossible it seems to me. We have a better idea of God's justice than that. A few years ago a little tract was handed me in the streets of a city, representing that thousands were going to hell yearly for want of the Bible, and appealing to all to give liberally of their means to send the word of God to the heathen. The idea of making the salvation of these people depend upon the liberality of Christians and sending them to hell forever for their stinginess. The idea is ridiculous in the extreme. St. Paul taught a much better doctrine than that. He said, "Where there is no law, there is no transgression;" sin being a transgression of the law, and those not having the law being a law unto them-

selves, their consciences the meanwhile accusing or excusing them. In this God's justice is clearly demonstrated. Shall they be cast into hell forever? No, thank God! For we read that of all the Father has given the Son not one shall be lost, but he will raise them all up again at the last day. The Psalmist speaking of this prophetically, says: "Thou art my Son; this day have I begotten Thee. Ask of me and I will give thee the heathen for an inheritance, and the uttermost parts of the earth for a possession." Still there will be different degrees in the kingdom; there will be those who rule and those who submit, and every one who rules will be placed where his capacity entitles him to be. Those who can rule ten cities will be placed over ten; and those who can rule over five, or two, or one, will be placed over that number.

Beloved Saints, in the words of our text, let not your hearts be troubled. In our Father's kingdom are many many mansions, or conditions suitable to the wants of all, and Christ has gone to prepare a place for each one of us; and he will come again and take us to himself, that where he is we may be also to our everlasting joy. God bless you all. Amen.

#### Remains Found in Arizona and Colorado.

Mr. Jackson's photographic division of the Hayden Party, is the first to return. Its scope of labor has been a wide one. Starting from Denver, Colorado, about the 1st of July, they wound their way through the main range of the Rocky Mountains, through the North Park, down the canyon of the Rio Grande, through the Elk Mountains, on southward to the San Juan region, where they arrived about the middle of August, taking views of all the important peaks, canyons, and other objects of interest on their route. Hundreds of large and stereoscopic views were obtained, all of which will serve to assist the topographers, as well as the geologists, in working up the details of their maps and reports. During Mr. Jackson's stay at the San Juan

mines, of which he also made many views, he met a large band of the Ute Indians, of whom he obtained quite a number of interesting photographs, illustrating in almost every way their mode of living, manners, customs, etc. From this locality, Mr. Jackson moved on south, with a view of reaching the Moquis and Mancos, villages of whom many strange stories have been related by miners, prospectors and hunters. Even since the discovery of precious metals along the southern border of Colorado, prospectors and explorers have brought back vague and almost fabulous stories of a ruined civilization, entirely different, and far superior to any now known among the aborigines. In some notes on this locality, by Mr. Ernest Ingersoll, naturalist, who accompanied Mr. Jackson, he says:

Perhaps the most interesting section visited by us, was included among the canyons, which drain southward into the San Juan river. The "canyon country," as it is called, is of the most peculiar geological character, showing everywhere curious effects of erosion and atmospheric carving, resulting in a succession of table lands (mesas) cut into terrific canyons, having absolutely perpendicular walls, and rocky faces, from 500 to 1,500 feet high. This region is now occupied by Werminuches and Pi-Ute Indians, but traces of a former inhabitancy were everywhere to be seen by those looking for them, and we here found evidences in profusion of a civilization antedating anything at present known in North America, that throw into the shade all else. We first found in the canyon of the Rio Mancos' mounds of earth, concealed piles of earthenware, masonry, and strewn with fragments of pottery, ornamented by imprinted designs on the outside, and glazed and painted within. Then the mounds became more numerous, and clustered into villages; vestiges of ancient walls, of regularly cut stone, and round towers in an excellent state of preservation, together with the remains of underground workshops, appeared. These were in the villages, and recorded the prosperous

condition at that time of this ancient people, when all these fertile rivers blossomed and bore fruit in abundance. But afterwards adversity came. They were evidently a peaceful people, and attacked the hordes from the north—a war of the Goths and Vandals surging down upon their Roman civilization—they fled to the cliffs of these wonderful canyons near by, and there erected houses upon ledges and beaches in the very face of the bluffs, where nothing but a bird could reach them, except by a single dizzy trail, capable of being defended by one against a thousand. Here they were secure from attack, but were unable to stand long sieges, and gradually left even these swallows' nests, to move south into the "mesas" of Arizona, and there decimated in numbers and broken in spirit, hid away from their pursuers. Even now, we can find their remains in the Moquis villages. Now, this is not poetry, but a reality, and you may find their houses now built of carefully cut stone, faced smoothly, two or three stories high, plastered and painted within, two hundred and ninety feet sheer up to the top bluff, and eight hundred feet sheer down to the bottom. How they got to them, is in some cases yet apparent in the steps and zigzag paths cut in the face of the rock, but in most cases unknown, having probably been eradicated by erosion through time.—*New York World*.

#### Who Baptized the Twelve Ephesians?

In *Herald* of October 1st, an effort is made to defend the authority of "Apollos," and to show that if he had baptized the "certain disciples" at Ephesus they would have been baptized by "one having authority;" but they were probably baptized by "an impostor, (perhaps a Campbellite.)" Now I think that the club was needlessly thrown at the Campbellites. We gain nothing by calling names, especially one which could with as much truth be applied to all other religious parties, (outside of our own.) But let us examine this "Apollos" case. It appears that about the year 54, Paul was at Corinth, the capital of Achaia, a

province of Greece; and he abode with Aquila and his wife Priscilla, and that he baptized "many of the Corinthians," and abode in Corinth about "a year and six months," and afterwards "tarried there yet a good while." He then, in company with Aquila and Priscilla, went to Ephesus about two years after he planted the Church at Corinth. He then left them and went to Jerusalem to attend the feast of the passover, and promised to "return," and did so after spending "some time" at Antioch, and going over "all the country of Galatia and Phrygia in order, strengthening all the the disciples." He then returned in about a year, or about A.D. 57, to Ephesus.

Apollos, during Paul's absence from Ephesus on his missionary tour, came to Ephesus, and began preaching the "way of the Lord" that he had learned from the "scriptures," evidently the Old Testament, knowing "only the baptism of John," which by the way was a "baptism for remission of sins," and hence was a part of the "way of the Lord."

Aquila and Priscilla being acquainted with the "way of the Lord perfectly," being "disciples" of Christ, took Apollos and instructed him in "the way of God more perfectly."

It would be strange indeed for two ordinary disciples to take an authorized and duly qualified minister of Christ, and expound "unto him the way of God more perfectly" than he had understood.

Being thus made better qualified to preach the fullness of the gospel, when he got ready to depart "into Achai," and particularly to Corinth, the "brethren" at Ephesus wrote a recommendation to the disciples, "or church at Corinth," to receive him; who when he was come, helped them much who had believed through grace. Paul having returned to Ephesus, while Apollos was at Corinth "watering" what he (Paul) had "planted" in Corinth; (which may or may not mean baptizing those who had believed through Paul's preaching some years before); but I am inclined to believe it was by strengthening them or helping "them who had believed through grace."

Paul, I say, having returned to Ephesus, finds "certain disciples;" who? The brethren whom he had left there a year before, including Apollos, instructors Aquila and Priscilla? Certainly not; but "certain disciples," partial believers, who knew only the baptism of John; *i.e.*, "baptism of repentance for remission of sins."

Where had they received John's baptism? At Ephesus, evidently; but not by John. For did John baptize at Ephesus, in Asia Minor, or in Judea and at Jerusalem? And as there is no evidence that these Ephesians were Jews, and John baptized "all they of Jerusalem," and "all the land of Judea;" and as he was to "prepare the way of the Lord," who "came not but to the lost sheep of the house of Israel," it is evident none but Jews or Israelites were baptized of John; whereas these Ephesians were "Gentiles in the flesh," and "aliens to the commonwealth of Israel."—Eph. 11: 11, 12. I intend this argument particularly for the benefit of some who contend that "Paul baptized some of John's disciples."

Apollos being a "Jew," had in all probability been baptized of John, and not having the authority of John, could not say as did John, that "He that cometh after me shall baptize you with the Holy Ghost."

How many of John's disciples followed Christ and received the baptism of the Holy Ghost? There were but one hundred and twenty disciples on the day of Pentecost, which if we take out the "Twelve" and the "Seventy" and the eight or ten women named in the "record," would leave about thirty others. Was Apollos among this number, or even among those who were baptized by the apostles on Pentecost? Or had he obeyed before he came to Ephesus? Of course not, for Aquila and his wife would not need to have "expounded the way of God more perfectly" to him. Yet while he could baptize after the manner of "John's baptism," even immerse for remission of sins, he could not say, "That when he [Christ] cometh, he may baptize you with the Holy Ghost." He

had no such authority; hence, although understanding a part of the plan of salvation, even "baptism for the remission of sins," he could not teach anything about the Holy Ghost, for this could only be done by those who knew the way of God perfectly;" the authority to lay on hands for the gift of the Holy Ghost was not exercised by apostles or others till after it was given on Pentecost.

There is no evidence that Apollos had, previous to his meeting with Aquila and Priscilla, received the Holy Ghost; for as it was to "guide into all truth," and if as John says, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you;" it is evident he would not have to be taught the "way of God more perfectly," or beyond the doctrine of the baptism of John—his knowledge of the gospel extended no farther.

Apollos ["legally" watered," not the *Ephesians*, but the *Corinthians*, to whom he went after he was instructed in "the way of God more perfectly" by Aquila and wife, as Paul was writing to the *Corinthians*. 1 Cor. 3: 6.

Instead of, as the writer of "Apollos' authority" conjectures, that Apollos was mentioned as having been at Ephesus, in order to "record the fact that it was there that Aquila and Priscilla first heard him," &c., it would seem more reasonable that it was to show that he who only knew "the baptism of John" was most likely the one who had baptized those who had been baptized "unto John's baptism," and knew only that, as they did not know, nor even had heard "whether there be any Holy Ghost."

The question asked by Paul, "Unto what then were ye baptized?" does not refer so much as to who baptized them, as to the manner and purpose of their baptism; as if he had said, If you have not even heard of the Holy Ghost which is promised by those whom God has sent to preach the gospel, to all those who believe and obey, or who will "repent and be baptized for remission of sins;" how and for what purpose were ye baptized? Their answer is in harmony

with the idea, We have been baptized in the manner of, and for the purpose that John baptized, or "unto John's baptism." Yes, Paul could say, John baptized truly for remission of sins; but he taught those whom he baptized to believe on Christ; *i.e.*, to receive him and his teachings, and could say, you have been baptized with water by me, you shall by him be baptized by the Holy Ghost; but Paul could say, you were not baptized by John, for you have heard nothing of the Holy Ghost which John spoke of; and as Christ has not sent any one to teach baptism only, but said to those whom he has sent, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe," &c.; *i.e.*, "gifts of the Holy Ghost." And again, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," therefore he that baptized you, even if he knew or taught "they way of the Lord" as far as practicing baptism after the manner and for the same purpose as John did, had not authority from Jesus Christ, therefore you must be baptized by one sent "in the name" or by the "authority" of the Father, Son and Holy Ghost. This was no doubt the spirit of Paul's reasoning, if not his language.

Apollos "knowing only the baptism of John," was not laboring under the last "commission," therefore was without authority to act in the kingdom of heaven. He was not an "impostor," but believing that he was doing right, and teaching as much truth as he knew, and reasoning as some do to-day, that being baptized themselves, they have a right to baptize others, he "taught diligently the things of the Lord," in part, and was not condemned therefore and called an "impostor," nor his church the "church of the devil," but was commended by the writer for his zeal and fervency of spirit and ability, as we should all those who "write and entice men to do good," and rejoice in whatever

er good they can do toward making people honest, temperate and repentant, even if they "followed not us," yet we need not endorse their "authority." I do not believe the sectarian clergy are "impostors," but are mostly sincere and honest, and many are doing much good; but, of course, not the good they could if they had "authority from God." I therefore "forbid them not."

T. W. S.

THE following was sent us some time ago, by Bro. Hiram Bemis, who requested to see it in print in the HERALD, as he thought it would be interesting to those who had never seen it. Under the impression that it had once appeared in the HERALD we laid it aside. Bro. Bemis called our attention to it a few days since, and not finding it in the index to the HERALD we give it an insertion asking pardon for the long delay in its appearance.

#### Washington's Vision.

The last time I ever saw Anthony Sherman, was on the Fourth of July, 1859, in Independence Square. He was then ninety-nine, and becoming very feeble; but though so old, his dimming eyes rekindled as he gazed upon Independence Hall, which he had come to gaze upon once more before he was gathered home.

"What time is it?" said he, raising his trembling eyes to the clock in the steeple, and endeavoring to shade the former with a shaking hand, "what time is it? I can't see so well as I used to."

"Half-past three?"

"Come then," he continued, "let us go into the Hall—I want to tell you an incident of Washington's life, one which no one alive knows of except myself; and, if you live, you will before long see it verified. *Mark the prediction—you will see it verified!*"

Reaching the visitor's room, in which the sacred relics of our early days are preserved, we sat down upon one of the old-fashioned wooden benches, and my venerable companion related to me the following singular narrative, which, from the peculiarities of our national affairs

at the present time, I have been induced to give to the world. I give it as near as possible in his own words:

"When the bold action of our Congress, in asserting the independence of the colonies became known in the Old World, we were laughed and scoffed at as silly, presumptuous rebels, whom British grenadiers would soon tame into submission; but undauntedly we prepared to make good what we had said. The keen encounter came and the world knows the result. It is easy and pleasant for the present generation to talk and write of the days of '76, but they little know, neither can they imagine, the trials and sufferings of those fearful days. And there is one thing that I much fear, and that is, the American people do not properly appreciate the boon of freedom. Party spirit is yearly becoming stronger and stronger, and without it is checked, will, at no distant day, undermine and tumble into ruins the noble structure of the Republic. But let me hasten to narrative.

"From the opening of the Revolution we experienced all phases of fortune, now good and now ill, one time victorious, and another conquered. The darkest period we had, however, was, I think, when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of '77. Ah! I have often seen the tears coursing down our dear old commander's care-worn cheeks, as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington going to the thicket to pray. Well, it is not only true, but he used often to pray in secret for aid and comfort from God the interposition of whose Divine Providence brought us safely through those dark days of tribulation.

"One day, I remember it well—the chilly winds whistled through the leafless trees tho' the sky was cloudless and the sun shining brightly—he remained in his quarters nearly all the afternoon alone. When he came out I noticed his face was a shade paler than usual, and that there seemed to be something

on his mind of more than ordinary importance. Returning just after dusk, he despatched an orderly to the quarters of the officer I mention who was presently in attendance. After a preliminary conversation, which lasted about half an hour, Washington gazing upon his companion with that strange look of dignity, which he alone could command, said to the latter:

“I do not know whether it is owing to the anxiety of my mind, or what, but, this afternoon as I was sitting at this very table engaged in preparing a dispatch, something in the apartment seemed to disturb me. Looking up, I beheld standing opposite to me, a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second, a third, and even a fourth time did I repeat my question but received no answer from my mysterious visitor, except a slight raising of the eyes. By this time I felt strange sensations spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become powerless. Even thought, itself, suddenly became paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly at my unknown visitant. Gradually the surrounding atmosphere seemed as though becoming filled with sensations, and grew luminous. Everything about me seemed to rarify, the mysterious visitor herself becoming more airy and yet even more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution. I did not think, I did not reason; I did not move; all were alike impossible. I was only conscious of gazing fixedly, vacantly at my companion.

“Presently I heard a voice saying, “Son of the Republic, look and learn;” while at this same time my visitor extended her arm eastwardly. I now be-

held a heavy white vapor at some distance, rising fold upon fold. This gradually dissipated, and I looked upon a strange scene. Before me lay spread out in one vast plain, all the countries of the world, Europe, Asia, Africa and America. I saw rolling and tossing between Europe and America, the billows of the Atlantic, and between Asia and America lay the Pacific.

““Son of the Republic,” said the same myterious voice as before, “look and learn.”

“At that moment I beheld a dark shadowing being like an angel, standing or rather floating in mid-air between Europe and America.—Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand while he cast upon Europe some with his left. Immediately a dark cloud raised from each of these countries and joined in mid-ocean. For a while it remained stationary, and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning gleamed through it at intervals, and I heard the smothering groans and cries of the American people.

“A second time the angel dipped water from the ocean, and sprinkled it out as before. The dark cloud was then drawn back to the ocean in whose heaving waves it sunk from view. A third time I heard the mysterious voice, saying:

““Son of the Republic, look and learn.”

“I cast my eyes upon America, and beheld villages, towns and cities springing up, one after another, until the whole land from the Atlantic to the Pacific was dotted with them. Again I heard the mysterious voice say:

““Son of the Republic, the end of the century cometh, look and learn.”

“At this, the dark, shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approach our land. It flitted slowly and heavily over town and city of the latter, the inhabitants of which presently set themselves in battle array against each

other.—As I continued looking, I saw a bright angel, on whose brow rested a crown of light, on which was traced "UNION," bearing the American flag, which was placed between the divided nation, and said:

"Remember ye are brethren."

"Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the national standard. And again I heard the mysterious voice, saying:

"Son of the Republic, the end of the century cometh, look and learn."

"At this the dark shadowy angel placed a trumpet to his mouth, and blew three distinct blasts, and taking water from the ocean, sprinkled it upon Europe, Asia and Africa.

"Then my eyes beheld a fearful scene. From each of these countries arose thick black clouds, that were soon joined into one. And throughout this mass there gleamed a dark red light, by which I saw the hordes of armed men, who moving with the cloud, marched by land and sailed by sea, to America, which country was enveloped in the volume of the cloud. And I dimly saw these vast armies devastate the whole country, and burn the villages, towns and cities that I beheld springing up. As my ears listened to the thundering of cannon, clashing of swords, and shouts and cries of the millions in mortal combat, I again heard the mysterious voice, saying:

"Son of the Republic, look and learn."

"When the voice had ceased, the dark, shadowy angel placed his trumpet once more to his mouth, and blew a long, fearful blast.

"Instantly a light as if of a thousand suns shown down from above me, and pierced and broke into fragments, the dark cloud which enveloped America. At the same moment I saw the angel upon whose head still shone the word "UNION," and who bore our national flag in one hand, and a sword in the other, descended from Heaven attended by legions of bright spirits.—These immediately joined the inhabitants of America, who I perceived were well nigh over-

come, but who immediately taking courage again closed up their broken ranks and renewed the battle. Again amid the fearful noise of the conflict I heard the mysterious voice, saying:

"Son of the Republic, look and learn."

"As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it on America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious. Then once more I beheld villages, towns and cities springing up where they had been before, while the bright angel, planting the azure standard he had brought in the midst of them, cried in a loud voice:

"While the stars remain and the heavens send down dew upon the earth, so long shall the Republic last."

"And taking from his brow the crown on which blazoned the word "UNION," he placed it upon the standard, while the people, kneeling down, said "Amen."

"The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling vapor I had first beheld. This also disappearing, I found myself once more gazing on my mysterious visitor, who in the same voice I had heard before, said:

"Son of the Republic, what ye have seen is thus interpreted. Three perils will come upon the Republic. The most fearful is the second, passing which, the whole world united, shall never be able to prevail against her. Let every child of the Republic learn to live for his God, his land and the UNION."

"With these words the vision vanished, and I started from my seat, and felt that I had seen a vision wherein had been shown me the birth, progress and destiny of the United States.

"In UNION she will have her strength, in disunion her destruction."

"Such, my friend," concluded the venerable narrator, "were the words I heard from Washington's own lips, and America will do well to profit by them."

WESLEY BRADSHAW.

The more schools, the fewer jails.

# The Herald.

JOSEPH SMITH, - - - EDITOR.  
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., December 1, 1874.

## BEECHER—YOUNG.

WE had thought not again to refer to the Brooklyn, Beecher affair; but circumstances seem to make it necessary.

We shall be pleased if, when the matter is heard in the court where it has been thrown for secular and pecuniary adjudication, he shall be able to show himself to have been a victim, rather than a victimizer; but from the evidence so far presented, we believe him to be a guilty man, as charged by Mr. Tilton, the man who is wronged by him.

That he is a guilty man is bad enough, considering him only as a citizen; but his criminality is rendered much darker, when it is considered that he was "the model clergyman; the pet and almost idolized pastor of a large and fashionable congregation, a powerful corporation, a leading one among the many in the land." But what makes his guilt of a still darker type to us, is the fact that when about to be discovered and himself properly punished, he avails himself of his popularity, by his own efforts and those of his friends, whom he enlists in his defense, and at once sacrifices a woman, wife and mother, and a home, as any other cowardly criminal would. Instead of confessing, if guilty, and bowing bravely to the rod of chastisement, he essays to save himself at the expense of every other person, directly or indirectly involved in the consequences of his crime. This is so like the act of another, whom we regard as a great criminal, that we refer to them together.

Judge McKean, in charging the Grand Jury of Utah, lately empaneled, says, "Here is a brief paragraph from the lengthened so-called revelation of Joseph Smith:"

"And, again as pertaining to the law of the priesthood: If any man espouses a virgin and desire to espouse another, and the first give her consent: and if he espouse the second and they are virgins, and have

vowed to no other man, then is he justified; he cannot commit adultery, for they are given him; \* \* \* and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him; and they are given unto him—therefore is he justified. But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed."

And Br. John McKenzie, writing from Jefferson City, Missouri, and sending a clipping from the charge of the judge, as published in the *St. Louis Globe*, of October 17th, says:

"Please answer through the *HERALD* what authority he has for saying that Joseph Smith received the revelation he takes the paragraph from in regard to polygamy?"

To this request we reply, that the Judge in delivering his charge to the Grand Jury of the District court in Utah, evidently acts with reference to the fact that the revelation from which he quotes, has long been published, cited and used by Brigham Young and others in Utah, as the sanction and base of the doctrine of Polygamy; for the practice of which doctrine he proposes to the jury that they shall find bills of indictment against them. He accepts their statement that Joseph Smith was the recipient of the revelation quoted from.

It will be no new thing to any of the readers of the *HERALD* to learn that we regard Brigham Young as a great criminal, for we have so stated aforetime; not only once, but many times. But what makes his guilt more glaring, and adds darkness to its turpitude, is the fact, that when Ann Eliza Young, one of those whom Brigham Young has married according to the customs and usages of practical polygamists in Utah, under the sanction of the alleged revelation referred to by Judge McKean, gets tired of her nineteenth part of a husband past seventy, and sues him for divorce and alimony, that same nineteenth part of a husband goes into the court and swears as follows:

"And the defendant further answering alleges, that at the town of Kirtland, in the State of Ohio, on the tenth day of January, A. D. 1834, this defendant being then an unmarried man, was duly and lawfully married to Mary Ann Angel, by a Minister of the Gospel, who was then and there by the laws of said State, authorized to solemn-

ize marriages. And that the said marriage was then and there fully consummated, and that the said Mary Ann Angell, who is still living, then and there became, and ever since has been, and still is, the lawful wife of this defendant, all of which said facts the said complainant on the said sixth day of April, 1868, and for a long time prior thereto had full knowledge and information."

Brigham Young further testifies that when he took this Mrs. Ann Eliza Dee, to be his nineteenth polygamous wife, she was the lawful wife of James L. Dee "never, as this defendant, [B. Young], is now advised and believes, having been divorced from the said James L. Dee."

The unfairness and falsity of this statement of President Young is made apparent by the facts of the case being of record, as follows:—Petition for divorce was filed by Ann Eliza Dee, formerly Ann Eliza Webb, in the Probate Court of Great Salt Lake Co., Utah, December 9th, 1865, and a decree of divorce was rendered and recorded December 23d, 1865; and of these facts President Young must have been cognizant.

All this goes to show that Brigham Young, like any common criminal, when his criminality is about to be discovered, proves to be a coward as well as a criminal, and at once sacrifices a woman, a wife and a home.

If the consequences of this unmanly, unworthy defense of Brigham Young against the suit of Ann Eliza, were to affect only these two persons, there would be little for other parties to complain of; but when it is considered that there are seventeen other women supposed to be of Brigham Young's own family, whose standing as *wives* are affected immediately by this answer, that Mary Ann Angel is his *only legal* wife, and some of whom may be affected by a similar condition of facts as that alleged in the case of Ann Eliza; and when it is further considered that there are some hundreds of women in Utah, whose standing as *wives* to their respective husbands, is also indirectly affected by these answers, it will be seen that many specially affected have just right to complain. Besides this, there is not a follower of President Young who believes in the tenet of polygamy, who is not affected by these answers, and who has not a just cause of complaint.

Brigham Young has been the apostle and shining practical light of the doctrine of polygamy for twenty-two years. He has claimed immunity from accusation for crime upon the ground that the practice of the doctrine was *legal*; and that there was neither dishonor nor illegality in the position occupied by polygamous wives. It has not only been the effort to make "celestial marriage" a Church tenet; but it has been claimed that women "taken to wife" under the institution were "*married*," and that they were "*wives*," not concubines." These two answers of Brigham, made when he is pressed to action in a court of law, where the *legality* of such so-called marriages and the true status of women, so-called wives, could be fully presented and defended, were he brave enough to dare the issue, and the claims made were correct, fully warrant the statement, it seems to us, that he feels himself guilty and that he is willing to betray Ann Eliza, the other women he has hitherto called wives, and all others holding similar relation as wives to other men than himself; by which betrayal he also inculpates all who have stood by him in the defense of the tenet and its practice. Not only is this the result, as it seems to us, but these answers show most fully what is the real condition of those upon whom the consequences fall most heavily, the women of Utah who have been deceived into polygamous marriages; for if in his case, it is true, as he alleges, that he has but *one* legal wife, and she the one to whom he was married January 10th, 1834, in Kirtland, Ohio, what are those to be called to whom he has been "united in celestial marriage" since that time, including Mrs. Ann Eliza Webb Dee Young; in fact, what does Mr. Young himself call them by this answer of his? Certainly not *wives*.

This answer of President Young destroys the poetry of the "institution," and compels its devotees to sit down and contemplate that "institution" face to face with its stubborn facts, and hard unpalatable truths; which we hope they will now do, aided and urged thereto by this unfriendly act of one who should have been their friend, but one who, by this act, shows the mortifying

fact that he cares more for himself in danger of being mulcted in *dollars* and *cents*, than for those whose friends he should have been for principle.

There is good grows out of this to one individual directly, that one is Mrs. Mary Ann Angell Young. We congratulate her upon having won from her husband at last, the acknowledgment that she was his only wife, his "one legal wife." It was due her many years ago.

There is good to grow out of this to the Latter Day Work. It is a tardy but welcome acknowledgment from a chief practical exponent of polygamy, that the law given to the Church in 1831, that "man should have but *one* wife," is of full force, and that the position assumed by those espousing that law against polygamists is a correct one. We are thankful for this acknowledgment, forced as it has been, though we are and must be ashamed of the moral cowardice which prompts it.

Theseeming similarity between the cases, and the question of Br. McKensie, are our reasons for presenting the foregoing to the readers of the HERALD.

We regard both H. W. Beecher and B. Young as criminals; urged, or betrayed into crime by similar weaknesses; and the crime of either made darker in its cast by the steps taken to defend. Both were leaders; both have been idolized; both have loved self too well, and both have failed in bravery when face to face with discovery and trial. One may possibly show himself to have been a victim, rather than a victimizer; but we can see now no possible chance for the other to show this, for by his own sworn statement he is condemned.

BR. SILAS M. HUBBARD, writing from Petaluma, California, November 12th, assures us that he is rejoicing in the new light he has received, and that his determinations are to press forward in the great work in which he has but recently engaged. Being convinced of the necessity of "additional inspiration," and having entered into covenant with God and his people, he expresses himself as being "ready for all work and duty which may be for him to perform." Br. Hubbard was a member of the Baptist

Church for over twenty years, and nearly fourteen years of that time he was a minister in said denomination. We welcome Br. Hubbard to a place among our correspondents; hoping to hear from him again.

SR. W. H. TODD, writing from Rocky Ford, Colorado Territory, October 1st, said she had written to Br. Warnky, at Denver, to come and preach for them, but had not heard from him. She had distributed HERALDS, tracts, and Voice of Warning; the people "see nothing wrong about the doctrine, only some things are a little *strange*." We trust Br. Warnky will find his way to Rocky Ford, and many other places in Colorado, and "hunt them from every mountain and from every hill," as God shall give him ability; that the "hunter" and the hunted may be enabled to rejoice together.

BR. ALEXANDER H. SMITH arrived in Plano on the 21st ult, from Nauvoo, where he has, since his return from California and the Semi-Annual Conference, been enjoying the benefits of a "furlough" (?) amid the pleasures and quiet of home, away from the field of active service and conflict against sin and error. Br. Alexander preached for us twice on Sunday, the day after his arrival. As a workman of the Lord, he showed he had an acquaintance with the tools he uses, and his ready use of the sword of the Spirit showed him to be a practiced soldier of Christ. He is now, (Thanksgiving Day), in town with his wife, enjoying the friendly greetings and kind hospitalities of his many friends. He will remain but a few days, when his course will be westward. May his usefulness never grow less.

FROM Webster, Mississippi, 9th ult, Br. F. M. Fuller, writes:

"I am still in the faith, have distributed some tracts, the people are anxious to hear the gospel—would be glad to have some Elder sent here, I think a good work could be done. If some Elder will come I will do all I can for him."

Brethren, make a note of the calls as they occur in your several districts or fields of labor, and as you pass along, let the joyous notes of the gospel trump float in every

passing breeze, as ability may be given you so to do, that souls, weary and thirsting after the way of life, may catch the glad refrain, enter the covenant throng, and swell the notes of praise to him who merits all our love.

BR. Z. H. GURLEY writes encouragingly from Salt Lake City, under date of November 12th:

"The Saints here usually feel well. Our meetings still continue to be interesting; the B'ites do turn out some. J. D. Lee is arrested; we expect to hear something ere long. Brigham is south, still weakly, I believe. We know not what a day may bring forth."

BR. J. M. WAIT, of Binghamton, Wisconsin, writes on October 22d:

"We have our meeting-house about done. I like to see the work of God prosper; for I have no faith in any only the Latter Day Work. I preach when I can. I will do all I can in temporal means to carry on the work."

BR. JESSE W. NICHOLS, of Fairhaven Massachusetts, November 12th, 1874, says:

"Truth begins to prevail in the Massachusetts District. Souls are coming in."

BR. CHARLES A. PARKIN, of 155, Minna Street, San Francisco, California, informs us that he has been appointed Book Agent for the Branch there. Agents will "note" that we keep no books for sale but what are published in the HERALD.

Br. Robert Fuller is laboring in Dork County, Ohio; he has prejudice to overcome; feels that an able Elder is needed to properly introduce the work in that region of country.

November 9th, we learn from Br. J. H. Lake, at Farmington, Iowa, that since Conference he had been preaching the word in several places, and had baptized two.

From Savannah, New York, November 6th, we learn by letter from Br. C. G. Lanphere, that he is still battling for the right, and receives more calls for preaching than he can fill.

Br. B. G. Watson, writing from Rockwall, Texas, November 15th, gives an account of his ministerial labors during a trip from the above named place to Arm-

strong Cadamy, Choctaw Nation, and during his stay there and on his return trip. He baptized three, and blessed two children. Since his arrival at Rockwall, about the first of October, he has been thrusting in his sickle. May the Master aid him in gathering the ripened grain.

Br. S. J. Cook, formerly of Plano, writing from Proctorville, Vermont, November 5th, said, "We are getting along nicely." He wishes for laborers in that field; but at the same time he is letting his light shine. May it brighten more and more unto the perfect day.

Sr. Ann Bolton, writing from San Jose, California, November 10th, 1874, gives a touching account of a twenty-one years' experience in the Latter Day Work. It is encouraging to those of less experience, to learn how a *living faith*, clinging to Christ, makes the children of God strong to suffer and to do; and to view their triumphs even in affliction, through the victory, surety and all-sufficiency of Christ the living head. Sr. Bolton desires to be remembered by the faithful in the Lord.

Br. Lorenzo Fay, a member of the Branch at this place, writing from Carleton, Monroe County, Michigan, November 4th, gives us a brief account of his absence and sojourn in other portions of the country. He is still battling for the truth; thinks the chances "good for holding Latter Day Saint preaching" at the above named place. There are some liberal minded people there, who are willing to hear, and admit that truth may be found even in "Nazareth," or among Latter Day Saints; while others are very differently disposed, and would prevent a proclamation of the gospel there, if they could. Keep your armor bright, Br. Fay, and let your light shine, so that the honest in heart may see, and come to your assistance, in the waging of Zion's war against sin and error.

Br. Edward and Sr. Frances Brantwaite, formerly of Kansas, but now of Monmouth, Jackson County, Iowa, would be pleased to welcome an Elder there. Any passing, or near there, please visit them.

One hundred roan bound Hymn Books received and for sale at this office. This is the first installment of our last edition, the

binding having been delayed on account of lack of help; so says the book-binder.

## Correspondence.

PEORIA, Illinois,

Nov. 19th, 1874.

*Br. Joseph Smith.*—In reading an article in the *Herald* of November 15th, from the pen of W. W. B., I notice that he mentions the miserable death of Governor Thomas Ford.

I wish to add a word more about him. Sister Bewsher, of Peoria, informs me that she was present on a certain Sunday in the Methodist Church, having been invited there by a friend to see the "ladies' bonnets," when, to her astonishment, a rough box, or rather a common coffin, rested under the pulpit, in which lay the corpse of the wife of Governor Ford; this coffin was supplied by the city of Peoria. Governor Ford was there, and looked as though the skin would soon be cut through by his bones.

Two weeks later, the same friend invited Sr. Bewsher to go to church again; when, to her surprise, there lay the body of Governor Ford where his wife's was laid two Sundays before, in a rough coffin, and buried by the town.

A Mr. James Taylor, a merchant here, informs me that Governor Ford lived in a house owned by his father, and could not pay the rent, and declared that he was a pauper.

Sister Bewsher says that she heard John Taylor, who was with the martyrs when shot, say in Nauvoo, that Governor Ford "would live until the flesh would wither off his bones, and he would die a pauper." She says that she heard the prediction and saw its fulfillment. His children are now vagabonds. With Br. W. W. B., we say, "God will avenge his own elect; but let us leave judgment with him and forgive all men."

J. A. ROBINSON.

NEBRASKA CITY, Neb.,

Nov. 12th, 1874.

*Dear Herald.*—A goodly number of brethren and sisters were present in the above city, on Saturday and Sunday the seventh and eighth days of the present month, to attend a quarterly conference, of the Fremont district. A peaceful and profitable time was enjoyed. The Saints of the above named city acquitted themselves in a very creditable manner, in providing for the comers to Conference. None lacked accommodations or comfort during their stay. They, the Saints of Nebraska, notwithstanding the labor attendant upon providing for visitors, seemed much delighted in having another Quarterly Conference in their midst,

it has been a long time since one was held here before. There was a time when such gatherings were frequent among them; while they formed a part of the Southern Nebraska District; but time will bring changes, and one of the changes time has brought in this particular, has been the consolidation of the South Nebraska and Fremont, Iowa, Districts into one; the former will be no longer known only upon history's pages. It is not my province, nor is it necessary to enquire after, and reveal the cause or causes which led to such a change; we can frequently remember the past, and sometimes too well for our present happiness; but the acts of the past can not be changed, they must remain; but with a desire to improve, we may sometimes profit by works and acts of the past; hence the necessity for a constant review of our acts. The Fremont District as it now exists, is a very extensive one, comprising several counties in Iowa and Nebraska; and but few, very few laborers. Reports made on Saturday showed that many calls were heard for preaching, and with a view of supplying some of these calls, a session of four hours length was held on Saturday evening in which discussion was carried on with the best of feeling. Two or three elders were named as proper representatives of the cause, to devote their time in the field during the coming quarter; but then those elders had camp followers or families; they could go without purse or scrip, nor need they cumber themselves with two coats; but how their families were to be cared for, was the perplexing question; finally one of the brethren arose and explained, that the Church had a Bishop and that in keeping with a recent revelation the Bishop had appointed agents in several localities, and that the duty of the Bishop and his agents was to collect free-will offerings and tithings, and disburse the same for the benefit of missionaries, families and the needy; and in his opinion a better method could not be called into requisition. After which a motion prevailed that the Bishop's Agent supply the wants of the families of those elders that the Conference may authorize to travel—followed by another; viz, that the officials cooperate in encouraging the Saints to bring forth their free-will offerings and tithing to the Bishop's Agent, for the above purpose. And if it so be, dear *Herald*, that the duties which the passages of the several resolutions imposed upon the official members are carried out, you may look for good results in the Fremont District, the coming quarter. There appeared to exist more of a realization of the responsibility incumbent upon elders to labor and bring means into requisition than I have ever before noticed in any quarterly gathering, and the many testimonies offered in the Saints'

meeting on Sunday night furnished an additional evidence of this fact. For unity and good feeling this conference was a success. How it will work for the future, must at present remain a secret. The conference was respectfully informed that in by gone days resolutions had been made and placed upon the records, which reflected somewhat upon the conference; that is to say they had not been carried out in practice. In consideration of a non-uniformity in the statistical reports of branches, a motion was offered that no branch reports be received unless presented on blank forms, obtainable from the Office at Plano. It is quite possible that a more perfect blank form than those that now exist might be had; be this as it may, if they were used by all the branches, it would save time and trouble to the secretaries of branches and districts, and establish a uniformity in this particular that would be somewhat consistent, at least with our own profession. But the above motion was so modified as to leave it optional with the secretaries of branches to use the blank forms, write their reports on slips of paper, or for that matter not send them at all. And right here dear *Herald*, I wish to give your readers a bit of my mind, with the understanding that it is only James Caffall that is writing.—I am opposed to any innovation on the rights and prerogatives of the members of this the Church of Christ, or any thing that savors of tyranny or despotism; and I am equally opposed to encouraging an unsystematic way in doing business, when that business can be done in a systematic, orderly and proper manner, with as little trouble. (Or even if it causes more, so long as it be within the range of possibility). Where is the consistency in preaching order to the world and ourselves not orderly. If we cannot yet reach the dizzy heights of perfection and order, let us be as orderly and perfect as we can. We cannot improve the gospel plan; we may live it better and better, but there are methods and plans by which we do business, in which we may and ought to improve. The securing and sending branch reports to conference upon the above named blank forms, would be attended with less labor, and consequently less expense than writing such reports upon sheets of paper; and when mild and gentle words only encourage slovenliness or a loose careless manner in doing business; is it not time to enforce more stringent measures, not only in the above duties, but all others? We are taught to be charitable, we are also told that charity cannot rob justice. Hence I read in D. C., Sec. 42 par. 16 "Thou shalt take the things which thou hast received, which have been given unto thee in my scripture for a law, to be my law to govern my church; and he that doeth according to these things shall be saved, and

he that doth them not shall be damned if he continue." Again the same section par. 7, latter clause, "He that sinneth and repenteth not, shall be cast out." But lest I trespass too much, I close by saying, all agreed that the conference was a splendid one, and all who heard of the brother coming to conference one week too soon, not only sympathized with him, but felt a deprivation in the loss of his company. Keep a sharp lookout for the next brother James. Yours in gospel bonds,  
JAMES CAFFALL.

SOUTH BEND, Neb.,  
Nov. 18th, 1874.

*Br. Joseph*.—They [the Saints] have assigned me to report, thinking that you would like to hear from us here in Nebraska. Br. G. E. Denel came back and preached twice; he then went down to Liberty Branch to fill his appointments there; a Mr. Isaac Roberts sent for him to come back and baptize him and his wife. He came back on the 30th of October, and on the next day baptized them, and preached once on the first of November and baptized one more; he preached again on the evening of the third, and baptized one more. He then went from here to Liberty Branch, and on Friday, the 6th, he baptized two more; then went to Nebraska to attend Conference, where we had a splendid meeting, one long to be remembered, from our rejoicing with the Saints. The gift of prophecy, the gift of healing, the gift of tongues, and the interpretation of tongues were had among us. I met Father Baldwin there whom I had heard preach in Ohio some forty three years ago. He is one of the old-time Saints; I had not seen him since we left Jackson County, Missouri, until I met him at Conference. It is a blessed privilege to meet the old Saints, for which I thank the Lord; ever praying for the prosperity of Zion, (the pure in heart), I remain your sister in the covenant,

A. D. GOULDSMITH.

KIRTLAND, Lake Co., Ohio,  
Nov. 16th, 1874.

*Br. Joseph Smith*.—Our Branch is in a good condition; the Saints are alive in the service of God, they appear to realize whom they worship, and the Father of all mercies abundantly blesses them. The Branch numbers thirteen, including two Elders, one Priest and one Teacher. We love all who love the Lord Jesus Christ, and Jesus says, "If ye love me, keep my commandments." October 8th, I received a letter from Br. Eli A. Stedman, requesting me to come to Henrietta and speak a few times to the people of that place; he thought some might believe and obey. On the twelfth day of the month I complied with his request, and on the 13th Br. Stedman

obtained the Baptist Church for services. The next evening I spoke to the people concerning the glad tidings of salvation which is to all people. In all I delivered seven discourses. The house was shut up, and I was locked out, so the next two evenings I spoke in the school-house to large and attentive audiences; the last evening I spoke there, a gentleman proposed that a contribution should be taken for me, and the kind people donated in all ten dollars. Br. Stedman thinks to send for me the fore part of December coming. Br. S. and wife are good Saints, and a credit to the cause. Quite an interest was manifested, and we think good will be done there. Yours in Christ,  
JOSEPH F. McDOWELL.

TITUSVILLE, Ripley Co., Indiana,  
Nov. 10th, 1874.

*Br. Joseph Smith.*—I arrived at this place, from Minnesota, on the 5th instant, to find the folks well and with agreeable surroundings. I am quite well myself, hence ready for duty, if not too arduous. Already there is an announcement for next Sunday, in the new United Brethren meeting-house, three miles distance from this place. Hope for good results.

I learned yesterday that Brn. Springer and C. Scott are on the wings of duty, with bright prospects before them. May success attend them.

About Minnesota, a considerable might be said, but I shall content myself by saying a little.

For a sufficient reason I was not able to report to the Semi-Annual Conference as I had designed; hence a few thoughts about the mission assigned me may be in proper place.

I arrived in Minnesota in December last, and during the winter held meetings principally in Cannon Falls, Goodhue County; vicinity of Northfield, Rice County; Chatfield and vicinity, Fillmore County; Lake Crystal, Blue Earth County; Windom, Cottonwood County; Jackson, Jackson County; and Grand Prairie, Nobles County. In each of these places more or less of an interest was created, and some seemed seriously investigating the faith. Others had open ears and open doors.

The time that I had allotted to remain in the State had now expired, but the work to be done had augmented; not half of the already open doors had been visited. I thought it wisest to remain longer during the summer. This I did, but not with as successful results as I had hoped, for the best of causes. The places mentioned above are so far apart that it is quite an expense in time or means to visit them, in the absence of a private conveyance. There are but a few brethren in the State, and they scattered promiscuously over its territory,

(and I think it a good thing), not enough in any one place to form a Branch. Their isolated homes are made places of welcome to Elders, when they are so fortunate as to be sufficiently full handed to reach them. Traveling on foot, although of primitive custom, and commendable simplicity, yet he that tries it long on those western prairies, will soon loose much of the fire of reverence for ancient usages, when viewed in such striking contrast with modern reforms.

When ready to visit Becker County, by invitation of brethren, I found that the trip would be more expensive than I could sustain; so did not go. A similar cause prevented the visiting of portions of Wisconsin, and other places.

Although there was not so much accomplished as I hoped might be, yet I congratulated myself with the idea that something was done, which had some good effect. Upon the whole, I feel very much encouraged about the mission; and feel confident that a good success will ultimately attend the cause in Minnesota. But there needs to be labor done, much more than I have done, or can do, or any other one man. However the people are rather slow to engage in the work. *Doubt* is a strong motive influence at work with the masses now. They readily admit the soundness of our faith when viewed from a Bible standpoint; but convinced of having been deluded all their lives, they fear of being launched into a more formidable deception. It is the pride of many to renounce all phases of religion. With them it is proverbial that faith and brains never go together. Indeed it is sometimes difficult to decide which is the greatest evil and hindrance to the successful spread of the truth, professed Christians, or avowed Infidels. One denies everything, the other makes claim to everything of a religious kind, and has nothing. But these influences are found everywhere.

These simple statements, I trust, will be satisfactory to all concerned, and if need be, apologise to those neglected, whom we could not visit. Our absence for the present is but temporary, as we hope to return ere long. And I here give invitation to the heralds of the cross who may sojourn there, to "preach the word," "rebuke the gainsayer," "feed the flock." May the peace and blessing of an all-wise and munificent Father rest and abide with the faithful few. As ever in the faith,  
WM. H. KELLEY.

SEDGWICK, Decatur Co., Iowa,  
Nov. 13th, 1874.

*Br. Joseph.*—The work is still prospering in this place. Br. George Stone, from Illinois is here looking for a home, and others also from other parts. I must tell you of a miraculous case of healing in this

neighborhood. Br. David Young was on the verandah of a new house his father had been putting up this season, and leaning against the banisters, which were but temporarily fastened, they gave way, and he fell a distance of ten or twelve feet on his neck and shoulder, knocking him insensible for some time; when he came to his right mind he was in a good deal of pain. Br. S. H. Gurley was called for; while he was coming I assisted in getting him on the bed, and when Br. Gurley came we had a season of prayer, after which he anointed him and laid hands on him in the name of our Master, when Br. David threw off the bed clothes and arose, singing, "Thank the Lord for the plan he has given. And they lay hands on the sick and they do recover. Praise to his holy name."

Remember us to the Master. I am your well wisher,  
W. HUDSON.

NEBRASKA CITY, Nebraska,  
Nov. 15th, 1874.

*Br. Scott.*—This a happy day for me, the reasons I will now state; last Saturday and Sunday we held our Conference at this place, and had a splendid time, every thing went off well, I think, without a jar; peace prevailed throughout the whole Conference, good instructions were given, and sound doctrine advanced by the Elders. I must mention Br. James Caffall, not by way of flattery; no, God forbid; but as an Elder in the Church of Christ, striving to do his duty, assisted by the divine grace of God. The brethren and sisters having learned wisdom through the sad experiences of the past, he, (Br. Caffall), as an instrument in the hands of God, has effected a unity that never before existed. Both Branches are united in one; we can now give each other the hand of fellowship, and I firmly believe that each one can conscientiously pray, saying, "Father, forgive me my trespasses, even as I forgive those that trespass against me." Glory be to God, to whom it is due, forever. Amen. Yours in the gospel of peace,  
HENRY KEMP.

[The following letter to Br. Clapp we insert for the benefit of the Oregon Saints.]

—Ed.

LOOKING GLASS, Oregon,  
October 29th, 1874.

*Br. J. C. Clapp.*—We received your kind letter a day or two ago, and were glad to hear from you. I am glad to hear that you are coming to Oregon; you will meet with a welcome reception from those that know you. There are quite a number believing, and there are calls for preaching. I have not preached any for some time.

Br. Lee and family were at our house a few days ago, they say there is a number in their neighborhood whom they think

will come into the Church; they are good Saints, and faithful.

Br. Clapp, try and be faithful, and God will bless you, write often, and let us know how you prosper. Your brother in the bonds of the everlasting covenant,  
L. BUELL.

MILLERSBURG, Ill.,

Nov. 2d, 1874.

*Br. Joseph.*—It seems that the adversary to all righteousness is stretching every nerve to overcome the people of God, hence they have many severe trials to encounter, and those who do not have on the armor of God, and possess the sword of the Spirit, are found in the back ground, and not in the front of the battle where every true soldier is.

Notwithstanding the power of the opposer, the work is moving slowly onward, and some additions are being made that will, no doubt, be of substantial aid in the work. One old-time Saint, who was without the sound of the gospel for twenty years, has again embraced the work, and promises well for a useful laborer, notwithstanding his age. Four more, though young in years as yet, were also baptized at the same time; yet, they are under the care of faithful and zealous parents, who, no doubt, will be a support to them. A noticeable contrast in regard to ages; first, the old renlister of sixty went forth and was baptized, and last a promising lad of only nine. May the Lord continue to bring both the aged and the youth, is my prayer.  
J. M. TERRY.

ST. JOSEPH, Mo.,

Nov. 11th, 1874.

*Br. Joseph Smith.*—I left home on the 16th day of October last, on a mission to Jackson County, Missouri. I met with C. F. Stiles at Fanning, Kansas; we were together until we returned home. We preached at Fanning and Good Intent twice. Met Brn. B. B. Brackenbury and Charles Herzling at Atchison, who accompanied us to Independence. Br. Stiles and I went to Lee Summit, where we preached a number of times, and added three to the Branch at that place; returned to Rush Bottom, near Independence, at which place we held meeting. Brn. Brackenbury and Herzling preached in and around Independence; had six prepared for membership; reorganized the Branch consisting of sixteen members. The Branch at Lee Summit consists of nineteen members. Br. Stiles and I staid with Br. Halderman by special request. He and family were very kind indeed. He gave me several specimens of granite, or marble, which lies in great quantities immediately under the temple block. I am getting one polished at the

marble works in this city, which I will send to you in a few days by mail or express. The quarry is opening very finely about one-fourth of a mile north, and runs directly south under the temple block, and was recently discovered in grading for a railroad bed, one-fourth of a mile south of the temple block.

We returned to Leavenworth, Kansas, at which place our District Conference commenced on Saturday, the 7th of November. After the hour of ten o'clock on Sunday, we had as good a time as I ever enjoyed, speaking and singing in tongues, with the interpretation both spoken and sung. All that I could remember of the song is as follows:

Let my sons and daughters lift my banner high,  
For the time of my coming to welcome them is nigh.

Your brother in the Lord,

HUGH LYTLE.

[The marble is received. Thanks to Br. Lytle. It is very beautiful].—ED.

PLANO, Illinois,  
Nov. 8th, 1874.

*Br. Joseph.*—It having been several years since I have offered anything for the *Herald* over my own signature, permit me to say that my faith was never stronger in the work than at present, and that I am now blessed with an abiding testimony of its truthfulness, and a desire to discharge every duty incumbent upon me as an Elder in Israel. God help his people to be pure in heart, and bless his Zion of the Latter days, is the prayer of your brother,

H. S. DILLE.

8 Western Avenue,  
ALLEGHANY CITY, Pa.,  
Nov. 9th, 1874.

*Dear Herald.*—It is some time since I communicated with you; in this I confess my remissness, and will endeavor to atone by doing better in the future. Although not "heralded" I have not been inactive. My last signified my intention of remaining and laboring for a time in Belmont Co., Ohio; but the terrific rain storm that visited Pittsburg and vicinity at the time, made it a necessity with me to return home; although I sustained no loss others were made to suffer. However, the work in Belmont is in good hands, Brn. Brown and Craig are up and doing; may the kind Father strengthen them as vessels of honor meet for his use.

The greater part of last month I spent in Mahoning Co., Ohio; I trust with some profit to others and myself. I visited Springfield at the instance of Mr. S. J. Shearer, who favored me and mine with kind attention and the hospitality of his house. Sister Shearer seems in earnest as all Saints should be, regarding the work of eternal

life; their kindness I desire to record, a tree is known by its fruit. There resides at Springfield another sister, also, by the name of May, whose heart the Lord opened under the ministry of Bro. James Brown. She, like her friend Shearer, believes with all her heart; may the Lord keep them steadfast unto the end.

After preaching twice in Springfield, I was called to Sodom, Trumbull Co., to preach a funeral discourse. I stayed ten days in that region and held several meetings, during which time four persons united with the Church. I returned back to Springfield and preached again the gospel of the kingdom, the proposition of eternal life to the children of men. At the close of three more efforts in that way I returned home, refreshed in body and mind; the good Father gave me good liberty in speaking while absent.

In Pittsburg I preach almost every Sabbath morning, and attend Saints' meeting in the afternoon. I am pleased to record that the Saints' meeting are of a profitable and refreshing character; many of this branch are alive to the things of God. How desirable that all should be in earnest, then would the Lord soon bring again Zion; her watchmen see eye to eye; her peace flow like a river, and her light like the beacon on the top of the mountains, be seen from afar. I am pleased with the move in relation to Utah; Bro. Jason Briggs is the man for Salt Lake City. The Brn. Gurley and Warnock, are right; spasmodic efforts cannot effect much; it requires a continuous steady move; time and practice are required with that people. The counterfeit is so much like the genuine in the elementary forms, it takes time to make manifest the fraud; therefore I hope the Saints will not only pray for the success of the mission, but exhibit a manifest determination that the mission shall be sustained until the warning voice has been heard throughout the land.

JOSIAH ELLS.

PHILADELPHIA, Pa.,  
Nov. 8th, 1874.

*Br. Joseph.*—After a long silence, I now assume my pen in order to let you know I am still among the living; although since my step-father wrote to you last, I have passed through some very heavy trials which has caused me to feel greatly cast down.

I learn that the work of God in Nottingham, England, the place where my folks have gone to, appears to be reviving through Elder Adams' exertion in the truth; my prayer is that the Lord may abundantly bless and crown his labors with success, that the work may take deeper root than heretofore. With regard to myself, although my little craft has been tossed to and fro

upon the billows of life's tempestuous sea, and has been battered by wind and rain, and I have been dashed against the rocks, meeting with shoals and quicksands, and it has appeared as if all his Satanic agencies have been arrayed against me, and I have almost felt as if I would sink into the slough of despondency; notwithstanding all I have passed through, I feel to say, "Thanks be to him who giveth us the victory through our Lord Jesus Christ, I have not been forsaken." It has pleased the great God to give me such a portion of his Spirit as has enabled me to travel thus far on the journey of life, and my determination is to hold on.

I am still laboring to the best of my ability to disseminate the principles of the gospel to my fellow man. I have preached several times, by solicitation, for some of the colored Methodist persuasion of this place. What effect it may have I know not; one thing I do know, and that is, there seems to be a spirit of enquiry. One of them asked if we would bless three children for them; which Br. Stone, with others, attended to. I trust that the seed sown in weakness may be raised in power.

The work of God is moving onward in Philadelphia; the Elders appear to be more alive than they have been; my prayer is that we may work together harmoniously for Zion's cause. H. BEAUMONT.

NEBRASKA CITY, Neb.,  
Nov. 11th, 1874.

*President Joseph Smith.*—Our Conference last Saturday and Sunday was a pleasant gathering, no jar or discord. Attendance large; the prospect is, that considerable preaching will be done the next three months. We are awaking to the fact, that to obtain blessings we will have to make sacrifice. Yours in the gospel,

ROBERT M. ELVIN.

CAMBRIDGE, O., Nov. 8th, 1874.

*Br. Joseph.*—I am commencing another series of lectures in this place, at the Company Bank school-house, and I hope that I may be the means of gaining a few souls to Christ; for we are all alone here, myself and family being all. I am superintendent of a Union Sunday School here. My aim and object are to teach the children the pure principles of the gospel as well as I can. Yours,

PETER RAY.

Do your business promptly, and bore not a business man with long visits.

Along the path of a useful life,  
Will hearts-ease ever bloom;  
The busy mind has no time to think  
Of sorrow, of care, or gloom;  
I am glad a task to me is given,  
To labor day by day;  
For it brings me health, and strength, and  
And comfort on the way. [hope.

## Conferences.

### Alabama and Florida District.

Conference convened in the Coldwater Branch, Oct. 24 and 25, 1874. G. T. Chute in the chair, and A. J. Odom, clerk.

The following Elders were present, and reported: F. Vickery, G. R. Scogin, W. J. Booker, G. Vickery, L. F. West, "Ed." Powell, J. Calhoun, B. F. West, J. Given, A. Kennedy, I. N. Beebe, J. Booker, W. W. Squires and J. F. McPherson.

Reports from the above named brethren, from the different fields of labor, were favorable. All expressed a desire to do all they could in the future for the spread of the gospel.

*Branch Reports.*—Butler: 1 added by baptism. 1 child blessed.

Pleasant Hill: 80 members, 1 scattered, 1 died. Branch in a good working condition. Cold Water: 88 members.

Eureka: 89 members.

Bishop's Agent reports on hand \$17.75.

Moved that said amount be placed in the hands of the President of the District.

The following preamble and resolutions were offered:

That whereas there are existing grievances in the Santa Rosa Branch that have caused discord therein:

Resolved that a committee of three be appointed to reconcile, and set it in running order.

That G. R. Scogin, A. J. Odom and I. N. Beebe be appointed to visit said Branch.

That this Conference sustain G. T. Chute by their faith, prayers and means as President of this District.

That we sustain all the different quorums of the Church in righteousness.

Preaching by W. J. Booker and Edward Powell, in the afternoon on Saturday. On Sunday, at 11 A.M.; by G. R. Scogin. At 3 P.M., by G. T. Chute.

Sacrament meeting in the evening. The Saints were blessed with the gifts of the gospel.

Adjourned to meet in the Lone Star Branch, in Alabama, on Saturday before the last Sunday in April, 1875.

### Humboldt District.

The above Conference was held at Eureka, California, October 17th and 18th, 1874. D. S. Mills presiding; W. Percival, clerk.

T. Dungan having resigned the office of District President, and B. Robinson having been appointed to the office by the General Conference of the Pacific Slope, it was

Resolved that the members endorse the appointment.

*Branch Report.*—Eureka reported 35 members.

Resolved that S. Weldon of said Branch be ordained Priest, W. Percival, Teacher, and C. Kinsey, Deacon; Asa Lane, Priest to labor in the District as circumstances require.

Twenty-one members present, several sick administered to, and 2 children blessed.

*Sunday, 18th.*—Br. D. S. Mills addressed a congregation in Town Hall, at 10:30 a.m.

Sacrament and testimony meeting at 2:30 p.m., the Spirit of the Master being felt in our midst.

Br. D. S. Mills addressed an attentive congregation, at 7 p.m. Subject: Coming Forth of the Book of Mormon. Much of the Spirit was enjoyed and much profitable instruction given.

### Decatur District.

Quarterly Conference of the Decatur District met at the Lamoni Branch, Decatur Co., Iowa, Sep. 4, 1874, at 1 o'clock p.m.. Br. S. H. Gurley, president; and O. B. Thomas, secretary.

Elders Geo. Braby, Geo. Adams, O. J. Bailey, Geo. Bird, S. H. Gurley, A. J. Green, D. P. Young, Geo. Morey, Charles Jones, — Abbot, Samuel Ackery, E. Robinson, A. W. Moffet and J. Johnson reported. Br. Gurley had baptized two.

Priests J. Wheeler, O. B. Thomas, and A. Kent reported. Brn. H. R. Harder, J. L. Green and Br. Elleker reported.

Br. O. J. Bailey made some remarks, desiring a series of meetings in the different fields of labor.

*Saturday Morning Session, 10 a.m.*—Prayer by Elder H. A. Stebbins. Brn. Stebbins, M. H. Forscutt and J. C. Clapp being present, a resolution was passed, inviting them to participate in the deliberations of this Conference.

Br. Stebbins gave an interesting account of his labors during the month which had passed since he was here before, *en route* for Kansas.

*Branch Reports.*—Lamoni, Little River and Chariton Branches reported, and reports accepted.

Resolved that the President and Ex-President of the District form a committee to examine and correct the record of the Leon Branch.

Remarks by Br. Forscutt, to the Elders, concerning the study and preaching of the word.

2 p.m.—Bishop's Agent reported no receipts since last Conference.

The Leon Branch recommended the ordination of Br. J. L. Green to the office of an Elder. On motion of Brn. Forscutt and Stebbins, the matter was referred to the committee appointed to examine the records of said Branch.

Br. E. Robinson presented the case of

Br. Parsons, of Alleghany City, Pa., in view of his loss by fire.

Moved that all who wished to render Br. Parsons assistance, do so per Br. E. Robinson.

Br. E. Robinson made some remarks respecting the Utah Mission and the laborers sent there, viz., Brn. Gurley and Warnock. Br. Forscutt added to those remarks, and gave impression of the Spirit that prayer should be offered in behalf of that Mission.

The President called on Br. Forscutt to lead in prayer, which was attended by the Spirit.

Resolved that we sustain all the authorities of the Church in the way of righteousness.

That we remember Br. David H. Smith in prayer.

That we sustain Br. S. H. Gurley as President of the District.

That we sustain O. B. Thomas as District Secretary.

That we sustain Br. Wilson Hudson as Bishop's Agent.

That Brn. Jones, Bailey and Abbott be appointed a committee to arrange for appointments of public preaching, and report next session.

Some discussion concerning series of meetings.

*Evening Session.*—Preaching by H. A. Stebbins.

Committee on meetings reported appointment of series, beginning, First Sunday in October, twelve miles north of Br. Kent's, in Ringold Co.; and another to begin on the third Sunday in October, nine miles south of Br. Kent's; such labors to be continued once in two weeks, at different points, as may be directed.

Report accepted, and the committee continued.

*Sunday Morning Session, 10 a.m.*—Preaching by Br. J. C. Clapp. One applied for baptism. The President called on Br. Geo. Braby to administer the ordinance during intermission.

2 p.m.—Preaching by Br. M. H. Forscutt. Confirmation attended to by Br. Geo. Braby and Chas. Jones.

The sacrament was administered.

Resolved that when this Conference adjourns, it does so to meet at Little River Branch, on Saturday, December 19th, at 10 o'clock a.m.

That the District Secretary be instructed to correspond with the Clerk of the Chariton Branch, to obtain a particular report, send a blank and instructions for filling.

Officials present: High Priests 4, Seventies 4, Elders 9, Priests 5, Teachers 5, Deacons 2.

*Evening Session, 7 o'clock.*—Met for prayer and testimony. A good spirit prevailed.

Adjourned as per resolution.

**Eastern Maine and Nova Scotia District.**

The Quarterly Conference of the above named District was held at Pleasant River Branch, Sept. 26 and 27, 1874. J. C. Foss, presiding; S. O. Foss, secretary.

*Branch Reports.*—Pleasant View: 1 baptized, 1 child blessed; otherwise as last reported.

Union: 15 members, 1 baptized, 4 children blessed, 1 cut off, 1 marriage solemnized.

Kennebec: 33 members, 1 cut off, 1 died.

Mason's Bay: 38 members, 7 cut off, 1 child blessed.

Olivet: 20 members, 1 cut off.

May: 37 members.

Pleasant River: 11 members.

Officials present: 1 Seventy, 5 Elders, 3 Priests, 4 Teachers.

Moved that Sr. Julia Woodward's name be put on the Mason's Bay Branch book.

That we sustain E. C. Foss as President of the District.

That we sustain J. C. Foss as President of the North-Eastern Mission.

That we help sustain Br. Joseph Smith and his Counsellors, and all the spiritual authorities in righteousness.

*Evening Session.*—Preaching by J. C. Foss.

*Sunday Morning Session.*—Prayer and testimony meeting. Two baptized by J. C. Foss.

*Afternoon Session.*—Preaching by J. C. Foss.

*Evening Session.*—Prayer and testimony meeting.

Moved that this Conference adjourn to meet at the May Branch, the second Sunday in January, 1875.

**Eastern Nebraska District.**

Conference of said District convened in the Saint's Meeting House at Omaha, on the 3d and 4th of October, 1874. Jas. Caffall presiding; H. Neilson, clerk.

2:30 p.m.—Prayer by the President, who suggested to the Conference the propriety of appointing a Bishop's Agent for the District.

Brs. J. Broadbent and W. Ballinger made a few remarks in a quiet spirit, that were meant to convey the idea that they had only spoken against the Church in this place, and not at large, and that they desired only to have their names taken from the record of this Branch and District, and not the whole Church.

This statement was objected to by the President, on the grounds that they had emphatically requested that their names should be taken from the Church record; and J. Broadbent had handed in his Elders' license, desiring to labor no more in the Church.

Br. Rumell asked whether a member could separate from a Branch, remain in the same place, and still retain their membership in the Church?

The President thought they could not.

*Branch Reports.*—Scandinavian: 30 members; 1 baptized, 1 child blessed; 7 dropped from the record. Financial Report:—By collection \$18.50. Paid for gas \$12, and to the ministry \$6.50.

*Elders' Reports.*—J. McKnight had, on account of soreness in his mouth, been unable to fulfill his appointment; but had been at Gilmore twice.

J. Audersen had preached nine times; he said that he had differences in the Scandinavian Branch, which he wished the Conference would now solve. He thought that he had a right to hold meetings within the limits of the Branch, without consulting with the authorities of that Branch; this he said the Branch had opposed.

The President replied that it was so understood; that none could hold meetings or baptize within the limits of a Branch, but by and with the consent of the President of that Branch.

*Evening Session.*—N. Rumel, President of the Omaha (English) Branch, reported that Branch in about a "standing still condition." He said that he hoped for a better time.

J. Christensen, President of the Scandinavian Branch reported that Branch reviving.

J. Gilbert had been once to Gilmore and once to Florence.

H. Nielson said that he had used his influence to make peace abound, and was acting as Branch and District Clerk.

Thos. Edwards had been once to Gilmore.

Resolved that the Elders, Priests, Teachers and Deacons, whose labors will not be demanded in their respective Branches, labor elsewhere in the District as much as practicable.

That H. Neilson be and is nominated to act as Bishop's Agent for this District.

That collections be taken up to-morrow, for the benefit of this Conference.

*Sunday Morning Session.*—Preaching by the President. A collection was taken up, amounting to \$2.55.

*Afternoon Session.*—Preaching by the President.

Resolved that when this Conference adjourns, it does so to meet at this place, on the first Saturday and Sunday in January, 1875, at 2 p.m.

That we uphold the constituted authorities of the Church.

A collection amounting to \$2.45.

Officials present: Apostles 1, Elders 9, Teachers 2, Deacons 1. Adjourned.

Charity is like money—the more we stand in need of it, the less we have to give.

Be cautious and bold—make a bargain at once.—*Rothschild.*

## Miscellaneous.

### Disfellowshipped.

This is to certify that Thomas Davenport has been disfellowshipped from the Lee Summit Branch of the Church of Jesus Christ of Latter Day Saints, for teaching false doctrine. CHARLES M. SCHRODER

*Branch Pres. and Clerk.*

### Information Wanted.

Information wanted of the whereabouts of Mrs. Ann Cattermole. She formerly resided at 415 Coventry Road, Birmingham, England. I have written to her, and the letters have been returned from the dead letter office. If she will send me her address after seeing this, she will much oblige her brother.

JOHN SAYRE.

IOWA CENTRE, Story Co., Iowa.

### MARRIED.

At their newly purchased and future residence, in Council Bluffs, Iowa, November 4th, 1874, by Elder Jas. Caffall, Br. GEORGE C. MILGATE and Sr. ELIZA A. CAFFALL.

Now may God's grace attend the pair,  
And make their pathway bright and fair;  
And all along the path of life,  
May they have peace, and never strife.

At the Saints' Meeting House, Sacramento, Cal., Sunday October 25th, 1874, by Elder Cornelius Bagnall, Br. RICHARD FERRIS, of Sacramento, Cal., to Sr. ELLEN NOLAN, of Canada.

At Council Bluffs, Iowa, September 20th, 1874, by Elder James Caffall, Br. THOMAS H. RILEY to Sr. MARY A. DUELL.

God bless these two, and keep them one,  
As God the Father and the Son;  
And when their work on earth is done,  
May they find rest and still be one.

### DIED.

At Eureka, Humboldt Co., California, October 4th, Sr. MARGARET SINGLEY, aged 87 years.

Sr. M. Singley united with the Church in 1833, and passed through trying scenes of persecution unshaken in the faith. With her husband she removed to California in 1849. 1866 they united with the Reorganized Church. She lived a consistent life, and bore a faithful testimony, and departed in peace, with the assurance that she should awake in the likeness of the Lord. Funeral service at the Congregational Church, Eureka, by Elder D. S. Mills.

At her residence in Adams County, Illinois, September 6th, 1874, Mrs. SARAH E., wife of James FOXALL, sen., aged 72 years. She was a member of the Christian Church.

At his residence in Adams County, Illinois, October 20th, 1874, of old age, JAMES FOXALL, sen.

He was a member of the Christian Church.

At Fairfield, Clay Co., Nebraska, October 25th, 1874, JULIA C. youngest daughter of

John E. and Nancy E., HOPPER, aged year, 11 months, and 17 days.

Near Little Sioux, Harrison Co., Iowa, October 3rd, 1874, Sr. EMALINE S., youngest child of Br. George W. and Sr. Sarah W. CONNYERS, aged 14 years, 9 months, and 28 days.

Funeral service by Elder J. C. Crabb.

She is gone, gone to that home above,  
Where all is peace and joy and love;  
Parents, sisters and brothers, dear,  
May we live faithful while we're here,  
That we may meet that happy band,  
In that bright celestial land.

She believed that now her time had come,  
When she must leave her earthly home;  
Weep not for her though she is gone,  
For Christ hath called her as his own,  
And she is now prepared to go,  
And leave the trials here below.

She then will meet her sister dear,  
Who is living in that happy sphere,  
And brother too who has gone before,  
Who is an Angel on that shore,  
Where sin can ne'er destroy,  
The happiness they shall enjoy.

But there's one thing she had to say  
Before she went from earth away.  
Plant ye a tree above my head,  
Though I am numbered with the dead,  
And a rose upon my breast,  
To fulfill my last request.

Composed by Sr. M. E. Connyers.

In the Alabama and Florida District, on the 25th of August, 1874, Br. J. J. SHAW, aged 69 years.

At Dartmouth, Mass., on Monday, November 2d, 1874, Sr. PHENE AKIN, aged 70 years, 6 months, and 1 day.

Funeral at the Christian Meeting House in Dartmouth. Opening prayer by the Pastor of the Christian Church. Sermon by Elder J. W. Nichols; text—"If a man die, shall he live again?"

At Machias, Maine, October 31st, 1874, WILLIAM T. S. REYNOLDS, aged 8 years, 3 months, and 18 days.

Funeral sermon by Elder J. C. Foss.

At Reese Creek, Gallatin Co., Montana, October the 14th, 1874, CLARINDA ALICE, daughter of Bro. John H. and Sister Jane WELLS, aged 4 years, 10 months, 29 days.

At York Center, Stuben County, Indiana, September 22nd, 1874, FOREST F., infant son of Bro. E. C. and Sr. Emma BRIGGS, aged 2 months and 5 days.

### Golden Grains.

The best time to repent of a blunder is just before the blunder is made.

If you want to get on in life you must be honest and true. \* \* \* Be like the India rubber ball, which rebounds the higher the harder it is thrown down. \* \* \* There may be such a thing as luck lying around loose in some corner of nature; but the chances are ten thousand to one that it will not fall to you. Make an intelligent plan and work for it with an honest purpose, a manly heart, and a will of nerve, of determination, of grit.—Hepworth.

## Selections.

### A Question With Only One Answer.

A young man from the provinces, who was sent to Paris to finish his education, had the misfortune of getting into bad company. He went so far as to wish and say there is no God; God was only a word. After staying several years in the capital the young man returned to his family. One day he was invited to a respectable house where there was a numerous company. While all were entertaining themselves with news, pleasure and business, two girls, aged respectively twelve and thirteen, were seated in a bay window, reading together. The young man approached them and asked:—

"What beautiful romance are you reading so attentively, young ladies?"

"We are reading no romance, sir; we are reading the history of God's chosen people."

"You believe, then, there is a God?"

Astonished at such a question, the girls looked at each other, the blood mounting to their cheeks.

"And you, sir—do you not believe in it?"

"Once I believed it; but after living in Paris and studying philosophy, mathematics and politics, I am convinced that God is an empty word."

"I, sir, was never in Paris; I have never studied philosophy or mathematics nor all those beautiful things which you know; I only know my catechism; but since you are so learned, and say there is no God, you can easily tell me whence the egg comes."

"A funny question. Truly the egg comes from the hen."

"And now, sir, whence comes the hen?"

"You know that as well as I do, miss; the hen comes from the egg."

"Which of them existed first, the egg or the hen?"

"I really do not know what you intend with this question and your hen, but yet that which existed first is the hen."

"There is a hen, then which did not come from an egg?"

"Beg your pardon, miss. I did not take notice that the hen existed first."

"There is, then, an egg which did not come from a hen?"

"Oh! if you—beg pardon—that is—you see—"

"I see, sir that you do not know whether the egg existed before the hen or the hen before the egg."

"Well, then, I say the hen."

"Very well; here is, then a hen which did not come from an egg. Tell me, now, who made this first, from which all other hens and eggs come?"

"With your hen and eggs it seems to me you take me for a poultry dealer."

"By no means; I only asked you to tell me whence comes the mother of all hens and eggs."

"But for what object?"

"Well since you do not know, you will permit me to tell you. He who created the first hen, or, as you would rather have it, the first egg, is the same who created the world and this being we call God. You, who cannot explain the existence of a hen or an egg without God, still wish to maintain to be able to explain the existence of this world without God."

The young man was silent. He quietly took his hat and, full of shame, departed.

### An Astonished Conductor.

"Get aboard, old limpy," said a port conductor to an aged, plainly-dressed lame man standing on the platform, waiting for the signal to depart; "get aboard, old limpy or you'll get left."

At the signal, the old gentleman quietly stepped aboard and took a seat by himself. When the conductor, in taking up the tickets, came to him and demanded his fare he replied:

"I do not pay fare on this road."

"Then I will put you off at the next station."

The conductor passed on, and a passenger, who had seen the transaction, said to him:

"Did you know that old gentleman?"

"No, I did not."

"Well, it is Mr.—, the president of this road."

The conductor changed color, and bit his lips, but went on and finished taking up the tickets. As soon as he had done he returned to "old limpy," and said:

"Sir, I resign my station as conductor."

"Sit down here, young man. I do not wish to harm you; but we run this road for profit and to accommodate the public, and we make it an invariable rule to treat every person with perfect civility, whatever garb he wears, or whatever infirmity he suffers. This rule is imperious upon every one of our employes. I shall not remove you for what you have done, but it must not be repeated." That conductor afterward never saw among his passengers another "old limpy."

### A Natural Artesian Well in an Open Prairie.

Three miles southwest of New Canton, in this county, can be seen one of the most wonderful sights ever witnessed. On the land of Shaw & Rupert, known as the northwest quarter of Sec. 29, of Township 5 south, 6 west, is found what has been known for years as the salt spring. This spring rises out of a level prairie, and a few weeks since the locality gave no indications that you were approaching one of the greatest won-

ders of this country. The spot has long been the resort of wild game and domestic animals, who come to drink its saline waters, which never go dry or freeze, winter or summer. A few weeks ago the proprietors, who had long conceived that there was some undeveloped secret connected with the spring, sunk an iron pipe some 40 feet down the mouth of it, and immediately it began to throw out from the upper edge of the pipe water to the height of 23 feet. It has remained for a few days, attracting large numbers of visitors, who came to see and wonder. Some days after six more pipes of the diameter of  $1\frac{1}{2}$  inches were driven into the spring—the longest pipe about 55 feet—and such a cascade of water was never seen before on a level prairie. Some of the pipes have covers perforated with small holes, and the jets of water thrown from these form, in the sunshine, beautiful rainbows. For 10 feet or more in every direction, and 15 to 20 feet high, the white spray rises, glitters, and showers around, forming a pool 30 feet in diameter, clear, limpid, and cool. In a clear day the column of water can be seen for miles and on a cloudy, drizzling day over two miles.—*Pittsfield Old Flag*.

[SEE what fairness says of us at Nebraska City.]—Ed.

### Freedom of Worship.

The quarterly conference of the Latter Day Saints for Southern Nebraska and Eastern Iowa, took place in Nebraska City on Saturday and Sunday past, presided over by Rev. Wm. Redfield of Shenandoah, Iowa, with Wm. Leeka as secretary. More than fifty delegates and officials members were present; and the service which were held in their church here, were interesting and instructive.

The forenoon sermon yesterday was preached by Rev. James Caffall of Council Bluffs; and would have done no discredit to the orthodox pulpits of the city. The fact is not to be ignored that the Mormons as they are commonly called, or the Latter Day Saints as they call themselves, who eschew Brigham Young and polygamy, must be recognized among the respectable bodies of the protestant world. And if private interpretation, and not the authority of the Catholic church, is to be the rule of faith, this latest of sects has somewhat the advantage of all others; for they have the book of Mormon in addition to all other protestant belief; and the Reverend preacher told us yesterday that he only lately saw and conversed with David and John Whitmer of Far West in Missouri, who were two of the original witnesses that saw and *hefted* the mysterious plates, from which the illiterate boy Joseph Smith translated the wonderful work that they prize as a part of the Bible;

and Oliver Cowdery, another of the witnesses, died only a short time since, near Richmond, Mo., solemnly declaring in his last hours, to a learned committee of unbelievers that he had always spoken the truth about the "golden leaves."

The Mormons of Nebraska City under the leadership of Elder Elvin and Waldsmith and others of our business men, are among our best citizens. Most of them are poor, and of foreign origin; but they are temperate, honest and industrious; and are most surely winning their way into respectability, among the Protestant denominations of the country.—*Daily Chronicle*

TAKE A LITTLE WINE FOR THY STOMACH'S SAKE.—Three hundred barrels of wine confiscated at Paris, which was about to be exported, was found to contain, with a little alcohol, which was even wanting in some of the barrels, water, carmine, cochineal, tincture of logwood, sulphate of alumina, potass, aniline and fuscine.

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# THE TRUE LATTER DAY SAINTS' HERALD.

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

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

Vol. 21.

PLANO, ILL., DECEMBER 15, 1874.

No. 24.

## The Despair of Science.

The contest between science and revelation has been a conflict of the ages. Revelation may be said to have originated with the Hebrews, and science with the Greeks. These two nations inhabited small and almost neighboring provinces on the borders of the Mediterranean, and held in their control the destinies of the world. With them originated the mental and moral forces that constitute present civilization. Our laws come down to us from Rome, but are exceptional: our religious ideas and institutions can be traced to the people of Israel; art, poetry and philosophy had their early home in Greece. Our colleges seek to blend and harmonize these forces, but the thinking world of men may be divided into two schools, each having its respective origin with one of those two ancient nations. The questions at issue between those schools are the engaging and absorbing topics of the present hour. One class of teachers refer continually to the authority of prophets and apostles, the other appeal as reverently to the long line of philosophers of which the old Greeks stand at the head. The latest exposition of scientific deductions, is an address before the British Association by its president, Professor Tyndall. He reviews the whole strife from the time of Democritus down to Darwin, a period of 2,300 years.

Philosophy was not confined to Greece; the Greek scholars traveled into the adjoining countries—Egypt, Phoenecia and Assyria, and thus the wisdom of the ancient world was concentrated there. It appears that the knowledge of the Israel-

Whole No. 312.

ites was not sought by these old philosophers. It is presumable that the ancient worthies were in about such repute for wisdom as the Latter Day Saints are.

I would notice one significant fact in this connection: the age of prophecy in Israel was also the age of philosophy in Greece. The nations then were in their youth, and therefore, perhaps, characterized by vigor of thought and simplicity of disposition. At the time that Ezra and Nehemiah were making known the will of God and the destinies of Israel, and unfolding the drama of the ages, Democritus and Empedocles were making known, by the power of intellect and intuition, the wonders of the physical universe; and, strange to say, they, with others, promulgated theories concerning creation and the constitution of all things, that the philosophers of the present day, with all their resources, can only applaud and confirm.

I have no disrespect for those grand old twilight sages. They honor the author of human nature, and confirm the text, "that man was made in the image of God." It may appear at last that their soul-reachings were not in vain, and that though God conferred his choice gifts only on his chosen and peculiar people, he yet conferred powers on those who knew him not, whose influence will be seen in the blessedness of the final consummation.

Prof. Tyndall says that Democritus first propounded the Atomic theory now adopted by all philosophers, and that Empedocles originated the doctrine of the survival of the fittest—made popular by Darwin so recently. Epicurus

taught so many truths that are accepted now, that a discourse of his might be put into the mouth of a modern without any incongruity. Of Lucretius—a Latin poet, versed in Greek—Tyndall says: "His grand conception of the atoms falling silently through immeasurable ages, space and time suggested the Nebular theory to Kant, its first propounder."

There was an ancient conflict between faith and philosophy, and the Stoa perished and the groves of Academe fell to decay.

It is a mistake to attribute to the principles of Christianity the degradation of the middle ages. The ancient nations had expended their strength in wars, and lost their spirit by the domination of the emperors; and it was a natural course of events that brought the barbarous tribes into power, and thus prepared the way for the superior civilization of modern times. Faith dominated over science; but it was a false faith that sought to extirpate it. The reformation, while it gave freedom to the intellect, also gave wings to faith, and the contest of the giants was redoubled. We have seen the dust and heard the din of the growing strife—a crisis seems nearly reached—the contestants are almost fully equipped—the earth has been searched to its foundations—the records of the race traced through its moldering archives and sculptured monuments, back to the remotest dawn—all the resources of ancient inspiration and modern research have been exhausted; there seems to be nothing more to be gained from book, or glyph, or stone; and Prof. Tyndall, as spokesman of the scientists, gives as the ultimatum of their efforts this conclusion:

"Trace the line of life backward, and see it approaching more to what we call the purely physical condition. We reach at last those organisms which I have compared to drops of oil suspended in a mixture of alcohol and water. We reach the *protogenes* of Haeckel, in which we have 'a type distinguishable from a fragment of albumen only by its finely granular character.' \* \* \* Is there not a temptation to close to some extent with Lucretius when he affirms that 'nature is seen to do all things spontaneously of herself without the meddling of the gods.' \* \* \* Abandoning all disguise, the confession that I feel bound to make before

you is, that I prolong the vision backward across the boundary of the experimental evidence and discern in that matter which we, in our ignorance, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the promise and potency of every form and quality of life."

But he modifies this conclusion by a great concession; *i. e.*:

"The whole process of evolution is the manifestation of a power absolutely inscrutable to the intellect of man. As little in our day as in the days of Job can man by searching find this power out. Considered fundamentally, it is by the operation of an insoluble mystery that life is evolved, species differentiated, and mind unfolded from their prepotent elements in the immeasurable past."

He makes also this concession to religion:

"There is also that deep-set feeling which, since the earliest dawn of history, and probably for ages prior to all history, incorporated itself in the religious systems of the world. You who have escaped from these religions into the high and dry light of the understanding, may deride them; but in so doing you deride accidents of form merely, and fail to touch the immovable basis of the religious sentiment in the emotional nature of man. To yield this sentiment reasonable satisfaction is the problem of problems at the present hour. And grotesque in relation to scientific culture, as many of the religions of the world have been, and are, \* \* \* it will be wise to recognize them as the forms of a force, mischievous, if permitted to intrude on the region of knowledge over which it holds no command, but capable of being guided by liberal thought to noble issues in the region of emotion, which is its proper sphere. It is vain to oppose this force with a view to its extirpation."

Here then after the long strife of the ages we have a summing up that may be considered final—that all is mystery, unfathomable to the mind, and that there is in man a moral nature that science does not satisfy nor sufficiently elevate. Science, then, and philosophy have failed in all their higher aims, but have succeeded in a direction that is evil; unsettling the faith that in former ages kept the passions of man in check, and filled him with the aspirations that produced the noblest deeds, the most heroic and holy lives; and men are left a prey to each other, and the world in confusion, and its institutions all in peril.

It is true that these conclusions of science are most lame and impotent, and in view of the concessions quoted, should not have any weight against fulfilled prophecy and the promises made by Christ. Alas for human nature that they do.

The true Church, with its miraculous fulfillment of promises, its wonderful origin and history, its gifts, its blessings and powers, is impervious to all attacks, and it alone can survive.

The issues of the present must soon pass away to give room for new ones. The Latter Day Work will present many of them. It not only endorses all the staggering statements of the Bible, but it adds immensely to them. There must be a new digging into the ground, a new search for records, a new reading of hieroglyphics; new researches in ethnology and philology and every department of knowledge. The task will be too great—hopeless—and the kingdom, unchecked and undisturbed, will become a great mountain and fill the whole earth.

S. F.

### Was He a Prophet?

[Continued from page 709.]

As for the terrors of "famine and plague" predicted, they have been so widespread and destructive since 1860, that the bare mention of them ought to satisfy the reader of the truthfulness of this item of the prophecy.

In India alone there has been numerous famines, with terrible loss of life, since 1860; prominent among them that which occurred in 1866, in which thousands perished of starvation weekly. The official report showed that there were a million of deaths in all.

In 1867 and 1868 there was a great lack of food supplies in the Southern States; and in England and France hundreds of thousands were in a state of semi-starvation. Germany and Eastern Prussia were in a similar condition, while in Russia both pestilence and famine raged terribly. In Finland, in Algiers, in Tunis, and in other localities in Europe and Asia, it was no better. "Fully 100,000 Arabs have fallen victims within the last six months,"

wrote the Archbishop of Algiers. Persia has been nearly annihilated of late by famine and pestilence. Of the year 1871, the *Chicago Tribune*, November 15th, 1871, says:

"War, famine, pestilence, fire, wind and water, and ice, have been let loose and have done their worst, and with such appalling results, and with such remarkable phenomena accompanying them, that it is not to be wondered at, men have sometimes thought the end of the world had come."

Want of space forbids our itemizing at any length in regard to the calamities predicted, suffice it to say, that in nearly all parts of the world "famine and plague have sorely afflicted the sons of men, and sent many millions to an untimely grave."

The latter part of the prophecy states that the "chastening hand of an Almighty God," through the judgments mentioned in the prophecy, will be upon the nations until God "hath made a full end of all nations; that the cry of the Saints, and of the BLOOD of the Saints, shall cease to come up into the ears of the Lord of Sabaoth to be avenged of their enemies." "The cry of the Saints," and "the blood of the Saints," here mentioned, pointed to their coming persecutions, barbarously cruel, fiendish and bloody, as they proved to be. The first very serious persecution of the Saints began at Independence, Missouri, July 20th, 1833. An armed mob was organized under the leadership of George Simpson, and was either countenanced or abetted by many ministers of religion and government officials.

The printing press of the Church was principally destroyed, including book-work, furniture, apparatus and type, also the printing office, with the dwelling house of the editor. *The Evening and Morning Star*, and the *Upper Missouri Advertiser*, the one a monthly and the other a weekly paper, were forcibly stopped, and their further publication forbidden.

A number were whipped, tarred and feathered, among them Edward Partridge and — Allen, late of Council Bluffs. Some received a pelting with rocks, and a beating with guns and sticks.

Ten houses were partly demolished, and standing grain in some places destroyed; but worst of all, one, a Br. Barber, was killed, and some others seriously wounded.

The grounds upon which this persecution began, was to use the language of those connected with it, as seen in the published proceedings, printed in *The Western Monitor*, August 2d, 1833, for the mobbers "to rid themselves of the sect of fanatics, called Mormons;" "this singular sect of pretended Christians;" "they now number 1200 souls in this [Jackson] County." "Elevated, as they mostly are, but little above the condition of our blacks, either in regard to property or education; they have become a subject of much anxiety on that part, serious and well grounded complaints having been already made of their corrupting influence on our slaves." "We are daily told, and not by the ignorant alone, but by all classes of them, that we (the Gentiles) of this county, are to be cut off, and our lands appropriated by them for inheritances. Whether this is to be accomplished by the hand of the destroying angel, the judgments of God, or the arm of power, they are not fully agreed among themselves." "They openly blaspheme the most high God, and cast contempt on his holy religion, by pretending to receive revelations direct from heaven, by pretending to speak unknown tongues by direct inspiration, and by divers pretences derogatory to God and religion, and to the utter subversion of human reason." "What would be the fate of our lives and property in the hands of jurors and witnesses, who do not blush to declare, and would not upon any occasion hesitate to swear, that they have wrought miracles, and have been the subjects of miraculous and supernatural cures, and have conversed with God and his angels, and possess and exercise the gifts of divination, and of unknown tongues, and fired with the prospect of obtaining inheritances without money and without price—may be better imagined than described." "One of the means resorted to by them in order to drive us to emigrate, is an indirect invitation to the free brethren of color in

Illinois, to come up like the rest, to the land of Zion. True, they said this was not intended to invite, but to prevent their emigration; but this weak attempt to quiet our apprehension, is but a poor compliment to our understandings."

Here, dear reader, are the main charges upon which over 1200 souls were, with violence, sorely persecuted and driven out of Jackson County, Missouri, the persecutors themselves being the witnesses.

From July 20th, when the violent persecutions began, till November of the same year, the Saints had but little rest from their enemies, though they sought patiently for that protection which was assured by the laws of Missouri, and of our nation, but they sought in vain.

While the Saints were fleeing from their merciless persecutors into Clay and adjoining counties, the Lord displayed his glory in the heavens to the comfort and delight of his smitten and afflicted people. The heavens, on the night of the 12th of November, were made grandly beautiful by the "falling stars,"—a sign to the Saints that the coming of Christ is near.

"In Zion [Missouri] all heaven seemed enwrapped in splendid fire-works, as if every star in the broad expanse had been suddenly hurled from its course, and sent lawless through the wilds of ether. \* \* \* Beautiful and terrific as was the scenery, which might be compared to the falling figs or fruit when the tree is shaken by a mighty wind, yet it will not fully compare with the time when the sun shall become black like sackcloth of hair, the moon like blood, and the stars fall to the earth."—*Joseph Smith.*

Most of those driven from Jackson County, went to Clay County, where they were received with some degree of kindness. The Saints continued to gather into Missouri, chiefly into Clay, Ray, Davies and Caldwell Counties, until 1837, when persecution again stretched forth her merciless and bloody hand against them, and they were mobbed, robbed, and finally, in the late fall of 1838, driven out of the State, into Illinois, under the exterminating orders of Gov. Lilburn W. Boggs. The Church in Missouri numbered at this time 12,000 or more. In this persecution, well

nigh every barbarity was practiced that brutal lust or fiendish cruelty could suggest. Property was stolen and burned; persons beaten and maimed; others wounded nigh unto death, and many killed. An infirm old revolutionary soldier, when pleading for mercy, and telling of his services as a soldier in procuring our dearly-bought liberties, was hacked to death with a corn cutter; a little innocent lad, who, when hunted like a beast, had taken refuge in a blacksmith shop at Haun's Mills, was shot to death through the head in cool blood; women were ravished, and an amount of exposure and suffering forced upon many that resulted in death, or in permanently impairing their health and usefulness.

Surely, "the cry of the Saints, and of the blood of the Saints," did now, from seven months to five years after the prophecy was uttered, ascend up into the ears of the Lord of Sabaoth.

Professor Turner, sometime of Illinois College, an open and bitter opponent of the Church of the Latter Day Saints, in writing of the conduct of Missouri towards the Mormons, says:

"Who began the quarrel? Was it the Mormons? Is it not notorious, on the contrary, that they were hunted like wild beasts, from county to county, before they made any desperate resistance? Did they ever, as a body, refuse obedience to the laws, when called upon to do so, until driven to desperation by repeated threats and assaults from the mob? Did the State ever make one decent effort to defend them as fellow citizens in their rights, or to redress their wrongs? Let the conduct of its governors, attorneys, and the fate of their final petitions answer. Have any who plundered and openly massacred the Mormons ever been brought to the punishment due to their crimes? Let the boasting murderers of begging and helpless infancy answer. Has the state ever remunerated even those known to be innocent, for the loss of either their property or their arms? Did either the pulpit or the press through the State raise a note of remonstrance or alarm? Let the clergymen who abetted, and the editors who encouraged the mob answer."

Thus speaks one of our bitterest opponents.

Nor did persecution stop even here. Its fires were again kindled in Illinois,

in Hancock County and vicinity in 1844 to 1846, resulting in terrible suffering and great loss of life.

The persecutions of 1838, in Missouri, were clearly set forth in a prophecy given through Joseph Smith, at Kirtland, Ohio, July 23d, 1837, one year and more before the persecution occurred. See Doctrine and Covenants 105: 9. It reads:

"Verily, verily I say unto you, darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance cometh speedily upon the inhabitants of the earth—a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, of lamentation—and as a whirlwind it shall come upon all the face of the earth, saith the Lord. And upon my house [the church] shall it begin, and from my house shall it go forth, saith the Lord."

The "wrath," the "burning," the "desolation," the "weeping," the "mourning," and the "lamentation" here predicted, which are to go forth among all nations, *did* come upon the church suddenly, "as a whirlwind," with all its fearful and terrible destructiveness. No one, unless inspired of God, could have foretold, with such precision and clearness, the bitter persecutions suffered by the Saints in Missouri.

The persecutions and the scattering of the Saints from Nauvoo, were foretold by Joseph. His death, likewise, he himself foretold. On parting with his wife, at Nauvoo, when he went to Carthage jail, under promise of protection from Governor Thomas Ford, he told her he would never see his family again,—that his work was done,—that he was going to rest,—that the Church would be broken up and scattered, and instructed her to remain with the family at Nauvoo, or take them to Kirtland, Ohio.

He was assassinated in Carthage jail, Hancock County, Illinois, June 27th, 1844, at the age of thirty-eight years and six months, after a most eventful life, seventeen years of which were marked with great activities, great perplexities and numerous persecutions. Those who knew him best loved him most. He was misunderstood and mis-

apprehended by the masses, blindly opposed by the pulpit and the press in many instances, maligned and slandered by his enemies, and his sentiments perverted, misconstrued and misstated by those who should have been his truest friends.

His work was great in the foundations which he laid, rather than in the results he wrought out. The great truths of God, and the exalted principles of life and salvation given to the race through him, will live, and be earnestly cherished by the faithful and true, when the hoary errors, and the gilded and flimsy theories of uninspired men, will be remembered only with sorrow, and mentioned only with pity and contempt.

Joseph uttered many predictions concerning the spiritual manifestations with which the world is being deluged and deceived. This he did long before Spiritualism was introduced. In May, 1831, while he was young in years, and limited in worldly wisdom, the Lord said through him to the Elders of the Church:

"Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world; and also Satan hath sought to deceive you, that he might overthrow you."—D. & C. 50: 1.

In June, 1831, the following was revealed to the Elders through him:

"And again I will give you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations; wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances. He that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise, and wisdom, according to [i. e., in harmony with] the revelations and truths I have given you. And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me; wherefore by this pattern ye shall know the spirits in all cases under the whole heavens. And the days have come, according to men's faith it shall be done unto them."—D. & C. 52: 4, 5.

A short time before this revelation was given, a number of persons in the Church at Kirtland had been deceived

and strangely handled by false spirits. Some were so far possessed by them as to lose all control of either mind or body. The physical manifestations were startling and peculiar; while those of a mental or spiritual character were such as to bewilder and mislead the unwary and unskillful. Joseph and Hyrum readily detected the arch enemy, and proclaimed against him. Of this Joseph wrote in his Church History:

"On the 6th of June, the Elders from the various parts of the country where they were laboring came in, and the Conference before appointed, convened in Kirtland, and the Lord displayed His power in a manner that could not be mistaken. The *man of sin* was revealed, and the authority of the Melchisedec priesthood was manifested, and conferred for the first time upon several of the Elders. It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us, and grace and help as our needs required."—*Times and Seasons* vol. 5, page 416.

The origin, character, operations, and final state of these spirits, had been revealed to Joseph before this. In September 1830, the Lord said of this:

"Behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down, and thus became the devil and his angels; and behold, there is a place prepared for them from the beginning, which place is hell; and it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet."—D. & C. 28: 10.

Of spirit manifestations Joseph wrote in A. D. 1839:

"We are to try the spirits and prove them, for it is often the case that men make a mistake in regard to these things. God has so ordained that when he has communicated, no vision is to be taken but what you see by the seeing of the eye, or what you hear by the hearing of the ear. When you see a vision, pray for the interpretation; if you get not this, shut it up; there must be certainty in this matter. An open vision will manifest that which is more important. Lying spirits are going forth in the earth. There will be great manifestations of spirits, both false and true. Being born again, comes by the Spirit of God through ordi-

nances. An angel of God never has wings. Some will say that they have seen a spirit; that he offered them his hand, but they did not touch it. This is a lie. First, it is contrary to the plan of God; a spirit cannot come but in glory; [as Moses and Elias, Matt.]; an angel has flesh and bones; we see not their glory. The devil may appear as an angel of light. Ask God to reveal it; if it be of the devil he will flee from you; if of God, he will manifest himself, or make it manifest. We may come to Jesus and ask him; he will know all about it; if he comes to a little child, he will adapt himself to the language and capacity of a little child. Every spirit, or vision, or singing, is not of God. The devil is an orator; he is powerful; he took our Savior on to a pinnacle of the temple, and kept him in the wilderness for forty days. The gift of discerning of spirits will be given to the Presiding Elder. Pray for him that he may have this gift. Speak not in the gift of tongues without understanding it, or without interpretation. The devil can speak in tongues; the adversary will come with his work; he can tempt all classes; can speak in English or Dutch. Let no one speak in tongues unless he interpret, except by the consent of the one who is placed to preside; then he may discern or interpret, or another may."—*Millennial Star* 17: 312.

By the foregoing we see that Joseph was thoroughly informed in regard to spirit manifestations; and that he foreknew, clearly, the going forth of lying spirits in the earth, and that there would "be great manifestations of spirit, both false and true."

Nothing short of the Spirit of God, by revelation and prophecy, could impart such facts and information, and so plainly make known the future.

Having examined a few of the many fulfilled prophecies of Joseph Smith, we will add as further evidence of his prophetic character, that he organized the Church of Christ after the Apostolic pattern given in 1 Corinthians 12: 28, Ephesians 4: 11; and restored the primitive doctrines and ordinances, as taught and practiced by the first Christian ministry, in all their divine power and simplicity; (Heb. 6: 1-3. Acts 2: 38; 8: 18; 9: 12; 19: 6; 13: 3. 1 Timothy 4: 14. John 13: 4, 5. 1 Cor. 11: 23-31. James 5: 14, 15. Mark 10: 13-16); and he also revived and renewed the same general promises, (John 7: 16, 17. Mark 16: 15-18. Acts 2: 38, 39.

John 14: 26; 15: 26; 16: 7, 13. 1 Cor. 12 ch. 1 John 2: 27; 3: 24. Luke 20: 35, 36. John 5: 28, 29. 1 Cor. 15: 22, 23, 41-44. Phil. 3: 20, 21. John 17: 20-24. Rev. 20: 4, 5, 6, 12, 13. 2 Pet. 3: 13, 14. Matt. 5: 5. Rev. 5: 10.) This he claimed to do in fulfillment of Rev. 14: 6, 7. Mal. 4: 5, 6. Isa. 11: 11, 12; 18: 3. Luke 14: 16-24. Matt. 20: 6.

Nor is this all; he brought forth by inspiration of God the record of Joseph, in fulfillment of Ezekiel 37: 16-19—the "sealed book" of Isaiah 29: 11, 12, 18—the "truth" of God, hidden in the earth, predicted by David, Ps. 85: 11.

His was the usual fate of God's prophets,—hated, persecuted, and destroyed by his enemies; (Matt. 23: 34. Acts 7: 52); yet tenderly and passionately beloved by all those who knew him and who believed him to be a servant of God. When the murky clouds of prejudice, and the blinding mists of falsehood and superstition shall have passed away, the character and work of Joseph Smith will appear in honor, and millions will revere him as a martyr.

#### Sketches and Thoughts on the Way.

After we had pushed out four hundred miles from Omaha upon the level plain, and had taken in the idea that we were in the midst of such a limitless expanse, I involuntarily ejaculated with the celebrated Mrs. Partington, "Did you ever." And echo answered promptly, "No, never."

I had seen much prairie before; but this is the *prairie*. How monotonous must be a summer residence in this endless waste, except when Indian raids are threatened, or the grasshopper appears to "enliven the scene." Memory portrays a stranger drama than nature herself—a stream of human life pushing out into this trackless wilderness, with horses, oxen, mules, (the mule must excuse us for placing him below the ox), and after this hand-carts dragged by sturdy men—and—shame on the inventor—by feeble, delicate women; mothers, wives, sisters and daughters. What a

sight! And all for an idea—and as it has proved—an ignoble one. What a reckless expenditure of muscle, nerve and means; but more reckless still of hearts, devotion, love and faith. It was little else than the refinement of cruelty to lead or drive the thousands of women and children who attempted the passage. Such a project was characterized by Joseph the Martyr as worthy the benevolence of a grizzly bear. The events of that exodus have proved the justness of the comparison, and yet with a singular impudence, it was called, “carrying out Joseph’s measures.”

But now we come to a change. Nature, as if exhausted, has dealt gingerly with the soil; depth and richness are wanting, and the appearance is that of an ocean bed prepared, but neglected to be filled with water. Sand predominates in the seeming young soil out of which the grass resembles the first growth of the boyish beard, rather scattering. Upon the geological hypothesis of decomposing rocks and pulverized sands forming soil, this sterile region may, in the course of one hundred thousand years or so, become the garden of the west; and the inhabitants of the then worn out Illinois may emigrate hither to enjoy its luxuriance.

But the scene changes again; and we are on the “ragged edge” of what seems the piling up of mountain fragments—as if the gods had fought with mountains, and shivering them in pieces, had tossed them about promiscuously, “heaps on heaps,” a thousand hillocks, knolls, knobs and peaks. Beside the stunted grass and here and there the stunted pines, flowers in gay colors and brilliancy are seen; but like the coquette’s smiles, they are destitute of all fragrance to waste on the desert air; (this is to economize, I suppose.)

But now we pass the summit, and dip toward the valley of the mountains, famous for its fruits—the natural fruit, sweet and delicious; but the moral and spiritual—bitter. But, down, down we go, and still downward, to reach what Orson Pratt calls the “tops of the mountains,” the location of Zion. The statement contradicts sense; it can only be

seen by the eye of faith; but not the faith that is based upon the evidence, but that which is based upon fancy; or Rocky Mountain faith, resting upon authority.

We at length arrive at Ogden, the dividing line between east and west, coin and currency—the swivel of the great chain connecting the two oceans. And in view of this locality, and the manner of its first settlement, one leading thought oppresses me, viz: What prodigious energy, courage and hardship have attended it. If sacrifice is proof of sincerity, those early settlers were the Puritans of the age. But like their types, they have been bewitched. Three devils difficult to cast out,—ambition, avarice and lust,—are at large and no man can bind them; God alone can curb or destroy their power. Into thy hands, O Lord, we commit this work, in unshaken faith that truth will prevail. J. W. B.

### The Sacrament.

*Question.*—What is the element—the specific element—that should be used to represent the blood of Christ in the new and everlasting covenant in the sacramental ordinance?

This is a subject of vast importance, as a commemorative ordinance; its value arises from the fact that it is an ordinance involving our eternal interest. On the obedience, or the disobedience of which, is suspended stupendous consequences. Of its absolute essentiality, and as an indispensable prerequisite to eternal life, we may judge from the following statement of the Lord himself, John 6:53-56:

“Then Jesus said to them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. He that eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.”

That the Savior refers directly to the sacramental ordinance in this statement; for proof, see book of Nephi 8th chap:

“And now behold this is the commandment which I give unto you, that ye shall not suffer any one knowingly to partake

of my flesh and blood unworthily when ye shall minister it, for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul."

The participants in this ordinance, to become acceptable to the Most High, must partake of it, being qualified with three prerequisites:

1. In worthiness.
2. In memory of the Lord's death.
3. In faith, "discerning" the Lord's body.

For where a covenant is, it must exhibit the death of him who ratified it; and observing it in this manner, the bread which we break becomes the joint participation of the body of Christ; and cup of blessing which we bless becomes the joint participation of the blood of Christ. We thus show or exhibit his death until he comes; but now we hasten to answer the interrogative propounded at the beginning of this essay. And we state an axiomatic truth, that when a proposition is attested by irrefutable evidence, which is impossible to invalidate, then the proposition is put beyond the logical and lawful possibility of anything else to be used as a divine substitute.

"The concurrent testimony of two is credible."—*Christ*.

"Prove all things; hold fast that which is good."—*Paul*.

The proofs of a proposition are the roots that fasten the proposition with deep hold in our hearts, that our faith may be unwavering; that we may have unshaking confidence in the principles of the divine economy.

As light is for seeing and sound for hearing; so is a proposition containing a fact for proof, and testimony for faith, and faith for feeling, and feeling for action; but testimony is irrelevant to the point, when it does not partake of the nature of the proposition; as the nature of the branch is in the vine, even so must the nature of proof be in the proposition.

For the process of sound inductive reasoning we lay down the following premises as a proposition for proof, "that the specific element to be used representing the blood of Christ in the new cove-

nant, is the pure fluid wine of the grape fruit of the vine." The predicate, of a proposition is that element which in the premises receives the affirmation. Webster defines the predicate of affirmation thus: "Wine."—1. "The fermented juice of grapes," (*Russ. vino*), (*Dan. vin*), (*Sp. vino*), (*L. vinum*), the identical name of that which originated from the vine,—"the pure fluid wine of the grape fruit of the vine."

John 8:47.—"He that is of God, hears God's words;" therefore, "let us receive with meekness the ingrafted word, which is able to save our souls."

"And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—*Matt. 26: 26-29*.

"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."—*Mark 14: 22-25*.

The phrase, "Drink no more," proves positively that he had been drinking of "the fruit of the vine" in that feast or passover, and that it, the identical fruit of the vine, will be drank with them new in the future kingdom.

"And it came to pass that Jesus commanded his disciples that they should bring forth some bread and wine unto him."—*Nephi 8*.

In administering the flesh and blood of Christ unto the Church, the formula says:

"O God, the eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it. \* \* \* They did meet together oft, to partake of bread and wine in remembrance of the Lord Jesus."—*Moroni 6*.

We now ask this emphatic question,

Does the Lord call anything else in these passages "wine" but the fruit of the grape vine?

That the wine is the fruit of the grape vine, we will now prove beyond the power of any man to controvert. Book of Covenants 86:1:

"That inasmuch as any man drinketh wine, or strong drink among you, behold it is not good, neither meet in the sight of your father, only in assembling yourselves together to offer up your sacraments before him. And behold, this should be wine; yea, pure wine of the grape of the vine of your own make."

The proposition is now proved beyond the power of refutation, that the element used to represent the blood of Christ in the new covenant, used by the primitive Saints, and ordained by Christ as one of the specific elements, is the pure fluid wine of the grape fruit of the vine.

As a believer in the restoration of every pure principle in the divine economy, the restoration of the new and everlasting covenant, I subscribe myself your brother,

JOHN A. SCOTT.

### Pride.

And now abideth pride, fashion, and extravagance—these three; but the greatest of these is pride—simply because it is the root of the whole matter. Destroy the root and the tree will and must die. It is hardly worth the time to waste ammunition in shooting at fashionable extravagance as long as the root is alive.

Most people say it does not matter how people dress, pride is in the heart. Very true, but straws show which way the wind blows. Plain exteriors may cover up proud hearts, but depend upon it, a fashionable exterior seldom, if ever, covers up a humble heart. Some rules work both ways, but some will not. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud. He replied, "when you see the fox's tail peeping out of the hole, you may depend upon it the fox is within."

Jewelry and costly and fashionable clothing may all be innocent in their

places, but when hung upon a human arm they give most conclusive evidence of a proud heart. But is it possible that a man can be found at this advanced age of refinement, that dare write or speak a word against pride and its consequences? The large majority of this class of men died and were handsomely buried some time ago. Now the pulpits have nearly all shut down on that style of preaching; the fact is, we have passed that age and are living in better times.

Our fathers and mothers were far behind the times, they were good enough in their way, but clearly they would not do now. They wore plain clothes, worshiped in plain churches, and sung old-fashioned hymns. They talked and acted like sane old pilgrims that were looking for a better country; and when they left the world, they stuck to it to the very last that they were going to a city where there is no night. But they are nearly all out of the way now, and the people have a mind to try a different route.

We can be christians now and do as we like; yes, indeed. We can have fine churches, cushioned seats, costly carpets, and fashionable preachers, and have all our fiddling and singing done to order. Why, in some of our modern churches the majority of the choirs are not even members of the church; and they do sing so sweetly—perfectly delightful. The music rolls over the heads of the congregation like the sound of many waters. Not a word can be heard, but the sound is glorious. Sometimes one sings all alone for a little while, then two, and pretty soon the whole choir will chime in until the whole house is filled with the most transporting sound. Now, if this is not singing with the spirit and the understanding also, then what is it?

I know it is a little risky to speak out so loudly against pride at this day because the church is full of it. It is of no use to deny it, and hundreds who occupy the pulpit, whose duty it is to point out those evils plainly are like dogs; they don't even bark at it; they just let it go, and go it does, with a vengeance, and just in proportion as pride gains in a church spiritual power dies out.

They will not and cannot dwell together, for they are eternally opposite. It is a sin and a shame for men and women professing godliness to spend money the way they do to gratify a proud heart, when ten out of every twelve are yet unsaved, and eight out of every twelve have not so much as heard the gospel of Christ.

There are many evils in the land and in the church, but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees, and now rules with a rod of iron. Churches that were once noted for plainness, and whose law still stands against pride and fashion, are practically powerless on the subject. It seems that nearly all creation is kept busy in furnishing fashion enough to satisfy the cravings of the depraved heart. An old Scotch preacher is reported to have said in a sermon, "Get your fashions from Glasgow, and Glasgow from Edinburg, and Edinburg from London, and London from Paris, and Paris from the devil." Now, I cannot say that our fashions came on that route, but I am tolerably certain that they originated at the same headquarters.

The religion of Christ is pure, peaceable, gentle, easy to be tolerated, and full of mercy. All christians are baptized with one Spirit into one body. They mind not high things, but condescend to men of low estate. Their highest ambition is to honor God with all they have and are. They are not puffed up, not conformed to the world, but transformed by the renewing of their minds. There is no such thing in heaven or earth as a proud christian; there never was, nor never can be. Pride is of the devil; it originated with him, and he is managing it most successfully in destroying souls.

But who is to blame for this state of things in the church? First, and mostly, the man in the pulpit is to blame. Men who profess to be called of God to lead the people to heaven, have ceased to rebuke this soul-destroying, heaven-provoking spirit. But why? First, for a living, and then for popularity. Esau sold his birth-right for a dinner of greens.

That was a costly morsel for him. But now men sell out "cheap for cash or produce." Churches that were once powerful for good, are now well nigh lost in forms and fashions.

We may shut our eyes, and wink, and whine, and cry old foggy, and grandfather, and Moses, and Aaron, and all that sort of thing, but the fact is before us—pride, fashion, and extravagance are eating the very life out of the heretofore best congregations in the land. The world is running crazy. The rich lead the way because they can, while the poor strain every nerve to keep in sight, and the devil laughs to see them rush on. Pride thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, Adam out of Paradise, and Lucifer out of heaven. And it will shut many more out of heaven who are now prominent in the church. Neither death nor the grave will change the moral character of any one. The same spirit that controlled in life will cling to the soul in death, and enter with it into eternity. The angels of God would shrink from the society of many a fashionable christian of to-day.

A few such souls in heaven would ruin everything. Among the first things they would propose would be a change of fashion. Those pure white robes that the saints wear would not suit their taste at all. In life they care but little about Christ and spiritual things, and they care no more for them in heaven than they do on earth. If there were two heavens, one where Jesus is all and in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable christians. "Ma," said a little girl, "If I should die and go to heaven, should I wear my *moire antique* dress?" "No, my love, we can scarcely suppose we shall wear the same attire of this world in the next." "Then, tell me, ma, how the angels would know I belonged to the best society?" In the view of that little girl we have illustrated the spirit of many would-be christians of this day.

"If ye be risen with Christ, seek those things which are above, where Christ

sitteth on the right hand of God. Set your affections on things above, not on things on the earth, for ye are dead and your life is hid with Christ in God."—*Banner of Holiness.*

### Hypocrisy.

"Beware of the leaven of the Pharisees, which is hypocrisy."—*Jesus; Luke 12: 1.*

The following extract from *Harper's Monthly* for December, serves to show to what fearful extent this gilded seductive vice is obtaining in some parts of christendom. Its contemplation is painful and humiliating; and it requires no prophetic gift to foretell the social and religious wreck and ruin which must certainly and speedily ensue.

"A London correspondent of the *New York World* says in a recent letter, that he was looking at a picture of the Ascension with a friend who is a member of the Anglican Church, and that the friend suddenly turned upon him, and asked him how many educated persons in England he supposed really accepted the story as told, and believed the Ascension as they believed that Julius Caesar once lived. The correspondent replied that he supposed it to be the belief of all English Christians. 'You are wrong,' said his friend; 'very few of them really believe it. The majority of them have never thought seriously about it; many of the minority who have thought about it do not believe it. Very many of the clergy, I know, although they repeat the creed every day, make a mental reservation when they say it. I tell you that the real belief in the Incarnation, the Resurrection, and the Ascension scarcely exists now among us. We say the words, but hosts of us don't believe the facts. There is Dean Stanley, for instance; I haven't the slightest doubt but that he disbelieves the Incarnation, Resurrection and Ascension.' 'But still you call yourselves Christian people,' said I. 'Yes,' he replied, 'so we do; but in that we only follow a fashion.'"

"Only follow a fashion!"—Professing what you do not believe!—Using your influence, wealth and abilities in building and upholding a system in which you have no faith! Well has the Lord said of such, "This people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me."—*Isa. 29: 13.* And Jesus, "Ye are as graves which appear not, and the men that walk over

them are not aware of them."—*Luke 11: 44.* Such are either moral cowards, or moral pirates. They profess to be what they are not,—claiming to be Christians, they at heart deny him; and, in doing so, "we only follow a fashion!"

So, then, it is become "a fashion" to simulate,—to deceive,—to hold one sentiment on the lip, and a different one in the heart!—to be Christian in appearance, and Infidel in fact! What a confession! And yet we know that such things were to come, for so have Prophets, Apostles and the Holy Spirit fore-shown; and such, indeed, is the present state of the world.

"When the Son of man cometh, shall he find faith on the earth?"—*Luke 18: 8.*

W. W. B.

### The Hot Sand Bath.

A correspondent of the *Medical Times and Gazette* says, "Fresh from the enjoyment of a delicious therapeutical novelty, and being, as I believe, the corpus vile on whom the first experiment has been made in London, I beg to call the attention of my professional brethren to the hot sand bath which has been established by Dr. Conradi at 22 Aberteen place, Maida Hill.

"The patient is introduced into a warm, comfortable room, in which is a bath, fenced round with curtains, filled with sand heated to about 100° to 120°. In this a longitudinal groove (I will not say grave) is scooped to receive the patient, who is wrapped in a sheet and so protected from contact with the sand. There is a comfortable pillow for the head.

"Then the bath operator gradually covers up feet, legs, arms and trunk with the warm sand. A bucket of hotter and one of cooler sand are at hand, so that the temperature can be adjusted with the greatest nicety. The feeling of warmth is very agreeable, and the weight of the sand is just enough to cause a pleasant sense of suppression and support. After an hour's delightful repose the patient rises, is refreshed by a sluicing of hot water, and goes away refreshed.

"The effect is very different from that of hot water, and still more from that of hot air or steam. There was absolutely no commotion of the heart, nor any of the grilling effect on the windpipe which I have experienced in other baths. Altogether it seems a good thing when we want to produce measured perspiration and relieve congestion of the internal organs."

Above all other features which adorn the female character, delicacy stands foremost within the province of good taste.

# The Herald.

JOSEPH SMITH, - - - EDITOR.  
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., December 15, 1874.

BR. LOREN W. BABBITT, of Stewartville, Missouri, thinks that if he had a sample copy of THE MESSENGER, edited by Elder Jason W. Briggs, to show to the people, he could secure some subscribers to it. At least, he said, "I will try my best."

Such a resolution followed up by all who love the prosperity of the cause in Utah, would soon swell the subscription list of THE MESSENGER to respectable numbers, and thus would be placed in the hands of its editor and the ministry of the Reorganization in Utah, a lever potent for good.

THE *Ogden Junction*, in an editorial notice of *The Messenger*, says:

"To find fault with Brigham and advance absurd arguments to favor the claims of a foolish young man to the Presidency of the Church is all they can do. No person of any brains will turn from this Church to the wishy washy slop fed out by the 'Reorganization.' If they lose faith in 'this gospel of the kingdom,' they can find no satisfaction in the weak and watery opinions and homeopathic 'Mormonism' of little Joseph. It is altogether 'too thin.'"

We notice:—"Little Joseph," the "foolish young man," is now forty-two years old, somewhat sprinkled with gray, and weighs one hundred and ninety-six pounds, and pleads guilty to the charge of foolishness; so far as advocating the claims of *original Mormonism, primitive Mormonism*, found in the books accepted by the *Church*, "the kingdom," may warrant such charge.

We agree with our neighbor of the *Junction*, that that kind of Mormonism is "too thin," clear, pellucid and pure, to satisfy those whose taste may have become habituated to the thick and turgid stream which the world knows as Utah Mormonism; and which our friend seems to acknowledge as his standard of faith.

If by "this gospel of the kingdom" the *Junction* means the doctrine of redemption, called the plan of salvation, as it was taught

from 1830 to 1844, by Joseph, Hyrum and Samuel Smith, Brigham Young, P. P. Pratt and others; we agree with him again, that those who "lose faith" in that "gospel of the kingdom," will find nothing to admire or love in the doctrine we teach, for that is the burden of our mission, in its application to modern Israel. We are willing that the issue shall be tried.

We advise the *Junction* to go slow or it will find its statements coming back like boomerangs.

BRO. JASON W. BRIGGS, writing from Salt Lake City, Nov. 18th, said;

"I arrived here yesterday from Ogden, there I found Bro. Warnock in good health and spirits. There is a new paper here,—the *Skandinav*, aiming to discredit Brighamism here and in Sweden and Denmark. I called on them to-day, they say they will advertise us and commend our paper. It is under consideration to make a public challenge to George Q. Cannon and Orson Pratt, (as they are regarded here as the two ablest in Brighamism) to discuss the 'five points.'"

Bro. Jason seems to be fully alive.

VOICES of Warning and the Book of Mormon are printed, but not bound. We will have them bound soon, and will then fill orders. This will answer those who have sent orders, and who are wondering why they are not filled. It is useless to make us write letters in reply to the question, "Have you no voice of Warning and Book of Mormon? When we have them we advertise them. When we are out, we generally notify the readers of the HERALD of that fact.

BR. ABRAM BREARLY, writes us a very kind and feeling letter, from Stillwater, near Georgiaville, Smithfield, Rhode Island, in which he expresses his confidence and assurance in the work in which he is engaged, and his desire and determination to continue faithful unto the end. Brother, having freely received of the good things of the kingdom, be not slow in imparting instruction to those who may enquire of you the reasons for your hope. And though you are young in years, strive to be rich in understanding.

Independence, Missouri, was visited by

fire November 25th, in which visitation the town was threatened with destruction, \$150,000 worth of property, covered by \$5,000 insurance, was burned.

Rev. Frances Jacquemet, of Baltimore, St. Peter's Church, and Rev. Father Gerdmann, of Philadelphia, Roman Catholic clergymen, have abandoned that faith; the former unites with the Presbyterian flock; the latter with Miss Whitlich, preferring wife and temporal happiness to the benefits of the clergy. Father McNally, of Belfast, Ireland; Father Schneider, of Treves; Father Forhan, of Bridgeport, Illinois; and a Priest at Covington, Kentucky, the latter eloping with his house-keeper, all of the Catholic Church, are clerical malefactors. Truly the spirit of corruption treats all classes of clergymen alike in its attacks.

On account of the regulations of the *new* Postal Law, requiring the *prepayment* of postage on papers, we are necessitated to require the postage on the HERALD and HOPE in advance. It will be about *fifteen* cents for the HERALD, and *ten* cents for the HOPE, per year. When postage is not sent with subscription, it will be deducted from the amount of subscription sent. We trust this will be sufficient instruction.

ERRATA.—“Beadle's Utah Mormonism” is dated on the preface, “Corinne, Utah Territory, April 5th, 1870,” and not 1856 as stated by us in our last issue.

## Correspondence.

NEWTON, Iowa,  
November 27th, 1874.

*Br. Joseph*:—This much neglected Branch and field has at last been visited, which inspires a thought that something will happen. On the 17th inst., Br. Mark H. Forscutt put in an appearance here, much to our surprise and joy, and on the 19th he commenced lecturing in the Saints' Hall, and continued until the evening of the 25th, when he crowned the apex of his course, with the subject, Was Joseph Smith a true Prophet? The weather during the early part of the series was very unfavorable, but there was a fair turn out, and on the last evening the hall was crowded. The course throughout was a success, the best of attention was given and no doubt good was done, although none were baptized. All seemed perfectly delighted with the forensic eloquence of Bro. Mark, and should he ever

return, he will be welcomed with pleasure, for it is a blessing for any branch to have such a worthy, able and efficient Elder to labor in its midst. The gifts of the gospel are enjoyed by the Saints, as in earlier times. And with growing confidence and hope we look forward unto the day of our deliverance from trial and anguish—the second coming of Christ. Yours in the right.  
THOMAS E. LLOYD.

LYNCHBURG, Highland Co., O.,  
Nov. 3d, 1874.

*Br. Joseph Smith*:—I do not know as we can do without the soul cheering reading of the *Herald*. It is only through its columns that we can learn of the prosperity and advancement of the Church, in which we are deeply interested. Although not a member of the Reorganized Church of Latter Day Saints, (as there is no Church, no Elders, no Latter Day Saints here), I do firmly believe, as did my dear mother, that the principles of the gospel as taught by them, and the signs following, are the same as that taught by Christ and his Apostles; and is the only true church now on the earth. I would be very much pleased if some of the able Elders, while traveling in Ohio, could make it convenient to visit Jennie and Katy Pemberton at Lynchburg, Highland Co., also Maggie Cademy, at Lexington, fifteen miles from here. Very respectfully your friend in the gospel,  
MISS JENNIE PEMBERTON.

368 Cardiff Road,  
ABERAMAN, Wales,  
Nov. 5th, 1874.

*Br. Joseph*:—On Sunday, Oct. 25th, our half-yearly conference was held at the Saints' chapel, Llanelly, and I am happy to state that we had good times. The business was transacted Saturday night and the fore part of Sunday morning; then we had good preaching (according to testimony) all day Sunday and Monday evening—the house was pretty well filled. In my opinion, one good, and important resolution was adopted; and that was to this effect.—That a monthly fund be established in all the branches in Wales for the coming six months, to solicit contributions or free-will offerings from all lovers of truth, for the publication of tracts, pamphlets, etc., in the Welsh language; also, that all the proceeds from the sales of *Heralds*, etc. in Wales be used for the same purpose; and also, that we apply for money that may have been deposited, and may be deposited, at the *Herald* Office for such purposes in Wales, and such be placed in the hands of our book agent—John R. Gibbs, Duke St. Morriston, near Swansea, South Wales, for immediate use, etc. Bro. Gibbs will communicate with you on this matter. Too much

can not be done in this direction—in this country. I wish to God I had the means to bring out all the works of the Reorganization before this nation, and you may depend, I will apply all the means I can get legally unto my hands to bring out a good selection at least; and if any our brethren, friends and lovers of truth at large, would like to invest a dollar, two, or five, or even ten, unlimited in printing matter of the kind, for the millions in darkness; here is a chance—send through *Herald* Office or direct to our agent in Wales. I have selected, to start with, "Faith and Repentance," "Baptism" and "Laying on of Hands." The first I have ready to put in the hands of the printer and it will soon be out, trusting the "Lord of the harvest" will put it into the hearts of the people to furnish us with means, and himself the wisdom to do, and abide his will as regards his work in this Country.

Your cousin Joseph F. from Utah was through our neighborhood last week—we are not scared nor excited; we mean a steady effort for the truth, inviting all to the field of reason to meet us.

It gives me great consolation indeed, and courage, to hear that all are well at home, and that the wants of my family are attended to and supplied by Bro. Rogers.

Any advice, council or information you think I need in my administration, I pray you send me.

Kind regards to Bro. M. B. Oliver, (why don't he give me a note now and then?) yourself and all. Yours in Christ,  
JOHN T. DAVIES.

[HAVE been very busy Brother John, but you are not forgotten, nevertheless.]—

M. B. O.

WEST OAKLAND, Cal.,

Nov. 17th, 1874.

*Br. Joseph Smith:*—As I am about to go south, if it is the Lord's will I will be in San Bernardino in about three or four weeks. I saw Br. Hervey Green; he is a very industrious man, only a short time in a place, except where he is preaching. I expect to stop at Watsonville, where Br. Mills is preaching a few days. I wish to hear him. My health is about as usual. Respects to all,  
RUSSEL HUNTLEY.

CRESENT, Pottawatomie Co., Iowa,

Nov. 22nd, 1874.

*Br. Joseph:*—Inasmuch as many of the brethren are seeking themselves homes in the region round about the Center Stake of Zion, I wish to state through the *Herald* that I have traveled through different parts of North Western Missouri and found the chance good for securing homes. The land gently rolling, with timber, water and stone

coal, well adapted to stock raising, fruit growing and farming purposes. I found a general disposition to sell, with few to buy. Prices for improved lands range from \$12 to \$20 per acre, unimproved lands are still less. The above information was obtained from citizens while traveling, with a view of finding a location for myself, giving preference to Bates, Vernon and Henry Counties. Respectfully yours,

ALFRED BYBEE.

PLEASANT RIDGE, Perry Co., Ind.,

November 11th, 1874.

*Br. M. B. Oliver:*—Having thought that a word from these "diggings" would not be altogether unwelcome, relative to the great work of the last days, I essay the task of communicating briefly. The last time I wrote I was in Jefferson County, where I remained some two weeks, visiting around and trying to preach occasionally. We then took leave of the Saints, leaving them in good spirits, and am glad to learn that they have had some additions to the branch since we left.

September 15th I arrived home, and on the 2nd of October started to the field of labor, assigned me by our last Quarterly Conference; since which time I have been trying to set forth before the minds of the people the great Latter Day Work, traveling in connexion with Br. I. P. Baggerly, to a considerable extent in Crawford and Perry Counties. On the 14th of October, we went to the Pleasant Ridge Branch and commenced a series of meetings, and on the Sunday Br. Baggerly baptized two,—a Br. Isaac Sandage and his wife,—who seem to be very earnest and devoted. On the Saturday following your humble servant baptized two more, the youngest daughters of Br. Robert Eyres.

On Sunday, November 1st, Br. Baggerly met, in a joint speaking, a Mr. Sylvester Scott, of the Disciple order, on the questions of difference between them and us, and Br. B. was enabled to rout him completely, and he confessed that the doctrine of "the restoration of the gospel" in these last days, could not be got around on a scriptural basis. On the next Sunday, the discussion was followed up by a Dr. Bullington, of Marietta, in Crawford County, commencing at 11 A.M. promptly. He began by seething and simmering at first; but as the steam increased, he, of course, became more boisterous; but it became apparent that he could not stand it at them figures much longer, and that a *bust* was inevitable; and sure enough, in a little while, the explosion came; as a consequence, a little confusion followed, in the midst of which the Doctor gathered himself up, took some of his most prejudiced friends, and left the house. This act on the part of the Disciples gained

them no credit in the estimation of liberal and thinking minded people. These little discussions took place at the Doolittle School House, one mile from Marietta. The people stayed, however, to see Br. B. exhibit the fragments. The shives scattered too as he drew the tangles of the Doctor's arguments through the hackle of truth.

The Saints here are trying to live right as far as they know. I believe the tendency of the work is onward. I think to start to Spencer County in a few days. Pray for us, and for the prosperity of the work. Yours in the hope of the gospel,

C. SCOTT,  
I. P. BAGGERLY.

FARMINGTON, Iowa,  
Nov. 2d, 1874.

*Brethren and Sisters:*—The Savior once said to the Saints, "Ye are not of the world, even as I am not of the world." He well knew that this world would prove no friend to the Saints, to aid them in their efforts to live worthy of their holy profession. Hence the exhortations, "Come out from among them and be ye separate;" "Love not the world, nor the things in the world." It was made the great, the chief employment of every Saint to live and labor for the great objects of glorifying God and securing eternal happiness. Brethren and sisters, we have enlisted in the army of the Lord, then let us buckle on the full armor, and fight the battles, and rest not till we rest in the paradise of God. The Lord Jesus Christ, through the glad tidings, separated for himself a peculiar people, zealous of good works, and he is now preparing a place for them that where he is they may be also. These things being so, should we faint, or grow weary by the way, and relax our energies? By no mean. Dear brother or sister, though disconsolate, afflicted and heart-broken; though forsaken by friends, who, in former days, greeted us with smiles and many tender tokens, attesting confidence, sympathy and affection, but now cold and distant; be not cast down, for Jesus victoriously reigns over heaven and earth. "Fear not, I am with you." How encouraging to know that our Savior is with us, and will bless us, guide and direct us day by day by the influence of his Spirit, if we live worthily. God has not left us to conquer sin and the foes that beset us without aid; for certainly "His divine power hath given to us all things necessary to life and godliness." Despair not, but be renewed in the spirit of your minds and work out your own salvation; for it is God who worketh in you, and he will give strength in the use of the means. His Spirit abiding in our hearts will lead us into all holiness, if we resist not, but act and strive in

concert with him who gives life. Then let us in faith resist every sin, and God will guard us and bring us safely to the promised inheritance; for if we are in the faith, new creatures in Christ, we are heirs of the promised blessings, and all in Christ shall be saved in the last day. Your sister in Christ,  
JANE A. JOHNSON.

EDENVILLE, Iowa,  
Nov. 23d, 1874.

*Br. Joseph:*—Things are moving along very fair in the District. I have been preaching nearly every Sabbath. Br. I. N. White has been laboring constantly since October 1st; has held four public discussions; three with two "Christian" ministers on the "gifts," and one with a Methodist minister on Baptism. I learn he had excellent success. He has opened eleven places for preaching, has large congregations and much opposition; but so far has gained every point publicly discussed. He has been laboring alone, I understand. Br. W. C. Nirk calculates to commence laboring with him. Ever praying "that Zion in her beauty may arise," I am yours in the covenant,  
A. WHITE.

GALESBURG, Mo.,  
Nov. 17th, 1874.

*Br. Joseph Smith:*—I thought it might not be out of order to write a few lines to let you know how we are getting along in the Spring River District; I will say this, that I have been in all the Branches in the District, and find the cause in which we are engaged in a more prosperous condition than what it has been since I have been in the Church. I left home on the 5th of November, to meet with the Saints at Mound Valley, Kansas. I stopped with the Saints at Columbus, Kansas; met in prayer-meeting. Next day, accompanied by Brn. James Dutton and C. Randall, we arrived at Mound Valley, tired in body, finding the Saints well and expecting us. It is scarcely worth while to say that we were kindly cared for. Br. D. H. Bays, our President, was prohibited from being present on account of sickness in his family. We had a good time, one was baptized; we left the Saints feeling well; came to Columbus, and remained there until the 14th, when we commenced another two days' meeting, Br. D. H. Bays and J. A. Davis putting in an appearance, their faces looked good, and notwithstanding the weather being unfavorable, there was a good attendance, and close attention paid to the preaching of the word. We left the Saints on the 16th, to return home; but here is where we are made to feel sad; that is, to take the parting hand of those we love so dearly.

This District is doing much better, the spirit of contention is being done away,

and there seems to be more unanimity, brotherly kindness and charity than what has existed heretofore. The Saints are being built up and are striving to live nearer to God. The sects are holding forth at our place in a united protracted effort, and we were told they had a "big gun," and would discuss with us; but when we told them we would meet any man they had, if they would endorse him with a recommend by their own sect, they quietly backed down; but we are not to be quieted in such a manner. They must come to the scratch, or publicly acknowledge their fault.

As ever, I remain your brother in Christ,  
J. T. KINNAMAN.

ADDISON POINT, Maine,  
Nov. 24th, 1874.

*President Joseph Smith:*—I am still trying to help roll on the great gospel wheels. I entered a new point two weeks ago, preached to the people eight sermons, the Lord blessed me greatly, with liberty and freedom; if he had not I should have had to stop, for all the time I was preaching, boys and young men were acting the tricks of their father,—the devil—in firing guns, setting fire to powder on the window sills, building brush fires in front of the house, in breaking out squares of glass, throwing in mud, running in and out and shoving a fencerail into the window. Do you think the power is at work against us now Joseph, as it was in your uncle and father's days? God bless the martyrs, they will come forth in the morn of the resurrection to live and reign with Christ in his kingdom. I told them I must preach to them the gospel, whether they received it or not. I was asked many a question by Methodist and Congregationalists; the Methodist confessed to me it is the truth that I have told them, and that they never had the gospel preached to them before. One said he intended to obey. I shall return in a few days to visit them again if nothing happens to prevent.

One old man arose on Sunday, after I was through preaching, and confessed that I had preached the truth, but he believed I was a "Mormon," and said at the top of his voice, "I believe in God, I believe he is all head and eyes and ears." His daughter, who is a Methodist, one that confessed our doctrine was true, said to her father, "I am sorry father, that you have made out God to be a jack ass." I attended their Sabbath School on Sunday morning; the deacon said at the close of the school, there will be meeting this afternoon, as usual. Just then a man said to the deacon, "Is your minister going to be here this afternoon?" he answered, "No." "Well," said the gentleman, "Mr. Foss, here, wants to preach, and we want to hear him;" "well" said the deacon, "I've nothing against his

preaching." Just then I said "I don't wish to interfere with other appointments, but I am here for a few days and would like to have a chance to preach." The deacon then said to me, "have you got license to preach?" I answered "yes," "do you preach Christ?" I answered, "come out and hear and then you can judge for yourself." "Well, don't you think you are shoving yourself in where you are not wanted?" to which I answered, "I generally have to go where I am not wanted in order to preach the gospel of Christ." I preached in the afternoon, on the first principles of the doctrine of Christ. The house was locked against me by one of the Congregationalist leaders, which caused trouble with the people; how true the Lord's words are: "Think not that I am come to send peace on earth, I came not to send peace, but a sword."—Matt. 10: 34. Wherever the gospel of Christ goes, it sets the people at variance one with another. One of the Methodists said to me, "I will obey."

My mind is to keep in the front of the battle, and fight for the kingdom of God.

The Pleasant River Branch, a few days ago had quite an addition, seven members, Michael Holland and wife, both of Rockland Branch, George W. Eaton and wife, Samuel Eaton and wife, also their brother, Peter Eaton; these five last ones, were of Green's Landing Branch, all of the Western Maine District; the men are elders.

Brother Joseph my mind is on, on to the victory. I am bound by my master to fight for him as long as I live. And woe is me if I preach not the gospel. Yours ever,

JOHN C. FOSS.

CANTON, Ill.,  
Nov. 26th, 1874.

*Br. Joseph.*—I feel a desire this morning to write to you, and state my feelings in regard to this glorious gospel of the Latter Days. I feel thankful to my heavenly Father, that I have had the opportunity of embracing the truth. My husband and self were baptized last June, by Br. Jeremiah, a faithful worker in the cause of Christ. Since that time I have received many testimonies of the work that has strengthened me by the way. Last Thursday I received a great blessing, being healed of severe sickness, under the hands of Brn. Jeremiah and John Watkins, through faith in the blessed promise of our heavenly Father. This was not only a testimony to myself, but also to several of my brethren and sisters, who were with me at the time. I feel like rendering to God the Father all the glory and praise for his blessings to his children in these last days. A great many of the Saints here are going away, some to Iowa and others to Missouri. We regret to part with any, as our Branch

is quite small, and the people here seem to be not in favor of the work. Trusting that some of the Elders may visit us soon at Canton, and that the cause of Zion may prosper, I remain your sister in Christ,

JANE A. RELYN.

SACRAMENTO, Cal.,

Nov. 17th, 1874.

*Br. Joseph.*—We have commenced preaching on the street, having obtained the permission of the Board of Trustees of this city. Br. Bagnall preached to quite an assemblage last Sunday, and I suppose he was reminded of the long ago, (now he is seventy-one years of age), when a young man he commenced in London to speak the words of eternal life. He spoke for over an hour, with great liberty; the crowd gathering around him, blocking up the sidewalk.

We need tracts to give out, but have no fund for that purpose, so I send for a few to-day myself. Next Sunday the services will be continued, and so long as it shall appear to be profitable. Sending you the love and good wishes of the Saints at Sacramento, I close, desiring to ever be known as a faithful one in the covenant,

RICHARD FERRIS.

LIMA, Illinois,

Nov. 26th, 1874.

*Br. Joseph.*—It is through the kind mercies of our blessed Redeemer that I seat myself to write a few lines to the *Herald* for my mother, as she cannot write herself. She says she is strong in the faith and her desire is to be with the Church of Latter Day Saints, but as she cannot, she asks the prayers of the Saints. She is now 65 years of age. She joined the Church of Latter Day Saints in 1834, and in 1864 she joined the Reorganized Church, and was baptized by Br. Lewis in Bear Creek, Hancock Co., Ill. She would like to have the brethren come and preach in this neighborhood.

Dear little *Herald*, I love Jesus and all of his followers, I am the daughter of Nancy P. Penick. Yours in Christ,

EMALINE LEEPER.

[We acknowledge Sr. Penicks favor for the benefit of the Church.]—Ed.

SHELburn, Sullivan Co., Ind.,

Nov. 25th, 1874.

*Br. Joseph.*—For the first time in my life I present a few lines for the *Herald*; I trust that the spirit of the true and living God will be with me while trying to do so. Br. Hilliard arrived here on the 20th, and I was glad to meet him; but after a little conversation with him, my heart overflowed with joy to see how he would stand for the cause of Christ, and to feel the spirit that

he enjoyed, and I hope that God will bless him. He preached on the 21st; subject, "Life and salvation;" on the morning of the 22d, he preached the funeral sermon of Br. Thomas Burnett; in the evening, he preached on "the faith once delivered to the Saints;" on the 23d, he preached on the "body of Christ;" on the 24th, he preached on the subject of God's revealing himself to his people; and this morning I went to the water and witnessed him baptize and confirm four precious souls into the kingdom of God. On our way to the water Br. Hilliard received a challenge, sent from a Campbellite preacher, to prove the principles he had preached; he, (the Campbellite), knew that he was not man enough himself to discuss with Br. Hilliard, but he wants to send for one of their big guns from Illinois. The Baptist people here treated Br. Hilliard well, their paster enjoined them to live up to the teachings they received from him, because they were true. Many of the people here say that this is the first time they have heard the truth, and I think some of them will join before long.

Your brother in Christ Jesus,

WM. R. STEEL.

## Conferences.

### Kewanee Sub-District.

Conference met pursuant to adjournment at Inland Centre, Iowa, October 17, 1874, at 10 o'clock A.M. Br. J. F. Adams in the chair. Opened by singing and prayer. The President addressed the Conference, exhorting the Saints to faithfulness in all their duties.

*Branch Reports.*—Inland: As last reported.

Davenport: 28 members. Five have been added by baptism since last reported, and four children blessed.

Butternut Grove: One added on old baptism.

Jackson: No change.

On motion the Branches of this Sub-District are requested to make out a report, giving the birth, place of birth, baptism, by whom confirmed, and by whom ordained, (if ordained), the same to be handed in to the Sub-District Clerk at our next Conference.

Elders E. Larkey, C. Sheen, Father Adams, Graw, Russel, Bradley, and E. M. Wildermuth, and Teacher Eli Epperly all gave favorable reports of their labors and determinations.

Moved that the Sub-District President be requested to make a financial report to each Conference.

2 p.m.—Br. Gold, President of the West Buffalo Branch, reported it as being in a prosperous condition. One added by baptism.

The President made his financial report.

Resolved that when this Conference adjourns, it does so to meet at the Butternut Grove Branch, on the last Saturday in January, 1875.

That Brn. Jesse Adams and Edward Larky be associated together in preaching till next Conference; and that Br. E. M. Wildermuth be associated with Br. J. F. Adams in preaching; also that Br. R. Graw is requested to preach as circumstances may permit, and the way open.

Resolved that the Kewanee District is hereby requested to set apart the following Branches as a separate District, to wit: Buffalo Prairie, Inland, Jackson, Butternut Grove, Davenport and West Buffalo.

On motion, Br. Jesse Adams is hereby recommended as being worthy to receive a license from the Quorum of Seventies of which he is a member.

Officials present: 2 of the Seventy, 7 Elders; 2 Priests, and 1 Teacher.

Saturday evening and Sunday was spent in preaching to packed congregations.

Sunday evening, had a testimony meeting. The house was crowded; many for the first time witnessing the spiritual gifts. The Spirit of the Lord was with us.

#### Galland's Grove District.

Conference convened at the Galland's Grove Meeting House, on Saturday, Oct. 17, 1874. President John A. McIntosh in the chair; John Pett, secretary.

The President delivered a good opening address.

In the afternoon Branch reports were heard.

Galland's Grove: 140 members, 1 baptized.

Mason's Grove: 102 members, 1 excommunicated, 3 children blessed.

Boyer Valley: 37 members.

*Elders Reports.*—John A. McIntosh had not been able, through sickness, to do as much as he desired; intended doing all he could in the future.

Joseph Lambert had labored at Harlan, Leland's Grove, Dowville, and in other parts of the District; thinks his labors have been blessed.

H. C. Smith had preached in Sac, Green and Calhoun Counties; also at Wall Lake, had worked in the harvest field on week days and preached on the Sabbath, had opened up some new places for preaching, was blessed in his labors, and had baptized two.

John Rounds had filled the mission given him, at the last conference, as far as he could; had baptized two, and was willing to labor during the coming winter as conference may appoint. Heber Benedict and John Handy also reported.

John A. McIntosh wished the conference

to appoint another District President, himself being unable through age and infirmities to fill the office as it should be.

A motion was made and carried unanimously that Eli Clothier preside over the district.

Evening.—Brethren Robert Montgomery and John Rounds were appointed to labor in Green and Calhoun counties, and Joseph Lambert and H. C. Smith to labor in connection with them during the coming winter.

All the Elders and Priests were requested to labor as zealously as they could.

The ordination of Richard Farmer to the office of Elder was reconfirmed upon him, under the hands of Joseph Lambert and John A. McIntosh.

Officials present: of the Twelve 1, High Priest 1, Seventy 1, Elders 10, Priest 1, Teachers 3, Deacon 1.

All the authorities were sustained in righteousness.

Moved and carried that when we adjourn we do so to meet at Galland's Grove, on Saturday and Sunday, the 9th, and 10th days of January, 1875.

*Sunday Morning Session.*—Br. Joseph Lambert addressed the congregation, from John 14: 15-17; and again in the evening from Rom. 10: 14. The congregations were large, and much of the Spirit enjoyed, both in speaking and hearing.

#### Kent and Elgin District.

Conference was held in the Town Hall, Blenheim, Ontario, on the 11th and 12th of October, 1874.

Arthur Leverton was chosen president, and Joseph Emmett, clerk. Opened in the usual form.

The President then addressed the Conference from Isa. 24: 5. He exhorted all to beware how they slighted the ordinances of God; exhorted all to search the Scriptures.

Moved that Robert Davis speak at 3 p.m.

*Afternoon, 3 o'clock.*—Robert Davis spoke from Matt. 28: 18.

A prayer and testimony meeting at seven o'clock p.m. Had a season of joy. The gifts of the Spirit were manifest.

*Monday Morning, Oct. 12, 9 a.m.*—Met for prayer meeting: many bore testimony to the truth of the Latter Day Work.

*Morning Session, 10 o'clock.*—Business resumed. Minutes of last Conference read, corrected and approved.

Buckhorn and Lindsley Branch difficulties were settled in a right spirit.

*Branch Reports.*—Lindsley: 32 members; increase since last report two.

Olive: 32 members. Financial: Balance on hand at last report \$2.40. Received since \$2.09. Paid Church Committee \$4.00. On hand \$0.49.

Usborne: 27 members. One child blessed.

Buckhorn: 90 members; 2 baptized, 3 removed by certificate, 2 confirmations, 3 children blessed.

Zone: 41 members; 3 baptized, 3 confirmed. Financial: Tithing—balance on hand at last report \$10; remitted to Bishop \$10. Freewill offering \$8.28; expenses \$1.70; balance \$6.58. Branch Fund \$1.63; remaining on hand \$1.63. Trust Fund—received since last report \$3.33; expenditure \$3.33. Total \$23.24. A. Leverton, President; N. Blakely, Sec'y.

Puce River: 10 members. Spiritual condition tolerably good. Nine members organized August 16th, 1874.

*Afternoon Session, 2 o'clock.*—Report of the Seventies called for. Rob't Davis, since June Conference, had visited all the Branches of the District, except one. Preached twelve or thirteen times, and attended thirty-two meetings. Blessed 2 children, administered to many sick, baptized 4, assisted in organizing 1 Branch, had assisted in ordaining 1 Priest, also 2 Teachers. He was still at the disposal of the Conference, and was willing to help all he was able.

George Shaw had chiefly assisted the brethren in their labors; had ordained 1 Priest, blessed 2 children, confirmed 3, and would labor as circumstances admitted.

*Elders Reports.*—John McKenzie, Norman Blakely and Joseph Shippy reported. Geo. Cleveland had baptized 2, and helped to organize 1 Branch, and ordained 1 Teacher.

A. Leverton had baptized 2, confirmed 1, ordained 1 Teacher and blessed some children.

Priests Emanuel Eaton, Br. Robbs, Br. Hartnall, Br. Blackmore, Samuel Reynolds, Wm. Cairnes, John Taylor, Joseph Emmett, Archibald McKenzie, and Peter McBrane reported.

Teachers E. Coburn, Br. Johnston and Thomas Badder reported.

*Miscellaneous Business.*—Resolved that this Conference receive no reports of Branches, unless on the printed forms for that purpose, except in the case of a new Branch, which Branch shall be considered new for one Conference term only.

That it is the duty of the District Clerk to send the several Branch reports to the General Church Recorder, and that he keep a copy of the same reports.

That this Conference purchase a suitable book for the District Clerk, in which to register the names of the Saints of the Kent and Elgin District.

That this Conference give the District Clerk power to collect the price of the above said book from the Bishop's Agent.

Moved that John McKenzie be released from the Clerkship of the District.

That John McKenzie receive a vote of thanks for service in that office.

That Joseph Emmett be appointed District Clerk.

That Arthur Leverton be sustained as District President.

That John McKenzie, Norman Blakely and Joseph Shippy act as a committee to investigate the principles on which Br. Jos. Snively was silenced.

That this Conference sustain the building Committee, of the Lindsley Meeting House, in their action thus far in regard to that said building.

That John McKenzie receive an Elder's license from this Conference.

That this Conference grant George Cleveland a license.

Missions appointed: Robert Davis said that he was at the disposal of the Conference, and willing to go anywhere that God desired.

Moved that Robert Davis receive an order on the Bishop's Agent for \$25.00, if in the Treasury.

That Robert Davis be appointed to go to London, Ontario, on a mission.

Moved by John Shippy, seconded by Br. Hartwell that Arthur Leverton be sent on the same mission with Robert Davis, the mover paying half-fare to that place.

That Geo. Cleveland be appointed to take a mission to Highgaba and south of Bothwell, as circumstances may admit.

That all Elders and Priests who have been appointed to no missions, labor as the way opens up.

That each Branch be instructed to pay what they can into the hands of the Treasurer of the Building Committee of the Lindsley Meeting House, on or before the 15th day of November, 1874; and also, if the committee then have not enough to lift a note which is against them for that building, that they then borrow the remainder, in order to pay the holder of the note.

That Joseph Shippy receive an Elders' license from this Conference.

That we sustain the First Presidency, and all the spiritual authorities of the Church in righteousness.

That a vote of thanks be tendered to the Buckhorn Branch, for their kindness during this Conference.

That this Conference adjourn to meet again in the Zone Branch, on the second Sabbath and Monday in June, 1875.

### Spring River District.

Conference convened at Jacksonville, Kansas, October 23d, 1874, at 7 p.m. D. H. Bays chosen to preside, T. S. Hayton, clerk, *pro tem*.

Remarks by the President.

*Branch Reports.*—Galesburg, (Mo.), 34 members; Pleasant View, (Kansas), referred back to Branch for correction; Columbus, 19 members; Mound Valley, 28 members; Jacksonville, 12 members; Joplin,

16 members; Armstrong Academy, reported by letter; Newtonia and Pleasanton not reported.

*Elders Reports.*—James Dutton, John A. Davies, W. J. Davies, F. C. Warnky, D. S. Crawley, Ezra Depue, Charles W. Short and David H. Bays reported.

*Priests Reported.*—Benjamin F. Bird, C. Randall, Samuel Gray, Charles Fulk, and T. S. Hayton reported.

*Teachers Reported.*—Richard Bird, John T. Kinnaman, Henry W. Wagner, and Arson P. Sutherland reported.

Report of the Bishop's Agent from May 2d, 1874, to October 25th, 1874:—Received from Pleasant View Branch, \$45.07; Jacksonville, \$31.00; Galesburg, \$15.90; Conference, \$1.50; Wagner Brothers, \$5.00; Columbus Branch \$2.00; total \$100.47. Paid to Bishop I. L. Rogers, \$12.00; James Calfall, \$1.10; Sister Davies, \$27.05; Davis H. Bays, \$53.60; Total, \$98.75; cash on hand, \$6.75. Richard Bird, agent.

The committee appointed to visit Pleasanton Branch, to settle difficulties there, reported that they had visited Pleasanton, but found, to their surprise, that all the members had left,—gone to Southern Iowa, with the exception of Br. Gilbert Cox and wife. The committee recommended that the Branch be disorganized, which was adopted.

Whereas, Branches has been organized in this District, and it appears that the parties organizing them have not properly instructed the officers in their duty, in keeping a proper record, and in reporting their Branches regularly to the Quarterly Conference; therefore, be it

Resolved by this Conference assembled, that where there is a sufficient number of members of a regularly organized Branch, who may live at a proper distance from other organized Branches, that they first petition the Branch of which they are members, to be organized into a Branch.

Resolved that no one shall be received in any Branch as a member, without first receiving a recommend from the Branch to which they belong.

Resolved that we sustain D. H. Bays as President for the next three months; also Richard Bird, as Bishop's Agent, for this District.

Motion to sustain all the spiritual authorities in righteousness.

Br. Jasper Richards was honorably released from being District Clerk, and James Dutton was appointed in his place.

Br. D. S. Crawley was appointed to see that Sr. Davis and family was properly taken care of, and their wants supplied.

Moved that all paying tithing in this District, pay it to Richard Bird, Bishop's Agent.

Br. John T. Kinnaman was ordained to the office of an Elder by D. H. Bays.

Two days' meetings were appointed for the following places: Mound Valley, Nov. 7th and 8th; Columbus, 14th and 15th; Joplin, 21st and 22d; Galesburg, 28th and 29th.

Elder D. S. Crawley preached on Saturday night, at 7 o'clock, to a large and attentive audience; also on Sunday morning.

In the afternoon prayer and sacrament meeting, a very good spirit prevailed; we had a time long to be remembered.

In the evening, preaching by D. H. Bays. A vote of thanks was tendered the Saints and citizens of Jacksonville, for kindness shown during Conference.

The Conference adjourned to meet at the Log School House, Pleasant View Branch, in the Bird's settlement, on Friday, January 15th, 1875, at 7 P. M.

### Northern Nebraska District.

The above conference was held at Linwood, Washington Co., Nebraska, November 14 and 15, 1874. Z. S. Martin, president; S. Butler, secretary.

Official members present, five.

Report of spiritual condition of branches by presidents.

Bell Creek, by Jens Peterson: Some difficulties existed, but thought that if the President of the District would labor among them, all might be right.

De Sota, by S. Butler: No serious difficulty existed, most of the members seem willing to do all they can for the cause.

Z. S. Martin reported that wherever he had labored a desire to hear the word was manifested.

Resolved that the difficulties in the Bell Creek Branch be deferred until the president is able to labor among them.

Resolved that Z. S. Martin be sustained as President of the District for the next three months.

The brethren present manifested a willingness to support one Elder in the ministry.

Br. James Brown offered to give a buggy to be worn out in the Master's cause.

Resolved that we sustain the constituted authorities of the church in righteousness.

The word during Conference was preached by Z. S. Martin and T. J. Smith; attendance large.

Resolved that we adjourn to meet at De Sota, Nebraska, on the second Saturday and Sunday in February, 1875.

### ADDRESSES.

*Davis H. Bays, Jacksonville, Neosho Co., Kansas.*  
*John T. Williams, box 50, South Bethlehem, Northampton county, Penn.*  
*Wm. Bradbury, 102 Richmond-st., Providence, R. I.*  
*John R. Cook, San Antonio, Monterey Co., Cal.*  
*G. S. Ferrington, Presiding Elder of Providence Branch, Thurber's Avenue, Providence, R. I.*  
*F. C. Warnky, Denver, Colorado.*  
*Alex. H. Smith, Nauvoo, Hancock Co., Ill.*

**"WHEN WE REST AT HOME."**

TUNE.—"Love at Home"

In the land of fadeless joy,  
There we'll rest at home;  
Love and peace our time employ,  
When we rest at home.  
Then the toiler's work is done,  
Then the Christian race is run,  
Then the vict'ry will be won,  
When we rest at home.

**CHORUS:**

*Rest at home, rest at home;  
Then the vict'ry will be won,  
When we rest at home.*

We will then from sin be free,  
When we rest at home;  
Trials there no more we'll see,  
When we rest at home.  
We shall then secure abide,  
Safe from harm at Jesus' side,  
From the reach of sorrow's tide,  
When we rest at home.

On the earth we then shall reign,  
When we rest at home;  
And the throne of Jesus gain,  
When we rest at home.

Then his banner is unfurled,  
O'er the kingdoms of this world,  
Satan from his throne be hurled,  
Then we'll rest at home.

There the patriarchs we'll meet,  
When we rest at home;  
And the prophets too we'll greet,  
When we rest at home.

There we'll meet the pure and good,  
Who life's battle bravely stood,  
And redeemed by Jesus' blood,  
When we rest at home.

There our loved ones we shall see,  
When we rest at home;  
Never more we'll parted be,  
When we rest at home.

O may Jesus quickly come,  
And the ransomed gather home,  
Pilgrims then no more to roam,  
When we rest at home.

T. W. SMITH.

Near Mt. Sydney, Va., Nov. 3, 1874.

He that would thrive must rise at five.  
He that has thriven may lie till seven.  
Time, patience, and industry are the  
three grand masters of the world.  
It is good to know much, but better to  
make good use of what we know.  
Great talkers are like broken pitchers,  
every thing runs out of them.  
By reading we enrich the mind, by con-  
versation we polish it.  
Beer fills many a bottle, and the bottle  
fills many a bier.  
Good health is above wealth.

**Miscellaneous.**

**Board of Publication.**

Extract minutes of the meeting for De-  
cember 1st, 1874.

On motion of Br. I. L. Rogers, W. W.  
Blair was called to preside, *pro tem*.

Prayer was offered by Br. I. L. Rogers.

The Board was then officially notified of  
the release from the Board of Br. E. Banta,  
at the Semi-Annual Conference, and pre-  
sented the propriety of choosing a perman-  
ent President.

On motion of Brn. I. L. Rogers and D.  
Dancer, Br. J. Smith was chosen President.

Br. J. Scott moved that W. W. Blair be  
received as a member of the Board, accord-  
ing to the appointment of Conference.

Br. I. N. W. Cooper was retained as Sec-  
retary of the Board; Br. John Scott, Super-  
intendent; Br. I. L. Rogers as Treasurer.

Secretary's report was received and read.

*Secretary's Financial Report of the Publishing  
House of the Reorganized Church of Jesus  
Christ of Latter Day Saints, for the Quar-  
ter ending November 16th, 1874.*

Cash on hand August 16th, 1874 .....	\$165 06
Total Cash Receipts .....	1,837 76
Sum Total .....	2,002 82

**EXPENDITURES.**

Emploes in Herald Office.....	1,159 62
Coal, freight, drayage, and weighing.....	136 43
Office freight, drayage and expressage .....	15 72
Incidentals \$5.02, Stamps \$88.11 .....	93 13
W. H. Curwen, on his deposit.....	139 00
J. W. Briggs, Mission Fund .....	20 58
Mrs. R. Warnock, Mission Fund .....	36 00
Telegrams, \$4.03, Plain Home Talk, 1 vol. \$2.50	6 53
S. M. Howe, on his deposit .....	5 00
Oglesby, Barnitz & Co., paper dealers.....	272 68
Fare of Binding Com. and Exp. on Stock.....	6 95
Coal for J. W. Briggs .....	13 72
Mail repairs, \$1.35, Mrs. Horton \$5.....	6 35
Jos. Smith, Poor Fund \$5, Store Fixtures \$2.....	7 00
Books for the Trade \$6, S. P. Rounds \$14.....	20 00
Reporting a Sermon at Council Bluffs.....	12 00
Jos. Parsons, from Sisters in Utah.....	3 00
W. G. Jarman, on his deposit.....	27 68
Cash on hand Nov. 16, 1874.....	11 43

\$2,002 82

**LIABILITIES.**

Bills payable .....	\$2,880 80
Accounts payable .....	1,399 32
Total .....	\$4,280 12

**RESOURCES.**

Drift on the books.....	\$4,142 39
Accounts receivable.....	2,647 73
Bills Receivable .....	562 85
Books at binders and ready .....	600 00
Inventory .....	13,751 25
Cash on hand .....	11 43
Total .....	\$21,715 65
Liabilities .....	4,280 12
Total Resources.....	\$17,435 45

Br. John Scott stated that last year we published about two thousand *Heralds*, and had from three to four hundred left over. We print now about twenty-eight hundred, and have one or two hundred over. Have printed twenty-two hundred *Hopes* regularly for the last six months.

L. N. W. COOPER, *Sec'y.*

### The Lord's Miracles.

The following list of our Lord's miracles is taken from Horne's Introduction, vol. 1 pages 552, 553.

Water turned into wine, John 2; Nobleman's son of Capernaum healed, John 4; Miraculous draught of fishes, Luke 5; Demoniac cursed, Mark 1, Luke 4; Peter's wife's mother cured, Matt. 8; Mark 1, Luke 4; Multitudes healed, Matt. 8, Mark 1, Luke 4; also throughout Galilee, Matt. 4, Mark 1; A leper healed, Matt. 8, Mark 1, Luke 5; The paralytic let down in a bed, Matt. 9, Mark 2, Luke 5; the impotent man at Bethsaida, John 5; the withered hand on the Sabbath, Matt. 12, Mark 3, Luke 6; many healed, Matt. 12; Mark 3; many and some by mere touch, Luke 6; Centurian's servant, Matt. 8, Luke 7; the widow's son raised at Nain, Luke 7; various miracles appealed, Matt. 11, Luke 7; many healed, Matt. 9; a demoniac, Matt. 9, Mark 3, Luke 11; the tempest stilled, Matt. 8, Mark 4, Luke 8; the legion of devils cast out, Matt. 8, Mark 5, Luke 8. St. Matthew says two demoniacs; the others mention only one; probably one was more remarkable than the other. The woman who touched his garment, Matt. 9, Mark 5, Luke 8; the daughter of Jarius raised, Matt. 9, Mark 5, Luke 8; two blind men, Matt. 9; a dumb demoniac, Matt. 9; Power given to the apostles to heal, Matt. 10, Mark 6, Luke 9; many sick healed Matt. 14, Luke 9; five thousand fed, Matt. 14, Mark 6, Luke 9, John 6; He walks on the sea, Matt. 14, Mark 6, John 6; ship immediately at its destination, John 6; as many as touched healed, Matt. 14, Mark 6; daughter of Syro-phenician woman, Matt. 15, Mark 6; deaf and dumb man, Mark 7; multitudes healed Matt. 15; four thousand fed, Matt. 15, Mark 8; a blind man cured, Mark 8; the great miracle of the transfiguration, Matt. 17, Mark 9, Luke 9; a deaf and dumb demoniac, Matt. 17, Mark 9, Luke 9; a fish brings the tribute money, Matt. 17; the man blind from his birth, John 9; the infirm woman restored, Luke 13; the dropsy healed on the Sabbath, Luke 14; the lepers cleansed, Luke 17; Lazarus raised from the dead, John 11; blind Bartimeus cured, Matt. 20, Mark 10, Luke 18. St. Matthew says two blind men, of whom, doubtless, Bartimeus was the most remarkable. Many blind and lame, Matt. 20; the barren fig-tree destroyed, Matt 21,

Mark 11; the ear of Malchus restored, Matt. 26, Mark 14, Luke 22, John 18; miraculous draught of fishes after his resurrection, John 21. To these may be added, the casting out of seven devils from Mary Magdelene, Mark 16, Luke 8; Christ's own resurrection, Matt. 28, Mark 16, Luke 24, John 20. The miracles of Christ were numerous, a multitude more having been performed than are described in detail, John 20: 30, & 21: 25.

### THE GOSPEL CALL.

The Savior has sent us glad tidings,  
Come listen to God's holy word,  
His spirit with power presiding,  
Your thoughts and emotions will guide.

CHORUS.—

Then praise ye the Lord, his gospel again  
In fullness and glory has come.  
O, come all ye erring, for you there is room,  
Prepare for Messiah's blest reign.

O, heed not the words of those teachers,  
Who preach the traditions of men;  
They worship in vain, says the Savior,  
Your hearts to my gospel must turn.

The vain things of earth are delusive,  
They perish with using so soon,  
The follies of fashion illusive,  
But truth 's like the rays of the sun.

'Twill enlighten with glory and beauty,  
And joy will gladden your hearts,  
To obey it is plainly your duty,  
No more from its precepts to part.

'Twill lead you to joys unceasing,  
And peace everlasting you'll gain;  
Its light through the whole earth pervading,  
Will welcome King Jesus' blest name. M. P.

### DIED.

At Sandwich, DeKalb Co., Illinois, November 25th, 1874, Elder THOMAS GRIFFITHS, aged 56 years.

Elder Griffiths was born in Wrexham, North Wales, in 1818; he heard the gospel in 1843 and obeyed it; emigrated to Utah in 1866, remained one year, and returned to Sandwich, Illinois, where he settled and remained. He was a faithful and consistent temperance advocate; was an earnest defender of what he regarded as his rights and his conceptions of truth; was fearless and independent in his views, and advocated them whenever opportunity offered. Among his last words were these, "Truth will prevail; my trust is in God." The Odd Fellows, to which order Elder Griffiths belonged, gathered to quite a large number, and accompanied the mourning cortege from the house to the Congregational Church, where the services were conducted, thence to the grave, where their funeral service concluded, the body was left to the quiet of the sleep of the dead. The funeral discourse was delivered by Elder J. Smith. Text, Proverbs 21: 21.

At the Shelburn coal mine, Sullivan Co., Indiana, October 23d, 1874, THOMAS BURNETT, crushed by the falling of a rock in the above named mine, aged 17 years, 7 months and 27 days.

He was a member of the Latter Day Saint Sunday School. Funeral sermon by Br. G. H. Hilliard.

At Maquoketa, Iowa, November 12th, 1874, Sr. NANCY COVELL, aged 81 years, 8 months, and 23 days.

Sr. Covell was born at Lowell, Mass., February 19th, 1793. She died in strong faith of the resurrection. In her last sickness she suffered but little, and was anxious to depart. She was one of the old-time Saints, and trusted in her God according to her faith.

Near Dewville, Iowa, August 26th, 1874, of cholera infantum and whooping cough, GEORGE E., son of Charles E. and Julia E. BUTTREWORTH, aged 1 year, 3 months and 11 days.

Funeral service by Joseph R. Lambert.

At Syracuse, Meigs County, Ohio, November 14th, 1874, Br. EDWARD JONES.

Br. Jones was born in Merthyr Tydfil, South Wales, June 15th, 1821; he was a member of the old church in Wales; he came to America several years ago; he joined the Reorganized Church in 1866, in this place; has been a faithful member, and died strong in the faith.

At Los Angeles City, California, November 13th, 1874, our beloved sister, B. CLAPP, mother of Br. Joseph C. Clapp, late missionary to Kentucky, aged 59 years.

She was baptized into the Church by Elder Wilford Woodruff, August 15th, 1837, and personally shared in the sufferings of the Church until its rejection in 1844. She never, voluntarily, affiliated with Brighamism, but shared in the general mourning produced by those extraneous evils; her days of sorrow were made joyous in the precious hope of Christ, looking forward to the day of restoration. When circumstances required the family to seek a home upon these golden shores, she exacted a promise from her son, "that when Joseph came," he would take her again to the Church. When the missionaries of the Reorganization visited her locality, she was the first one to renew her covenant by baptism, and never failed to bear a most candid testimony to the truth of the Latter Day Work. Her last days were most pleasant ones, surrounded with her entire family, which God had mercifully gathered together from most distant parts at the same time. We tender our sympathies to the bereaved ones, and hope they may find consolation in the fact, that their beloved one has fought the good fight, and kept the faith to the end, to share in the glorious merits of a Redeemer at the resurrection morn, to rise and put on the incorruptible, and share in that which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what God hath prepared for those that love him."

## Selections.

### Mormons.

Mark H. Foscutt has been the center and circumference of attraction the past week. He has presented in the hearing of a large audience, altogether nine sermons. Eight of those sermons would pass for orthodox christian discourses. The ninth and last was given at the request of his auditors, who wished him to state his reasons for believing Joseph Smith to be a true prophet of God. The sermon, lecture, or whatever you may choose to call it, was forcibly delivered, and the hearers not only heard, but understood, the speaker from first to last. He came out with his theories and did what he called substantiating the same, to perfection. We are aware that whatever we

might say upon this subject would be met by the censure of some of our readers. We have noticed that most of those who have heard the course of sermons are rabidly for or against the teachings of the same. Scarce a person talks soberly and calmly upon the subject. It seems that the thinking apparatuses of our people, together with their tongues, have been turned loose upon one another, each striving to bring the other to THEIR understanding of what they consider without doubt to be the facts in the case. Who so wise as to be able to set the religious world to rights. As many Denominations of professing christians, as the world affords, is at surprising that the non-professing element should be at a loss to discover which is THE TRUE WAY. Poets sing, philanthropists dream of a millennium on earth, when all strife and discord in religious matters shall pass away. If this happy period is ever attained, it will be because all persons recognize and practice God's law as manifested in the relations of human beings to each other. It will be a simple matter of intelligence. Can human beings ever acquire sufficient knowledge of themselves to see it to be to their interest to do exactly right toward each other? A glance at the present state of society even in the most enlightened quarters, is rather discouraging, yet if we trace history back toward the creation, the outlook is in every sense encouraging, for, during the last half century, developments of arts, sciences, and general intelligence, have been greater than in all preceding time, while just now, creeds, systems, and religions are being agitated, criticised, modified, and revolutionized as never before. "Our Religion, Right or Wrong," may be a very dear, and sacred sentiment, but is a very wicked one—one which elicits greater justification from companions in stripe than from The Ten Commandments.

The majority of persons are educated to feel, think, and act within certain limitations of family, society, and notions, and they go through life incapable of comprehending or even conceiving any principle as applicable to the whole race. This is why there is so much uncharitableness and intolerance toward those who differ from others in religious opinions, and it is probably a historical truth that, of all the punishments and persecutions which have been inflicted upon human beings, more of them have been for mere matters of opinion than for vices or crimes.—However we will not assume to diagnose the case of the intellectual sickness of the globe, but would recommend the reader to attend the discussion which is to take place in Lake City, between the cause of all this ruction, Elder Mark H. Foscutt, [who is, we must acknowledge, capable of drawing the truth from any

equal who may debate with him, on the propositions agreed upon] and some party who will yet be engaged. By our request Rev. H. Brown, a member of the committee has kindly furnished us the following report:

At the close of Mr. Forscutt's discourse on Monday evening a committee was appointed to make some arrangements for a discussion to take place between Mr. Forscutt, representing the "Reorganized Church of Jesus Christ of Latter Day Saints," and some other person who is a representative Minister in actual service in some one of the well known religious organizations of the land. Accordingly on the following morning the Committee consisting of Elder Dobson, Elder Russell, Mr. Fulkerson Mr. McCrary and the writer, met at the School House where the following Questions were adopted as propositions for further discussion.

Question 1.—Is the Book of Mormon an Inspired Volume?—Mr. Forscutt affirmative.

Question 2.—Was Joseph Smith a false prophet?—Mr. ——— affirmative.

Question 3.—Is "the Reorganized Church of Jesus Christ of Latter day Saints" a false Church?—Mr. ——— affirmative.

Owing to the fact that Mr. Forscutt has a number of pressing engagements, the discussion must take place very soon or not till Spring.

In the mean time Mr. Forscutt, being the challenged party, will write out the articles of agreement to govern the discussion, send them to me and after having been submitted to the opposing party and accepted with or without amendment as may be mutually agreed upon, the time of the discussion will be noticed in our papers. HENRY BROWN.

### Beecher Complains.

Henry Ward Beecher has been addressing his congregation upon the subject of newspaper reports of sermons. He complains that an excellent address frequently cut down to suit the emergencies of an occasion. He says: "There is a piece cut out of the middle, then a piece at the top, and a good piece at the bottom, and it is so cut up that nobody knows much about the printed sketch—neither the man who reported it nor the man who preached it." Considering the amount of space lately afforded Mr. Beecher for his statements and things, this complaint seems a little out of state. It is not less admirable from the circumstance that the reporter who has devoted most columns to a succinct history of Mr. Beecher's sayings, doings, and writings, during the past few years, was the official reported of Plymouth Church and Henry Ward Beecher, to wit: Theodore Tilton. It is supposable that if Mr. Beecher had pos-

sessed the shears and prepared his former friend's last statement, he would have yielded to the temptation to cut a piece out of the middle, then out of the top, and a good piece from the bottom.

### A Grecian Thinker.

A sophist, wishing to puzzle Thales the Milesian, one of the wise men of Greece, proposed to him, in rapid succession, the following difficult questions. The philosopher replied to them all without the least hesitation, and with how much propriety and decision our readers can judge for themselves:

What is the oldest of all things?

God—because he always existed.

What is the most beautiful?

The World—because it is the work of God.

What is the greatest of all things?

Space—because it contains all that is created.

What is the quickest of all things?

Thought—because in a moment it can fly to the end of the universe.

What is the strongest?

Necessity—because it makes men face all the dangers of life.

What is the most difficult?

To know yourself.

What is the most constant of all things?

Hope—because it still remains with man after he has lost everything else.

### Grey Eyes.

The grey eyes are peculiar to the eye of woman. And here we meet with a variety enough to puzzle Solomon himself. We will pass over in silence the sharp, the shrewdish the spiteful, the cold and the grey eye; every one has seen them—too often, perhaps. But then, again, there are some beautiful enough to drive one wild, and it is only them which we mean. There is the dark, sleepy, almond shaped grey eye, with long black lashes—it goes with the rarest face on earth—that sultana like beauty of jet black hair, and a complexion that is neither dark nor fair—almost a cream-color if the truth must be told—and soft and rich.

Directly opposite to this is the calm clean grey eye—the eye that reasons, when this only feels. It looks you quietly in the face; it views you kindly, but alas, disappointedly, passion rarely lights it and love takes the steady blaze of friendship, when he tries to hide within. The owner of that eye is upright, conscientious and pitying his fellow men even while at a loss to understand their vagaries. It is the eye for a kind and considerate physician, for a conscientious lawyer, (if such a man there

be,) for a worthy village pastor, for a friend as faithful as any poor human being can be.

Last of the grey eyes comes the most mischievous; a soft eye, with large pupil that contracts and dilates with a word, a thought, or a flash of feeling, an eye that laughs, that sighs almost, that has its sun-light, its moon-beams, and its storms; a wonderful eye that wins you whether you will or not, and holds you even after it has cast you off. No matter whether the face be fair or not—no matter if the features are irregular and complexion varying, the eye holds you captive and then laughs at your very chains.

Arouse yourselves ye which are in darkness, and burst asunder the chains which bind you to superstition and ignorance, that ye may be made partakers of the blessings which are promised to the faithful. The Lord's words fail not, and what he hath promised that will he do, and whatsoever things which are yet future, contained in the prophecy of scripture, as sure as light differeth from darkness, so sure shall they all be fulfilled in the own due time of the Lord—yea even as they are written. The Lord hath said, "Heaven and earth shall pass away, but my words shall not pass away." There is no variableness in God, man may change, but He will not. Therefore whomsoever thou be, acquaint thyself with God, learn his will in time, and render obedience unto his gospel law and holy commandments, that when He shall again make His appearance in the fullness of time, surrounded by the glorious company of Heaven, that thou may have a share in the glory and happiness which await the people of God, "when the kingdoms of this world become the kingdoms of our God and his Christ, and he shall reign with us, worlds without end." Even so, Amen.

**NEW REMEDIES FOR BURNS.**—Two new remedies for burns are added to the long list. The first is charcoal. A piece of vegetable charcoal laid on a burn is said to soothe the pain at once, and if kept applied for an hour cures it completely. The second is sulphate of iron. A child in the Children's Hospital, Lausanne, had been extensively burnt; sup-

uration was abundant, and so offensive that they ordered it a tepid bath, containing a couple of pinches of sulphate of iron. This gave immediate relief to the pain, and being repeated twice a day the suppuration decreased and the child recovered.

What is bought is cheaper than a gift.  
Who looks not before, finds himself behind.

Dishonesty is unprofitable.  
We can live without our friends, but not without our neighbors.

Haste trips up its own heels.  
For two enemies, the world is too small.  
For two friends, a needle's eye is big enough.

Thoughts, not hours, are the measures of life.

Teaching we learn, and giving we receive.

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