IS THERE A GOD IN ISRAEL?

Isaiah 29: 17, 18; Ezekiel 36: 24.

But the Lord forgot his people
Made to Israel long ago.
Will He neglect them,From their exile and their woe?
Will they ne'er inherit His promised land Missouri; we thought by God's blessing .

He goes on to state that the successor of Moses did not follow his windings, &c., in the wilderness, any more than Noah's successor followed him in building an ark, &c., and also that the apostle had local commandments such as to go into Galilee, and not into Samaria, which their successors were not bound to follow, and then says, "May not this same principle apply in the case of Joseph Smith and the Church in his day, and his successor and the Reorganized Church? Nay must it not apply?"

We think it requires no great stretch of vision to see the writer's meaning in the aforesaid language. That Zion was rejected because the Church was rejected, and the reason about Moses' successor not following his windings, &c., and last of all in his application of the principal to Joseph Smith and the Church in his day, and his successor and the Reorganized Church, and the italicized word must in the last sentence, all go to show that it is a foregone conclusion in the writer's mind that the Zion appointed by the Lord through Joseph Smith, in Jackson county, is no longer a Zion to the Reorganized Church; for the successor to Joseph and the Reorganized Church must not follow the windings of their predecessors. But, dear brother, let us reflect a little more.

The Lord blessed Abraham, Isaac, and Jacob, and promised the land of Palestine unto them and their posterity after them for an everlasting possession. Moses, their successor, or did not say we are not bound to follow our successor in believing the land of Palestine to be the promised land to which we must gather, but we must seek another location for ourselves. O no! He professed that the Lord told him to go and lead His people to that land promised to their fathers. Of course they did not have to go back to Ur of the Chaldees to follow Abraham in his journeying, or to follow Jacob in his windings of Padan-aram, &c., and still the land of promise remained the same, and it does to this day, if the word of the prophet concerning it is true. Moses' successor, although he did not follow his windings in the wilderness, yet he did not seek another location as the land of Palestine was already blessed by God; neither do we think it would be safe policy for the successor of Joseph Smith, and the Reorganized Church, to seek a permanent location contrary to the one that God permanently established, and which he revealed to his servant as the place for the final gathering of all his Saints, even the land of their inheritance, the land of promise.

That the land of Zion was rejected when the Church was rejected we cannot for want of argument entertain. But that the land of Zion was appointed as such, in the mind of Jehovah, we have abundant reason to believe, from a careful reading of the word of God, long anterior to the existence of the Latter Day Church. He revealed the place of the "Mount Zion" unto Isaiah as found in the eighteenth chapter; also to David in the forty-eighth Psalm; and to Joseph in the second chapter! If the land of Zion could be accepted by the Lord before the Latter Day Church's existence, it could also be accepted unto him as such after the Church's rejection; and, consequently, the rejection of the Church and this Zion question is not so closely connected as our brother might think. It was a precedent established by Jehovah, and not by the rejected Church, so we may be safe in following it, especially when he has declared that "Zion shall not be moved out of her place; notwithstanding her children shall be scattered."

We quote again from the Messenger:

"Therefore will I raise up unto my people a man, who shall lead them as Moses led the children of Israel—and ye must needs be led out of bondage by power; so shall the redemption of Zion [of Jackson county] be."—Sec. 101, par. 5.

Now no one can fail to see that this man like Moses is identical with the one of the servants in Sec. 58 par. 7, for their work is identical; and in Sec. 102 par. 4, we are told that "my servant Baurak Ale is the man referred to in the parable." And who is Baurak Ale? We answer Joseph Smith, Jr., who at the time was in Kirtland, &c."

We are willing, friend Herald, to admit that "the one of the servants," and Baurak Ale, or Joseph Smith, Jr., were one and the same person, for their work was identical, as any one can see by a perusal of the revelations cited; but that Joseph Smith, Jr., who was president of the Church at that time, was identical with the man like unto Moses, whom the Lord would raise up, we are among those who fail to so understand. The Lord utters this prediction through His servant, already raised up, concerning a man that He would raise up at some future time; and, if we are not mistaken, He has foreseen that the prophecy would be fulfilled by the raising up of this Moses man and the work he should do, and their gathering back to the goodly land. And in view of the raising up of this man, and the redemption of Zion, the Lord says:

"Therefore we do this or that reason going be-

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fore] let not your hearts faint, for I say not unto you as I said unto your fathers, mine angel shall go before you, but not my presence: but if you unto mine angels shall go before you and also my presence, and in time ye shall possess the goodly land.'

Here we perceive the Lord bids the Saints not to let their hearts faint, for the reason that he has decreed the bringing His people and were hindered, raised up, was to lead God's people out of Egyptian bondage, and had more rigorous covetous desires among them, and consequently those sons of men were laid down to be observed before He would raise up for the purpose just temple should be built on the land appointed, and in this generation, for the Almighty has decreed that the city, New Jerusalem or Zion, shall be built, a temple thereto in this generation, and he emphatically says:

"For verily this generation shall not all pass away [but conveys the idea that a good many will] until an house shall be built unto the Lord, and a cloud shall rest upon it." -sec. 4, par. 1 & 2, old ed.

We will now present some of the definitions of those words "mysterious" and "sacred," and see if it to be one hundred years from the time the Lord made the declaration; some to be three score and ten years, the scriptural term of life allotted to man; while some say it is the period embracing the life time of the youngest members of the Church, who lived at the time the declaration was made; others say the life of the first generation of the Church or- and will be of the land appointed, and in this generation, to which He will raise up those generations. Evidently we could have no confidence in them.

But we happen to be among the number who believe that God's word cannot and will not fail, in respect to a city and temple being built on the land appointed, and in this generation, for the Almighty has decreed that the city, New Jerusalem or Zion, shall be built, a temple thereto in this generation, and he emphasizes:

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more a mob of men hinder] in believing that the people of God, the pure in heart, will in his own due time, gather back to the land established by God, and build the city and temple, and that this generation will not all pass away before it is done. So mote it be.

Respectfully, E. STAFFORD.

Sanoney, Delaware, Iowa, Sept. 20th, 1876.

In addition upon this subject of the long promised gathering, a movement which has been prophesied from time immemorial, there may be read with great comfort and satisfaction the day of wrath, the day of the Lord's coming in the midst of the earth, the day of the Lord's return to Zion, and the gathering of his people. A prominent feature of this movement is the preaching of the gospel by those who have been scattered through the world, and who are now coming back to their own land under the influence of the Holy Spirit.

We have, once in a great while, heard an Elder preach a sermon so liberal that we were led to wonder why God's only begotten Son made such a great sacrifice, or why so many inspired and intelligent men and women have joined the ranks of the martyrs? Surely it was not because of Liberalism. The history of the church in the first three centuries furnishes us with an account of numerous cruel deaths and persecutions, by very slight pretense for the sake of concessions—by a very small fraction of the Liberalism of the nineteenth century. Had Joseph and Hyrum exhibited but a tenth of this forgiving disposition, Joseph and Hyrum would have been saved.

We know that it is not wise to unnecessarily wound the feelings of those whom we wish to win; but, on the other hand, is it wise to mislead a searcher after truth? Is it wise to profess a Liberalism that neither the Almighty nor his church sanctions? As a rule, do those who are torn between Liberalism and the Scriptures know what to do?

When the prophet of the nineteenth century asked God, "To which of the churches shall I join myself?" the answer of the Unchangeable One was, "to none of them." There was no saving faith on earth; and for this cause it pleased God to restore his gospel to earth. If the gospel as taught by the prophet be true, nothing less than faith in Christ, and that faith illustrated by receiving the gospel ordinances, and by exemplifying it in a consistent Christian life can please God. Nothing less than living a celestial law will secure a celestial glory.

Was Joseph alone in his exclusiveness? Surely not. The Roman Church has taught, in all ages, that there is and can be but one faith. The Puritans that settled our country believed in but one faith, hence they persecuted to the death their Protestant neighbors who differed from them. John Knox and his associates in the reformation were exclusiveists, that is, if we have read aright, and if they were not we are forced to put a very uncharitable construction on their doings. Mahomet was a believer in but one God, one apostle, and one church. Constantine's edicts against the Arians and others can find but one excuse; namely, that he and his church believed that they had the true faith, and, consequently all that were opposed to them were the enemies of God, and by the using of the sword in power they believed just the same thing, and hence the Arian Emperor differed but little from the rest.

Is Liberalism a leading feature of Christianity? If any man preach any other gospel unto you than that which we have preached unto you by him? (2 Cor. 11:14). Not much Liberalism in that, is there? "One Lord, one faith, one baptism," (Eph. 4:5), is of the same caste. "But," argues the objector, "at that rate you would have but very few saved." We will let Christ answer: "No man cometh unto the Father but by me." And again: "He that saith that he loveth me and keepeth not my commandments, is a liar and the truth is not in him." And the next quotation seems to be conclusive: "Strait is the gate and narrow is the way that leadeth to life, and few there be that find it." In fact, if there be a single particle of the vaunted modern Liberalism in God's word, we have failed to find it. And there is but one question here, and is it that which shall be saved, and he that believeth not shall be damned," is the nearest approach to it that we know of.

Were the prophets Liberals? We are ashamed to ask the question—it sounds too much like trifling; for every Bible reader knows well that there is not even a shadow of a doubt that the Bible is a book as a book. To ask a single question is to give a large commission. We know that it is not wise to unnecessarily wound the feelings of those whom we wish to win; but, on the other hand, is it wise to mislead a searcher after truth? Is it wise to profess a Liberalism that neither the Almighty nor his church sanctions? As a rule, do those who are torn between Liberalism and the Scriptures know what to do?

Was Moses a Liberal? Ask the multitude that died of the plague; ask the congregation that were swallowed up by the opening of the earth; ask Korah and his company; that were smitten in the desert and perished. Was Joseph Smith a Liberal? Ask God himself, and the most literal interpreter of God's word. Was Joseph Smith? Nothing less than living a celestial law will secure a celestial glory.

Was Daniel a Liberal? A very slight tincture of Liberalism would have kept him out of the lion's den. Is it imagination in us that sees a strong resemblance between Daniel and Joseph Smith? Who, although persecuted, tried by courts and mercilessly butchered, knew no cowardice or compromising.

Was Enoch a Liberalist? If so, why was his city translated and all the rest left? Was Enoch a Liberal? No doubt others were as sincere as he, and prayed as often and gave as much alms. How was it that so few were saved? Was it because neither "another gospel" nor a "perversion of the gospel" could save? We incline to the belief that Noah was of that same class of preachers as Joseph Smith; namely, one group taught a full and implicit obedience to God's commandments, and nothing less would save a soul. Abel was just such another man; it never entered his mind that his reason was superior to God's law.

God and Liberalism have ever been at variance in all time, and always will be. Cain

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Support the Gospel.—No. 4.

In number three of this series of articles it was said that, in the opinion of the writer, each member of the Church, should give whatever he or she might be able to for the support of the gospel, and, it should have been added, they should make their contributions systematically and regularly.

This duty has been so well urged in a tract entitled "Giving as an Act of Worship," published by the American Tract Society, that I desire to present the following extract from it, in place of what I might be able to say upon the subject myself:

"The early Church linked, we conclude, giving and praying together, and to the advantage, too, of both. How the Church grew in those days! The disciple band was a great Missionary Society, but without honorary members. All were active, few were rich; yet the Lord's treasury was never empty, and the Church was ever foremost in every act of benevolence. Even the apostate Julian confessed 'It is a shame for us that the impious Galileans should not only keep their own poor, but even many of ours whom we have to suffer.'" The Apostolic Church made much of giving, and considered it an integral part of worship. To them not innovators they but only returning to the old paths, as we press this duty on the Church of to-day. We have the best of authority not only for saying, let us sing, let us pray, let us read the word, but also, LET US GIVE; and as singing and praying should be hearty and general, so there should be no hesitation at the sight of a plate empty of a feast of unleavened bread, none should appear empty before the Lord. Every man, we are told, should give as he is able, "according to the blessing of the Lord thy God which he hath given thee."" We are not surprised that Paul, who touched upon so many points in christian ethics and order, should have given special instruction in this matter also. Writing to Corinth, he says: 'As concerning the collection for the Saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one lay by him in store as God hath prospered him, that there be no gatherings hand to mouth.'

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Meekness the Substance of Righteousness.

According to one's faith so is his works or his righteousness. A part of the righteousness of God revealed in the gospel of Christ is in the writings of Peter: "Giving all [temporal and spiritual] diligence, add to your faith, virtue, knowledge, to knowledge, self-control, patience, meekness, brotherly kindness, love. For if these things be yours, and abound, they make your progress in the knowledge of our Lord Jesus Christ; to whom be glory both now and for ever. Amen."—II Peter 1:5-10.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And I will profess unto them, I never knew you: depart from me, ye that do evil."—Matt. 7:21-23.

We stop, not because the subject is exhausted, but lest we weary the reader. Let this truth be engraven on the minds of our youth: There is but one GOD, and, consequently, but one faith; and though, like the prodigal son, they stray from the truth, yet like him, they are, with this belief, sure to return to the Father's house. We have known many to apostatize and deny the faith; but very few that have been really converted and properly instructed, no matter how great the darkness into which they have fallen, but when they hear the true Shepherd's call, come back to the fold. To them, the teaching of Liberalism is nonsense, for the church of Christ is merely absurd. To them the theory that two opposite faiths can lead to the same heaven is as ridiculous as the half a dozen temples and holy places erected to the same God. "Gather together, O my people, to hear me; and hear I will by due instruction in perversity and error. Paul, the great apostle, who expressed and enforced the law of God, says by the permission of the American Tract Society, 'The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the precepts of the Lord are right, giving delight to the soul; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the rules of the Lord are sure, making wise children.'—Ps. 19:7-9.
for seven days in the week, and fifty-two weeks in the year, heart and soul may be strained in the struggle for wealth. Without the continual exercise of benevolence, without the habitual and hearty response to the claims of charity, the climbing towards riches is a process toward close-fisted, pitiless, remorseless greed. Men that hear and heed the claims of the God, the claims of all mankind the whole week surely need, in the Lord's house, to hear of the Lord's dividend, and to respond thereto. It is well for such to be asked, "How much owst thou to my Lord?" And if it be a hundred measures of oil, let not a craven minister say, "Take thy bill and write fifty.'

"Once more, this system of Sunday offering is most fitting for the house of worship, and if rightly practiced will keep the Lord's treasury full. In the sanctuary we confess our sins. Let us then bring forth fruit meet for repentance. We think of him who gave himself for us. Let us then give to his cause. We say, "Give to the earth, give to the Lord." Let us then remember our brethren. Surely giving betts the Lord's house, and on the other hand, the holy services of the day ought to make giving easy. It is incongruous to sing, 'Hid a thousand hearts to give, Lord, they should all be thine,' and then withhold all we can.

"Again, this system makes beneficence a principle, and not a matter of feeling. Paul would have no gathering when he should manifest, when we shall have to stand before the Lord, and to respond thereto. But it may be asked, 'Why should God give a thousand and one hundred millions which the government could not only in method but also in measure. Hence the essential system of benevolence as God has prospered.' We are instructed as he would have no gathering when he should manifest, when we shall have to stand before the Lord, and to respond thereto.

"Then doth it not behove us, as Saints of God, to be very careful what we send out; for all gifts. God, to be very careful what we send out; for a hundred millions which the government could not only in method but also in measure. Hence the essential system of benevolence as God has prospered.' We are instructed as he would have no gathering when he should manifest, when we shall have to stand before the Lord, and to respond thereto.

"We are wondering our way to the great future where, if we are faithful, we shall meet with Saints of all ages, those who have come forth from every clime, those who have washed their robes and made them white in the blood of the Lamb. What we sow here shall reap yonder; if we have sowed to the flesh, we shall of the flesh reap corruption; if to the spirit, it will be life everlasting.

"Are we ready to meet the great future when the Son of Man shall come in the clouds of heaven, to take vengeance on the wicked, and to gather his elect from the four quarters of the earth? Then the elements shall melt with fervent heat, and the heavens be wrapped together as a scroll; then all nature will be in commotion, and the stars be hurled from their courses, the sun refuse to shine, the moon be turned to blood; the valleys will be exalted, the mountains brought low, and the earth become a plain. Then the trump of God shall sound, and the dead come forth, clothed in full immortal bloom, no more to see corruption. Then the enmity between man and beast shall cease, and peace, harmony, and love, be spread over earth's extensive plain. Then we shall sit under our own vine and fig tree, with none to molest or make afraid in all God's holy mountain.

"This is the future, to the Saints a glorious one, one worth living for; and, if it so be we are called to lay these poor frail bodies of ours down in the cold and silent tomb, let us be faithful that they may come forth again in the glorious future clad in robes of spotless, celestial beauty.

"May God help us to be faithful, humble, and prayerful, that we may all meet in the happy future. May he bless his officers with wisdom, may they meet together in their assemblies in unity, and may depart in peace. May all who are called to be, with an eye single to the great future, and to the glory of God, is my prayer.

"My mind still dwells on things to come, on the great fitting, for the apostles are saying, "We must unite and hear our doom, and good or bad we must stand alone.""
themselves with fig-leaves and tried to hide away from God. The Lord knew they could not have learned all this unless it had been in some way a sacrifice to him, and therefore he caused Adam to excuse himself for hiding from him, by saying, "I was afraid, because I was naked," the Lord asks, who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, if so thou shouldst surely die?

And the woman answered the Lord, saying, The serpent beguiled me, and I did eat.

The serpent and the seed of the serpent against man; and against the woman, was filled, and began to prophecy concerning the man. And he said unto him, What is this thing that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

And the Lord said unto the woman, What is this thing that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

Thus both plead guilty; both had transgressed the law; and now nothing remained but to pass sentence upon the criminals. The serpent, being the first to transgress, was thus addressed:

"Because thou hast done this, thou shalt be cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and thou shalt be in subjection unto the woman; between thy seed and her seed; and shalt bruise thy head, and thou shalt repent and call upon God in the name of the Son forevermore."

Our good Orthodox author further says:

"And he gave unto them a commandment that they should worship God, and should offer the firstlings of their flocks an offering unto the Lord, and Adam was obedient unto the commandments of the Lord. And after many days, Satan appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, for so I have been taught by the angel spake, saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth; wherefore thou shalt do all thy duty in that state of time and place; and thou shalt repent, and call upon God in the name of the Son forevermore."

The Fence Story.

A man who prided himself on his morality, and expected to be saved by it, who was constantly saying, I am doing pretty well on the whole. I sometimes get mad and swear, but then I am perfectly honest. To be a Sunday-school professor, and to be a good fence on the whole, and will do a good deal to the poor, and I never was drunk in my life."

This man hired a canny Scotchman to build a fence around his pasture lot. He gave him very particular directions. In the evening, when the Scotchman came in from work, the man said, Well, Jock, is the fence done? And Jock said, No, there's a gap here and there, a yard or so wide; but then I made up for it by doubling the number of the posts, and I canna say it is all tight and strong."

"What?" cried the man, not seeing the point, "Do you tell me that you
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The Love of God.

"For God so loved the world, that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life."—Matt. 3: 16.

What more could the Father have done than to give the son of his bosom, who enjoyed the fullness of glory with his father before the world was made, to leave the throne and come down to this sin-stained earth and suffer the scoffs and scorn of an evil generation, that he might perfect a plan by which mankind could be raised from their fallen condition, and be placed in favor with God, and be brought unto justification of life. What, may ask how can I pay God for all these things? When first I read the Word of Wisdom I

Consider from what we are saved by the sufferings which he endured; saved from sin; saved from "that awful monster, death and hell;" saved from the power of Satan, and restored to favor with God, and given a right to the tree of life. The fountain is open for sin and transgression; and if you will wash your robes and make them white in the blood of the Lamb.

When we consider the greatness of the love of God, can we not make some sacrifice in return? Can we not show forth by our works that we appreciate this great kindness? You may ask me, I have read the Word of Wisdom; what things? Would you like to know. Well I will tell you. Look abroad in the world. "Behold the harvest is truly great but the laborers are few." Is it not possible to send more laborers into the harvest? Yes we can do it in this way. If the Saints who cannot go abroad would make a greater sacrifice, and more laborers could be sent into the field, and a greater work could be accomplished.

Some are in the habit of using tobacco, coffee, tea, and other things, which will not only impair the mind, but will hinder the free course of the Holy Spirit, will lessen the love for truth, insomuch that we will think that we are not showing forth hatred of these things, while we are not showing them to others. If our elder brother Jesus loved these things, would you like to know. Well I will tell you. Look abroad in the world. "Behold the harvest is truly great but the laborers are few." Is it not possible to send more laborers into the harvest? Yes we can do it in this way. If the Saints who cannot go abroad would make a greater sacrifice, and more laborers could be sent into the field, and a greater work could be accomplished.

The Word of Wisdom.

Shall we observe the whole Word of Wisdom, or part only? This is a subject I have been often called to think upon, especially this evening; and, not knowing but what I, even I, in my weakness, may say something which would arouse some to a second thought, and cause them to see the error of their way, I now try to say something on this subject, not with flowery words, but in the spirit of meekness, feeling that I have been enlightened on this subject by experience, and I believe by the spirit which proceeded from above.

When first I read the Word of Wisdom I could not help but wonder to see what promises there was made to the children of men, and I said within myself, and to my Father, that I would accept these promises. I could abstain from those habits, and I never indulged in those things except in drinking coffee, but I formed a resolution to quit that. For the first few months I got along very well, but after awhile when my neighbors would come in I would treat myself to a cup of coffee, and it tasted much better than it ever did before, but every time I drank it I felt I had done wrong, and that I had broke the vow I had made with my God, but I tried to excuse myself in this way; that brother such-a-one was keeping the Word of Wisdom and he drank a cup of coffee now and then, when he felt bad, and sister such-a-one took a cup of coffee now and then for the head ache; also another brother took a chew of tobacco now and then when he was tired.

But for all this I felt that all was not exactly right, for the voice that spoke to my heart, and to my reason, said to me, "Did you not say that you would quit all those evils for the sake of those promises?" Do you think that you will be rewarded by a half-way keeping of God's word? But it will not be counted unto you for righteousness in the day of reckoning; but you will be counted among those who kept not the Word of Wisdom. It may not be a commandment, but it certainly is a proposition which the Lord has made to the children of men; and, if they will keep it they will fulfill the promises to them; but you will not receive any of those promises while you pretend to keep the Word of Wisdom, and yet every chance you get indulge in those evils which God in his word has said are not good for man, neither for the body nor for the belly, but you have made a solemn manifesto of God's word.

Then I knew it was the power of the adversary, and the weakness of the flesh, which was causing me turn from my vow. So I asked God to strengthen me, to overcome all those evils;
and thank God I can say that coffee never has been any temptation to me since; and I feel to testify that I have realized that his promises have been made true to me, in guiding me in prayer, and in strengthening me for the duties of the day, whereas, if I was left to myself, I could not perform the least of what is required of me.

I have written this for the benefit of my brothers and sisters, if thought worthy of a place in the Herald; for I believe as we freely get we should freely impart to others, that all may be edified. My earnest prayer is that God may impute truth on every heart, that we may be found keeping God's word entirely, that we may be blessed here and saved in his kingdom. Your sister for right,

NANCY A. JEFFRIES.

Paine's "Age of Reason."

In 1792 Paine went to Paris, and, engaging in constitution-making with Condorcet, he was imprisoned by Robespierre. The most active advocate of his principles, he showed the man of the people what the imprisonment lasted eleven months, during which time he wrote and published the first part of his "Age of Reason," the second part appeared in 1796. The best criticism on this wretched publication may be read in Paine's own words. I should remark, before citing it, that the authoress showed the manuscript of the first part of the work to Franklin—by no means a religious enthusiast—who returned it saying:

"I would advise you to burn this piece before it is seen by any other person, whereby you will save yourself a great deal of trouble, and perhaps a good deal of repentance. If men are so wicked with religion, what would they be without it?"

In 1802 Paine, if in fulfillment of prophecy, thus replied to an infidel admirer:

"I am sorry that that work over went to press. I wrote it more for my own amusement, and to see what I could do, than with any design of benefitting the world. I would give worlds, had I them at my command, to have the Age of Reason never been published! No, no, I regret the publication of that work exceedingly. It can never do the world any good. The man who shall doubtfully thousands to esteem lightly the only book of correct morals that has ever blessed the world.

I would advise you not to read that work."

What stronger proof of Paine's folly and impolicy is needed than this consecration from his own mouth, "I wrote it for my own amusement."

As we have previously hinted, Paine's name must always be spoken with regret. Valuable as were his services to the American cause, and we do not think we have over estimated them, it cannot be disputed that the grossness of his pen, in his attacks on the Christian religion, and the miserable last years of his life, as painted by no unfeigned biographer, have thrown into the shade both his patriotism and his merits of style. In this world of good and evil it is the part of humanity to separate virtue and vice, and to pick our good from out of much evil."—Selected.

The old man looks down and thinks of the past, the young looks up and thinks of the future. The child looks everywhere and thinks of nothing, and there are many children in the world.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, January 1, 1877.

ANNUAL GREETING.

Another year has gone to keep company with the centuries and ages which have made their record upon nations and races and individuals throughout all the dwelling places of man. In many respects it has been an eventful year, one into which has been crowded a multitude of events in the political, moral, social, and spiritual affairs of the sons of men.

The new year opens at a critical period in the situation of our own republic, or such it has the appearance, although some time may yet elapse before He, who holds the winds that shall yet come from every quarter and make the whirlwind of destruction, shall permit the complications of this and other lands to culminate in the great struggle.

The situation in Europe is not encouraging, although an effort at peace through a conference is being held, and may delay the issue.

The old year has also told its tale to the great Ruler concerning the advance of the work of God towards its consummation, and what the story of good and ill the year has carried up to God in its record of days, weeks, and years for the laborers and waiters, the diligent and the indifferent, the faithful and the careless, the day of judgment will reveal to our collective and individual joy or else to our sorrow and dismay before the Judge.

But we hope and wish that none of those who have truth and righteousness may have turned away from their true love and constancy, for whatever has disheartened and discouraged for the time being in the way of personal trial or in the way of fears about situation of the work as a whole or in part, will find by patient continuance, a great reward, a fullness of comfort, a crown of rejoicing that they did not fall out of the way because of this one or that ones words or deeds. Be of good cheer, brethren, the day will come in the splendor and glory of God, in his own time.

We call attention to the notice of the change in the Herald and trust that the laborers for it will do no less to forward its prosperity and the general success of the Publishing House; and we thank those who have labored faithfully according to their opportunities, the past year in behalf of both.

The contributors will have more room and the subscribers more reading; and may success attend the former in uniting by the Holy Spirit and in the wisdom thereof sound doctrine and principle.

The return of the senior editor will be hailed with pleasure by all and his duties will once more cause its pages to be more fully benefited than in the past few months when he had little time but for travel.

HERALD SIZE CHANGED.

By agreement of those members of the Board of Publication who convened upon the regular day of meeting, Dec. 5th, the Herald with this issue is changed to a quarto size, its pages being twice the old size, and sixteen pages instead of thirty-two.

By this means the sixteen blank spaces formerly occupied by the fold at the back now come in the center of the pages and equal five and a half more pages (old size) of reading matter—consideration for our writers and readers who call for more room and more reading; and it is believed that the change will be satisfactory in general, especially as there is no present prospect of support sufficient to warrant a weekly issue. Neither will the quarto form be open to the objection of being a newspaper form, and yet it will look far more like a paper than it did in its octavo form, and it can be preserved as well as the other by the few who do so desire them, and this can be done in the patent binders or even in strong paper, and they can be pierced and sewed together easier than the old thickness, so that six months or a year thus sewed will make a book to refer to and to be re-read as desired. And we will be able to make room for articles and other matter sooner than heretofore when months might pass without room for insertion.

This extra reading will make more work for the editors and type setters, yet the change is made with a view to more reading and other improvements.

THE BONDAGE OF DEBT.

One of the most common conditions of life, wherever we go, is the condition of debt; a state which to the conscientious and honest Intentioned man, is one of constant turmoil and bondage, one that always conveys, to such as he a feeling of slavery, however just the debt and righteous and lenient the creditor may be. It rests as an incubus, as a nightmare upon the truly upright in heart; and they will make every effort, and forego not the pleasures and common luxuries of life, but also many things that are called actual necessities of life, that they may encompass the difficulties and become masters of the field instead of being the servants or bondmen of debt.

There is a sense of ignominy and shame in the good man's heart to be in servitude to his fellow men; whereas, in freedom from it, there is a joyous elasticity of spirit, a peace of mind, and a rest of soul. Especially to those who become free, after enduring the bondage, is there a deep satisfaction of independence and peace akin to happiness.

The precepts taught by Christ and by the apostles, the prophets and the discipiles, are that this bondage is a great evil, and to be carefully avoided as a destroyer of that peace, happiness and contentment which are necessary to every life, otherwise the life becomes over balanced and the great object of it—true happiness— is defeated, no matter how great the luxury or grandeur it may be surrounded by.

There are those, of course, who become or have become callous to debt, to cuss, to constant reminders of their dilligence, to even the like forced condition of their creditors in consequence of failure on their part. We trust that it is not so bad as that with many of the Saints, and hope that comparatively few are regardless of their promises; yet we are forced to believe, from observation and otherwise, that some are not willing to make the payment of a debt or debts the first and prime object of their financial affairs, but
we fear that too many put off the necessary self-denial with an "O, he can wait awhile just as well as not;" or "Just one, so, won't make any difference anyway; besides it is a small amount;" or "He has plenty of time and a few days or weeks over the time will make any odds;" forgetting all the time that an obligation, a promise, literally as good as an oath, is broken, and that they themselves are the losers, and it may be far more than their creditors are, even should they never get their pay; for the giver of promises has proven himself untrustworthy, and, the probability is, will never regain his previous standing with the prompt, "on time" men or with his creditor and others.

On this point further: We have often heard creditors say, when others at the appointed time neither settled their engagements nor made arrangements for a continuance, nor even came about to explain their situation or ask further time, or not even mentioning the affair for weeks or months afterwards, and then only when forced to do so, then creditors say, "Well, if he has plenty of time and a few days or weeks over the time will make any odds;" forgetting all the time that an obligation, a promise, literally as good as an oath, is broken, and that they themselves are the losers, and it may be far more than their creditors are, even should they never get their pay; for the giver of promises has proven himself untrustworthy, and, the probability is, will never regain his previous standing with the prompt, "on time" men or with his creditor and others.

Hence, for these reasons, so many evade payment for past favors, or avoid their creditors, or only pay by being sued at the law; or by being otherwise compelled to do so, causing trouble, waste of property, enmity and distress, to say nothing of the further destruction of confidence between man and man, or between brethren in gospel fellowship, or those who should be in it. Confidence and trust are becoming lighter crops each year, while doubt and distrust are everywhere on the increase; but still further, the subsequent payment of the debt seems like paying for it twice, once when receiv­ ing in and using, and again when actual payment take place.

Thus the debtor is as one haunted by an evil spirit, and his heart is not at rest or peace till it is cast out.

Again, there are some, who, if they are sure of ultimate payment, will press one to purchase more and more, plying them with abundance to their ruin, as the dram-seller does his duped victim, and, because they are at his mercy, he may charge as he pleases; for those in debt, unless very bold, are not apt to pay too closely, the difference between cash and credit.

The aforesaid writer declares of debt that "There is no rule of life more urgent than to avoid it; nor has a careless man [at the commencement] the slightest suspicion of what may be the effect. My bitterest enemy cannot condemn the utter thoughtlessness of affairs in which I have lived more than I now do. It was a sort of infatuation, which, having once been plunged into, I had not the courage to extricate myself from."

There are many everywhere, Saints as well as others, who have reason to fully appreciate this; those who are now working against wind and tide, or who are living at the mercy of others, yet who might have had a competence, and been freemen instead of slaves. Paul plainly wrote, "Owe no man anything," and it is good advice to the Church to day, and of as good use for check­ing the tendency to run in debt, which mountains have been a failure of every age, and practiced until experience or observation may have shown it to be harmful and dangerous, if not sinful.

We may add that financially the books of the Office show a good improvement and advance compared with the same time a year ago, that is in our accounts with firms for paper, binding and other supplies. This is encouraging to us and we hope the receipts hereafter will enable us to continue until the publishing house is truly free from "the bondage of debt."

NOTES OF TRAVEL.

Leaving Virginia City on Monday, Nov. 13th, we visited Bro. C. A. Gross, at Gold Hill, and while there blessed a child of the family. Bro. and Sr. Gross treated us very kindly. We dined with him and his, and Bro. and Sr. Atkinson, who were visiting us there, and after awhile walked with them, crossing the mountain to the other side, and returned to Carson City in time for evening service in the Court-house. This was our last effort in Carson; it was well attended and we tried to do the best we could—we acknowledge the aid of the Spirit.

From Carson to Franktown, Washoe Valley, on Tuesday, where we spoke to fair attendance, with comparatively good liberty. This is one of the prettiest valleys in Nevada. It has a nice little lake, called Washoe, lying like a liquid gem among the mountains. It was at one time one of the promising ore smelting places; but the tide of gold hunting affairs set elsewhere and "Wash­ oe" might be written "Washed-out." There are good Saints in those valleys, as we are prepared to affirm. Bro. George Smith of Pleasant Val­ ley, here offered us conveyance to the railway station, via his own home, where we spent a few pleasant hours. We left the house of Bro. J. Twaddle, and the companionship of the brethren there with the kindliest feelings for those who people the plains amid the everlasting hills. We took train at Steamboat Station; and at Reno, on the main line of the Central Pacific, at the prettiest spot, where we were conveyed to Battle Mountains. At this place we remained from Thursday, 1:50 p.m., till Monday, the 20th of November, the guest of an old time play-fellow and schoolmate, Bro. Albert Haws. Preached on Sunday at 2 p.m. Baptized two on Sun­ day in the Humboldt river, confirming them at the house of Bro. Haws, he assisting in the ser­ vice.

We rode the Saints of Battle Mountain, few in number, good by, on the 30th, and left for Salt Lake City, Utah, where we arrived on the morn­ing of the 21st of November, without having been previously heralded, except to one or two of the brethren. Br. Thomas Hudson and P. H. Reimler met us at the train, and we were soon "at home" with the latter named brother, who kindly offered to bring his bride and us to the beautiful place, who, however, did not make us welcome while we stayed. Both he and his family did all that could be done to make the stay pleasant.

The place of meeting of the Saints in St. Louis, Mo., is now 1820 Broadway street.

Order no more Bibles at $2.39; we have none.

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THE SAINTS' HERALD.

THE OGDEN FREEMAN AND BRO. JOSEPH

The Ogden Freeman, of Dec. 12th, contains an account of a call at that office by Bro. Joseph Smith and J. W. Briggs. It gives a description of the former’s general appearance, and says: “His general deportment impresses one with the idea that he is fully capable of leading the Reorganized Church. He denounces positively that his father ever received the pretended revelation in situating polygamy, or that he ever preached, practiced, endorsed, approved or gave countenance to any such nefarious system of injustice.”

The zeal with which other churches labor for the circulation of their religious papers has often been remarked, and the persistency with which the ministers and members seek for subscribers. We find the following account of a Methodist conference for one of the States in behalf of one of their papers and the publishing house:

Whereas, The Methodist Church has established a paper and book enterprise which needs and demands a hearty and generous support of not only the annual conferences, but of all the members of said church; and,

Whereas the circulation of the paper is essential to the triumph of the principles upon which said church is established, and ought to be free to every member and bearer of the several charges within its boundaries, and therefore,

Resolved, That the ministers and delegates of this conference be and are hereby required to solicit and urge every family upon their different charges to subscribe for the church paper.

Resolved, That we do most heartily endorsing the action of our late General Conference in its appointments, and that we will endeavor to uphold them only by our own example and hearty support by all those in all departments connected with our paper and publishing house.

Resolved, That we consider it the imperative duty of every pastor and preacher to take The [name of paper], not only as an example, but for his own personal benefit, and the permanent prosperity of the denomination.

May not some more “active work” also be done in behalf of the Herald and our publishing house?

We have now for sale blank Certificates of Baptism and Membership, one sheet answering both purposes. Only 25 cents per hundred, to be allowed to any one who will send us the names and addresses of those who will purchase, if they were addressed to every one who is baptized into the Church, those in branches as well as those scattered; for, being retained by the parties, the certificates are a surety of a legal baptism and membership, wherever those holding them may sojourn, unless on expulsion they have been called for; and also they will often be found useful for the items of birth, baptism and confirmation they contain. There are blanks for the signatures of leaders or Officers of Branches, for the baptism, and for Elders who may subsequently confirm, whether the same one or another; or both may be signed by any one authorized by the branches or conferences to do so for those known to be members. Price twenty cents per dozen.

The bound certificates with stubs attached for the use of the Elders who prefer them are still for sale, as advertised.

By letter we learn that Bro. Benjamin S. Jones, of Cisna, Wayne county, Illinois, is about visiting his native land, England. We trust Bro. Jones will tell the people the “good old story” of the cross, as the Saints understand it. We bespeak for him a kind welcome among the faithful in the old country.

Bro. C. M. Fulks and wife, of Weir, Kansas, seed over two dollars for tracts, the same being an amount saved by dispensing with tea, coffee, etc., which they once relished as much as any one, and would now, did they not feel that obedience is better than sacrifice, and that dutiful children are obedient to their parents. They expect to distribute still more of gospel truth by this means. May they be abundantly blessed in so doing, and may they lead the good things of earthly and heavenly blessings for their sacrifice.

Bro. James Parks, of Wilmington, Illinois, writes that the Saints there are striving to live as closely in the path of duty as possible, and they desire more of the grace of God and of His Spirit to guide them right.

Sr. D. McGlashen sends us a copy of The Weekly Scourten, of Edinburgh; Dr. Thomas Stewart a Glasgow Weekly Mail.

Bro. S. C. Andrews writes from Holt county, Missouri, that the Saints in general in that region are getting along very well.

Sr. A. M. Halstead writes from Harrow, Ontario, that some in that place are evincing an interest in the work and she sends for tracts to enlighten, hoping for their conversion.

Bro. Torville Olson and wife, of the Church, were baptized by Bro. James in Orange county, six miles from Evansston, Mingo county, Wyoming Territory. They would be glad to welcome the Elders in those parts. Bro. and Sr. Olson were baptized by Bro. Warnock, in Utah, December 9th, 1871.

A brother suggests that if the standing officers of the branches of the Church would keep the interest of the Herald Office before their several branches more, and attend more closely to the payment of dues by the Saints it would make less trouble for us, and prevent the constant losses now occurring. A want of system makes a lack of promptness.

Bro. Thomas E. Thompson writes from New Marion, Indians, that the late district conference held there was a good session and the attendance was large considering the severe weather.

The address of the former widow of John E. Breckinridge, of Mr. W. W. Mentz, Jackson county, Missouri, Those heretofore addressing her at DeKalb, Illinois, will please note she soon turned from me with but the remark: ‘“Since I came to Boonesboro we have had a kind welcome among the faithful in the old country, and hope the day is not far distant when we will come, and declare ourselves on the Lord’s side.”

We have an old soldier of the cross here in the person of Bro. Thomas S. Standeven. He is quite in good health, and I have no reason to believe that his ways are one eternal round, and that this being the case, if we want to enjoy the same blessings as the ancients we must do the same works. So far as I know the Saints in this little branch are trying to live as it became the children of the light. Dear Brother Stebbins remember us collectively in your petitions to the Father of all mercies that we may ever be guided with God’s unerring counselor and be blest with the wisdom that comes from above, and that we may show by our walk and our actions that we are what we profess to be. May God bless his Saints evermore, and answer our prayer. We will gladly welcome any elder that will come this way and give us a call. We have rented a hall in Boonesboro, and in so doing we expect to do great good, and to assist ourselves, and the prospect is fair for doing a good work, and we trust that some elder will come this way to assist us, and he will find a resting place under my roof.

Respectfully yours, in hope of eternal life,

SAMUEL McBRINE.

WHITTAKER, Walworth Co., Wis., Nov. 23th, 1878.

Bro. H. A. Stebbins—It is with increasing love of the faith in his promises, as made manifest in the word of the Apostles, that we now write these lines. O, how I thank God that I was ever led to see the beauty of this “Latter Day work,” and only is the heart so com­plicated as to claim the attention of the candid mind, but so also is its consistency and truthfulness as termed by the sacred word.

Bro. Stebbins, the work is deepening in my heart, and the way grows brighter and clearer. To-day I met an old friend that I had not seen for many years. He asked me of my hope. He knew not of the change of my views, but God gave me great liberty to talk with him to an extent I never before. I was enabled to give a reason of my hope beyond any expectations of my ability; for I appealed from my feelings to my mind:—You are laboring under a great delusion.” “To God be all the glory.”

O, how mighty is the truth; it is a powerful weapon to wield against the towers of error. I want more to hear the sound of the gospel trumpet, to know that the gospel of Christ is the power of God unto salvation to every one that believeth. The sacred singer of Israel says that God “Hast given a banner to them that fear him, that it may be seen of the2d, 1766.

Dear Herald—a few lines from this part of the land might be of interest to your readers. Boonesboro is a city of several hundred inhabitants, situated near the Chicago and Northwestern railroad. The overlasting gospel has not been proselytized in this city until recently. Since I came to Boonesboro we have had a visit from Brethren Eli Clothier and Joseph R. Lambert, and I can truly say that they are workmen that need not worry about the gleanings of the Gospel in this land; for the Galatians, Israel’s God attend them. We organized a branch September 20th, 1766, to be known as the Boonesboro Branch of the Church of Jesus Christ, with fifteen members; and we have had the pleasure of seeing two precious souls buried in baptism, in the name of Jesus Christ, for the remission of their sins, and for the enjoyment of all the blessings of the Kingdom of heaven. So we rejoice in them the spirit of truth—Gal. 5: 22. So we see that Love personified, left the court of glory to die on the tree, that we, through his blood, might have the spirit of truth. And now, as then, it is not the same, but the same love and truth that are told by the same spirit. But, most of all, it is light and truth; let them bring one unto thy

Correspondence.

BOONESBORO, Boone Co., Iowa.

Boonesboro, Jan. 25th, 1876.

Dear Herald—A few lines from this part of the land might be of interest to your readers. Boonesboro is a city of several hundred inhabitants, situated near the Chicago and Northwestern railroad. The everlasting gospel has not been proselytized in this city until recently. Since I came to Boonesboro we have had a visit from Brethren Eli Clothier and Joseph R. Lambert, and I can truly say that they are workmen that need not worry about the gleanings of the Gospel in this land; for the Galatians, Israel’s God attend them. We organized a branch September 20th, 1766, to be known as the Boonesboro Branch of the Church of Jesus Christ, with fifteen members; and we have had the pleasure of seeing two precious souls buried in baptism, in the name of Jesus Christ, for the remission of their sins, and for the enjoyment of all the blessings of the Kingdom of heaven. So we rejoice in them the spirit of truth—Gal. 5: 22. So we see that Love personified, left the court of glory to die on the tree, that we, through his blood, might have the spirit of truth. And now, as then, it is not the same, but the same love and truth that are told by the same spirit. But, most of all, it is light and truth; let them bring one unto thy
the confidence shown in sustaining me, but I know also that some steps must be taken to carry on the work. I have always been of opinion that the church is not necessary to do this, but I do not know that God will not accept our prayers and work. I have, of late, been working on this subject, and I hope soon to be able to do more for the church than I have been able to do in the past.

SHANADOAH, IOWA,
Dec. 7th, 1876.
Bro. H. A. Stedman:--As I have not written to you for some time, I thought I would write a line.

I am as anxious to see the work prosper as I ever was in my life, and if I could do anything for you, I would do it. I have been in Kopenhagen. I tried to preach the word there, but I was not successful. I hope to return to Kopenhagen soon, and to continue my work there.

My love to all the Saints in Kopenhagen, and to all the Saints throughout the world. May God bless you, and keep you in his love.

JAMES R. BADHAM

KINGSTON, Mo., Dec. 10, 1876.
Bro. Henry:--Although it appears in the last Herald that I expected to go to Oregon, I have not been able to accomplish that. I have been in conference with the brethren, and yet I considered it to be my duty to visit Starfield Branch. I went to Clinton county, to visit the Saints there. I stayed there two nights, and then returned to Kopenhagen. I was not able to do much in visiting the Saints.

I have heard of a certain priest of the Disciple Order, who was "spooling for a fight" with some of the "apostles and prophets of the Church," considering the local matter. I have been in conference with the brethren, and I do not think that any good will come of that. But the "wild" Idea is to have a "confederacy" of common people hear us gladly, and that I think this will be good for all.

On Monday night, to large audiences, especially on the two nights.

Next week I am to go to Starfield Branch, to visit the Saints there. I have heard of a certain priest of the Disciple Order, who was "spooling for a fight" with some of the "apostles and prophets of the Church," considering the local matter. I have been in conference with the brethren, and I do not think that any good will come of that. But the "wild" Idea is to have a "confederacy" of common people hear us gladly, and that I think this will be good for all.

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dom and love for his children, and of the revelations of the Spirit to the pure in heart. Such an one I desire to be, and to leave the world behind me, and to follow Abraham, pilgrim—wroth with another continuing city.

I often think of the wonderful trial through which we have passed as a church, and the wonderful trial of the Harvest and "father of the faithful." I love to think of it, and am strengthened in my own little troubles when I read of Abraham's terrible trial on Mount Moriah, and think of that long journey to that mountain, and there sacrifice his son, whom he loved—his "only Isaac," yet, contravening the promise, as did these words, another commandment, the beauty and grandeur of the works of God. I feel the promise, an awful vision, one that in after time and upon this earth the Lord is doing for us, and when kneeling to the altar, and remembering that I love to think of it, an hour in cool, deliberate thought but that I have never spent a moment in humble and sincere prayer but that I have found the awful and beautiful remembered with the world. I once sought pleasure in gay circles but I find more pleasure now in contemplating the beauty of the Lord, and of God. I have once loved the society of my friends in the world, but that love is as nothing compared with the love I have for the saints of God and their society. As the poet says:

It is a joy to greet the Saints,
Who are the faithful among us.
We are their friends, their fellow-laborers in the gospel work.

HUMAN C. SMITH.

LaCross, Hancock Co., Ill., Dec. 7th, 1876.

Bro. Henry—We had our conference here on our place December 2nd and 3rd; and had a good time general. Bro. Henry was present with us. He is a good man and one that is earnestly desirous of building up the kingdom of Christ, an apostle indeed, striking out as he can, and may God bless him, is my prayer.

By the way, brethren McGaben and Lake went to see Mr. Sheldon about the debate, and he said he would not debate unless his church would pay him for his time. He said it had become a question of dollars and cents with him, and he had no time to make a hundred dollars in the time it would take him to discuss the questions, in preaching some things he wrote before. They say if he will come they will pay him here and back. Bro. Lake said for me to write to you and see if you would write to Bro. Blair, and have him come. We have given out our meeting the first Saturday and Sunday in January next; please see if he can come then. I think it would do much good, for the people want to hear him very much.

Bro. Lake went out to Colchester last Saturday and Sunday, and held meetings; think that some good was done. He is a good man, and says to be sure and have you write to Blair to come so as to be at our two day's meeting in January without fail. God bless the present. Your fellow-laborer in the gospel.

SOLomon Salisbury.

ROCKTON, IOWA, Dec. 4th, 1876.

Brother Henry—I thought a few lines from this part of the Lord's vineyard might be interesting to some of the readers of the Herald. I will say that I am as strong in the faith as I was when I first embraced it. I have been out in Dallas County, Iowa, and find good openings for preaching in that part of the State, which I believe will be good about Adel. I wish the Des Moines District would send some good elder out there; for I think he can do good, and be successful in that part of the State.

There were two men took the address and price was voted for and they went to Colchester last Saturday and Sunday, and held meetings; think that some good was done. Bro. Lake left for Adel in the morning and says to be sure and have you write to Blair to come so as to be at our two day's meeting in January without fail. God bless the present. Your fellow-laborer in the gospel.

WESTERN WISCONSIN DISTRICT.

The above conference was held at the Willow branch, Richland county, Wisconsin, October 28th, 1876. Wm. Savage, presiding; B. C. Wildermuth, clerk.

The excuse of Mr. Marion Cooper, Henry Hancock and Thos. Ward, for not attending last conference, was read and accepted. Br. Thayer's excuse for not reporting his branch was accepted.

Western Wisconsin District.

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Western Wisconsin District.
2 p.m. by Wm. Savage. At 7 p.m., Freedom, German and Willow branches reported, no change. On motion Samuel Wallace and Emily Eccles were declared cut by F. Churchill from the Church for apostasy; also Charles Smith and Charles Hawkins.

Wm. Savage was sustained as president of this district.

Resolved that the bend of each family in this district belonging to the Church pay a tax of five cents a week for the support of the gospel.

Officials present: 1 High Priest, 17 brethren, 3 Elders, 4 Priests, 2 Teachers, and 1 Descom.

Adjourned to meet at 10 a.m., Feb. 10th and 11th, at North Freedom, Sauk county, Wisconsin.

Nodaway (Mo.) District.

The Elders of this district met in the Free School House, North Freedom, Mo., November 25th and 26th, 1876. Wm. Hawkins in the chair, assisted by Wm. Powell; T. W. Smith, acting secretary.

Prayer by Wm. Hawkins, and appropriate remarks by him.

Reports from Rose Grove, Oregon and Platte branches were not accepted, but referred back for correction.

[Note.—These reports did not contain the names of the members, or other necessary items of information required by the General Church Recorder.]

Guilford branch report, forgotten by the one authorizing motion to appoint a branch president to report verbally, instead of the written report, was not agreed to, a written report of the General Church Recorder for the law (sec. 17:25), and the instructions of the Church Recorder, being considered the only form of valid reports.

Elders' Reports.—A. Jacobson and Wm. Woodhead, presidents of Platte and Guilford branches, reported that their labors had been confined to their respective branches, that A. O. Smith had preached once in Barnard, and elsewhere. R. Hayer had laborcd considerably in company with Wm. Hawkins and D. Fisher; had preached some in the N. W., and in the winter, Olde Madison, R. C. Moore, Jas. Thomas and Wm. Powell had done no preaching, but reported plenty of opportunities, and the people willing and anxious to hear. C. Christianen had baptized one. Wm. Hawkins had been in all the branches, attended the two-days' meetings, and had labored in a new field not previously opened; prospects are far from good being done. R. Marchant, reported having preached once, and baptized two. N. A. Walker, president of that branch, reported having done some good by circulating the works and publications of the Church. J. Nelson, Teacher, of Platte branch, reported the general condition of the branch as very unsatisfactory, the branches being actually lapsing, and that W. Descom, also reported. By request of A. Jacobson, a committee consisting of Wm. Woodhead, R. Hoyer and Wm. Powell was appointed to investigate a case referred to him.

Afternoon.—Prayer by T. W. Smith.

A. N. Byerghard, Bishop's Agent, reported that he had received one dollar for the poor, and ten dollars as tithing from Old Madison. Report received and approved.

This is the wisdom that the Bishop's Agent should send the means raised in this District as tithing to the Bishop of the Church, till the needs of the poor, and the priesthood are first satisfied. 

On motion, it was ordered that the members of the Bishop's Agent be requested to pay their tithing to the Bishop's Agent.

Committee on case presented by Platte branch reported that no grievances at present exist in the branch.

Ordered that the Bishop's Agent be instructed to pay over to T. W. Smith the means in his possession of this district.

The First Presidency and the other quorums to be sustained by our faith and prayers; T. W. Smith as president of Missouri and Kansas Mission; Wm. Hawkins as president, Wm. Powell as vice president, Joseph Flory, as secretary, and A. N. Byerghard as Bishop's agent of the district.

Report of Missionary.—Elder M. T. Hunt was enjoyed. T. W. Smith then spoke on the "parable of the wheat and the tares." At 1:30 p.m., met for prayer, and "Holy Ghost and Fire." The Holy Ghost was enjoyed, and several interesting prophecies were given through the inspiration of the Holy Ghost. At 7 p.m., met at the Liberty School House, and T. W. Smith being called upon, spoke upon the subject of "the body of Christ."

Adjourned to meet at Oregon, Holt county, Mo., at 10 o'clock a.m., Feb. 24th, 1877.

Pittsfield District.

The above conference was held at the Almon branch, Schuyler county, Illinois, Nov. 4th and 5th, 1876. John Goodale, presiding; Wm. Curry, clerk, pro tem.

Officials present: 1 High Priest, 1 Elder, 1 Priest, 1 Teacher, 1 Descom.

Branch Reports.—Pittsfield, 35 members, 1 baptized, Almas, 17 members. New Canton, 12 members, 1 removed by letter.

Elders J. W. Nichols, and D. Wotherbee reported; also Wm. Curry, Priest.

Dr. C. Avery wished to know if he retained his priesthood after being re baptized. The question was laid over.

At 6:30 p.m., preaching by J. Goodale.

Sunday.—Preaching at 11 a.m., by Dr. Goodale. Dr. Goodale was elected as president and Emma E. Williamson, as clerk.

Resolved that the appointment of time and place for next conference be left to the president, to give notice of it through the Herald.

Fremont District.

This conference convened at the Gaylord School House, Fremont County, Iowa, on the 5th, 6th, 7th, and was encored by discourse by M. H. Forscutt, and at 2 p.m., by Wm. Redfield; also there was preaching by Bro. Forscutt at 7 p.m., followed by prayer and testimony from the best of his knowledge, and the report of the branches.

The conference adjourned Monday, November 6th, 9:30 a.m. R. C. Levin in the chair, William Leeks, secretary; E. C. Brand was chosen as clerk.

A committee of three was chosen to draft resolutions to take into consideration the wants of the district for missionary purposes, and for all necessary business, and report as soon as possible.

President Eliven reported that his labors have been confined to a few branches this quarter; but he yields to the general conclusion that the condition of the district is good, and he thinks that love and peace prevail, and that the desire to extend the Master's cause in the prevailing them.

The report of the Branches was read in full, and was approved, and the reports of branches in Nebraska were referred back for action.

Resolved that the reports of branches be printed in the Herald.

Adjourned to meet at Farm Creek, February 28th, 1877.

Massachusetts District.

This conference convened at Providence, R. I., October 25th, 1876; G. C. Smith, presiding, and J. M. Robinson, and A. L. Elder, clerks.

Prayer by W. Nichols.


Resolved that we recommend the Farm Creek branch be given to John Wall, on a licence, on condition of his joining said branch.

At 7 p.m., preaching by M. H. Forscutt from Revelations twelfth.

Adjourned to meet at Farm Creek, February 28th, 1877.

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Board of Publication Meeting.

Minutes of the session held December 25th, 1876, the same being a called meeting of the Board, there being not now a full attendance at their usual session, December 6th, and business having been deferred. Present: Israel L. Rogers, David Dancer, Henry A. Stebbins, John Scott and Wm. Blair, a full and substantial Board.

After prayer by president, the minutes of the meeting held December 5th were read, also those of the Secretary's report.

The action taken in making the change in the form of the Herald was unanimously endorsed by the Board.

A resolution was passed that the Board could no longer do the printing of the Messenger after the present issue, which closes the second volume, for which the printing was engaged, and the following was unanimously adopted: Resolved that we as the Board of Publication of the Church hereby notify the Church through the Herald that, as we no longer do the mechanical work of the Messenger, therefore we do not deem it proper to receive any more subscription money hereafter for that publication, as advertised in the last issue of that paper.

The Secretary's report was read as follows:

Financial Report of the Board of Publication of the Reorganized Church of Jesus Christ, from August 16th to November 16th, 1876.

Cash on hand August 16th, 1876 $130.87
Cash receipts, Aug. 16th to Nov. 16th, 1876 $1,207.80
Total $2,418.67

Expenses.

Employees in office $1,127.97
Chirography $3,274.13
To the Church of Jesus Christ of the Latter Day Saints $2,350.50
Freight, express, &c $100.47
Mail, stamps and postal cards $105.94
Postage $60.00
Coal and fuel $95.54
On deposits $23.32
Incidental for office $75.00
Cash $2,418.67

Adjourned till 1:00 p.m., with benediction by brother W. W. Blair.

At 1:00 p.m. prayer by brother John Scott.

The Secretary's report was adopted as read.

Finance books 
Herald, etc., in answer to letters of inquiry about agencies. Other matters were considered, after which the Board adjourned with benediction by brother W. W. Blair.

I. W. Cooper, Secretary.

Music Again!

When the new Music Book is printed, there will be many excellent tunes omitted which the Saints will wish to see inserted, unless those having copies of them forward such copies for the use of the Committee on Music. It will be impossible to furnish them if we do not have them, and we therefore invite, beg, entreat all to HELP AT ONCE.

The committee will have to please the American, English, German, Scandi navian tastes as far as possible, and to do this must be aided by those conversant with these tastes. There are some choirs in different places who have good music; brethren and sisters, will you not furnish a copy of them? We do not expect to please all; but we want you to give us a copy, by your silence of a goodly portion of their spare time, and have already sent a handsome installment—we want fifty or sixty of the same nature. To the friends of the cause we are pleased to say that we are grateful for your literary efforts.

Bro. Norman W. Smith and the members of the former committee are especially invited to place at our disposal the selections made by them, and we have this to say to the friends of the cause: the arrangements of familiar airs. All who expect to complain either at delay or paucity of supply, are invited to do all they can to furnish tunes and hasten the work, as none but those who help, be able to complain of its not being done. Yours in behalf of Committee.

Mark H. Forscutt, Box 400, Nebraska City, Nebraska.

Southern Indiana District.

In pursuance of a resolution passed at our late quarterly conference, I hereby give notice of two days' meetings to be held in the branches of the above district, at the following times and places:

At the Amanda branch, Butler county, Ohio, December 30th and 31st; New Trenton, Dearborn county, Ind., January 27th and 28th; Zipp-ley county, Ind., February 24th and 25th; Union, Jefferson county, Ind., March 11th and 12th; Eden, Floyd county, Ind., April 21st and 22nd; Lowgap, Howard county, Ind., April 21st and 22nd; Pleasant Ridge, Perry county, Ind., June 9th and 10th.

The Elders of the district are requested to attend these meetings, as many as can possibly come.

Harvey Scoot, Pres. of Dist.

Northern Illinois District.

To the Saints of the Northern Illinois Dis trict.—Brothers and Sisters: As some time may elapse before I can see you, or to talk with you, I thought I might have a talk about the great principles which have been the means of bringing all classes of Saints together, and to have an ac quisitation personally, or through the Herald; and I hope we will all make an effort to have the Her ald, so that we will be able to communicate our good intentions to another, and every person of any kind will ever be considered by us so good as to exclude the Herald from our home, but always the first.

And while writing this, it occurs to me that the Apostle Paul must have labored under great disadvantages in getting his epistles forward to the various branches of the church, as at times considerable distances intervened between him and them; and no doubt while writing, this diffi culty was before him. In this connection, his con centration, the epistles were written, and no doubt read, and much good resulted therefrom, and yet the Saints in that day would be necessitated to meet in a certain place to hear them read. This would constitute likely part of their religious services on meeting day.

Be this as it may, Paul does not seem to have been discouraged in writing, as he wrote much, and was not afraid to express words of warning, when needed, as well as reproach and communi cation of important principles which have been the basis of his success. He may have had a great desire to present the reality of the position before those who had identified themselves with that cause that caused them to stand against; but, though he subjected himself to all kinds of hardships, that the true condition might be understood by those who claimed to have received a testimony to what was truth, yet he had to write, "Oh, foolish Galatians, who hath bewitched you, that you should not obey the truth." Truly it must be something of a bewitching nature that cheats any one into an indifference to the truth. Paul did not consider it necessary to smooth his epistles with words so that the dangers could be avoided. No; he wished to show them that if the gift of God's love was worth so much to him, as to make him endure all kinds of hardships, it was worth as much to his brethren. If they needed to show what was to be gained on the one hand, or lost on the other, he was prepared to use them, for it pleased God that even his brethren should share the love of Christ. Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Is it not as

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valuable to us? What more was in the love of God to Paul, that is not to us? And if we are so far dead, we are not subject any more to the plagues of our infancy, nor any more subject to the privations because of our religion, it is cause for great thankfulness on our part. But if our forefathers were so subject to the privations of our infancy, what then? If it took all the real that Paul manifested, to enable him to say, that there was a crown laid up for him, which the Lord would give him at that day; would the judge be righteous in giving one to us?

Brothers and sisters, let us look into the word, and there we will see how much we are worth. This is the ledger that will settle the account. By the word we will be judged, and we cannot complain, that we are ignorant of the word. We were ignorant; neither will our indifference be taken into consideration, for all these things we are warned against.

The poet says: "He that wins the race, must guide his horse; Obedient to the customs of the course; Else, though neck and neck, he will lose it. A meaner than himself, will win the prize,"

Let us be consistent. It is needed. Without it a prize less than we set out for will have to satisfy. Brethren and sisters, I know that there are many things surrounding us that have the tendency to make us forget what manner of people we are, and these things will be the means of overcoming us, make us forget what manner of people we are, and do we look upon all that we have as cheap, and God has had nothing to do in putting it there? All my own good management!

"All my own good management!"

In the name of Jesus Christ, let him have his faith to some extent in the latter day work, and to be guided in his duties. That no more our coming great.

Photographs.
Sister Mollie F. Springer, of Paris county, Indiana, has for sale a picture of Joseph Smith; 10 x 12 inches, price one dollar, and a three cent stamp, or three dollars per dozen, to one address.

Information Wanted.
Information wanted of the whereabouts of A. Higgs, or of one of his sons. Any information concerning him, or his sons, will be thankfully received. Circulars ten cents, and a half dollar each.

OBITUARY.
Benjamin Dobson was born in Cumberland county, New Jersey, November 5th, 1790; emigrated with his parents to Butler county, Ohio, in 1805; married in 1818; emigrated to Tazewell county, Illinois, in fall of 1851. Was baptized into the Church in 1863, in Jasonville, late brother D. Briggs. He died calm and peaceful, with peace of mind up to the last. On the Sunday night, November 17th, he said that Peter of old came to him, and told him that his days were lengthened as long as they would be, and he must go. He had the faith required of a Saint. Funeral services by J. T. Davies.

At Galesburg, Mo., October 22d, 1876, Mary B. Sutherland, infant daughter of brother David, and sister Armenia Sutherland. "Gone, but not lost."

Funeral services by J. T. Davies.

Is it the Intention of the Czar to Re-establish a Jewish Kingdom? 
WASHINGTON, D. C., Oct. 20.—There is a curious story afloat in the press, which purports to be official diplomatic secrets that the movement of Russia on Armenia and south-eastern Asiatic Turkey is somehow mixed up with George Eliot's story of 'Daniel Deronda.'

It will be remembered that Daniel Deronda's scheme, first suggested by the dying Jew, Mordecai, to the Duke of Cumberland, was to establish a protectorate of the Jews to their old homes. It is said here that it will break out before it is the intention of Russia to march directly to Palestine with a Jewish army to retake the lost provinces. The Czar's emissary, who is said to have done more to incite that idea, is without arms, which will be taken out in fall of 1876.
Russia should possess the Holy Land, it proposes to send missionaries from its corres-

pndent to the rich Jews of the world, with a sufficient sum to indemnify Russia for the cost of the

war.

As the Jews are the great bankers of the world and as it has long been the dream of the most im-
pressible and aspiring among them to again occu-

py Palestine, there is a feeling held among them to be intimate with leading Jewish families, it is believed that she was induced to put this Jewish scheme of Mordecai and Deronda into a novel to prepare the public for what was likely to take place.

Charles Bradlaugh, when in this country, com-

municated to the author a chapter of his free

land of exercising activity to his successors the faculty in that
country, and improbable

contains correspondence from

by

Lombardia

and improbable

Monsignore

Pius

The

has long been the dream

Hesperis:
Poes, by David H. Smith, 202 pages, fancy cloth, gilt edges

Blank Books:
Branch Records, well bound in Leather backs and corners, morocco, and embossed heading, 32 names. Every branch should have one. 2 00
Branch Records, same as above, 64 names, 3 00
District, same as above, 128 names, 5 00
Branch Finance Books, headed and ruled for Receipts and Expenditures of money, for Branch, Dist.

Branch, 5 00, District, 15 cents. 30 names, bound same as above 3 00
Branch Finance Books, headed and ruled for Receipts and Expenditures of money, for Branch, Dist.

Branch, 5 00, District, 15 cents. 30 names, bound same as above 3 00
Baptism, Confirmation, and Ordination Certificates bound in flexible covers, 40 cents each.

Licenses and Notices:
Elder's, Priest's, Teacher's, and Deacon's, Licences, per dozen, 12 cents.
Blank Notices for Lectures, Preaching, and Two Days' Meetings, each, per hundred. 50

Pamphlets:
Rules of Order and Debate for all the Deliberative Assemblies of the Church, No. 1, a Chapter on
Branch Rules, and one on Repros of Branches and Districts. 20 copies, 22 pages, bound in limp cloth, 50 cents.
Visions of Joseph Smith the Seer, Discoveries of Ancient American Records and Relics, with the Statement of Dr. Lederer (Converted Jew) and others. In colored covers, 45 pages, by mail 10 cents each, three for 25 cents.
Voice of Warning and Instruction to all People, 74 pages, by mail 20 cents each; three for 50 cents, one for 15 cents.

Trial of the Witnesses, to the Resurrection of Jesus or a Logical Argument, 26 pages, 10 cents each.
Concordance to Book of Covenants, 20 copies, 40 pages, bound in limp cloth, 50 cents.
Minutes of Annual Conference for 1876, 94 pages, 10 cents each.
Songs of Zion by T. W. Smith, 22 pages, 10c each, 50 per dozen.

Tracts:
Mountain of the Lord's House, No. 1. 8 pages, 20 cents per dozen, $1.25 per hundred.
Truth Made Manifest, No. 2. 8 pages, 3 cents each, 10 cents per dozen, $1.25 per hundred.
Voice of the Good Shepherd, No. 3. 8 pages, 5 cents each, 50 cents per dozen.

Epidemic of Palmyra and Palestine,two for 10 cents, per dozen 25 cents, per hundred 50 cents.

Spiritualism Viewed from a Scriptural Standpoint, No. 9. 12 pages, 6 cents each, 50 cents per dozen.
The Narrow Way, No. 10. 8 pages, 20 cents per dozen, 60 cents per hundred.
The Plan of Salvation, No. 11. 12 pages, 5 cents each, 50 cents per dozen.
The Bible from Genesis to Revelation, No. 12. 8 pages, 5 cents each, 50 cents per dozen.
The "One Baptism," its Mede, Subjects, Pre-Re-

quire, and Design; and Who Shall Admin-

ister, No. 6. 18 pages, 35 cents per dozen, 30 cents per hundred.

Who Then Can be Baptized, No. 7. 8 pages, 6 cents each, 50 cents per dozen.

Fullness of the Atonement, No. 8. 8 pages, 20 cents per dozen, 60 cents per hundred.

Polygamy: Was it an Original Tenet of the Church, No. 10. 20 pages, $1.25 per dozen.

The Successor in the Prophetical Office and Presi-
dency of the Church, No. 17. 16 pages, 25 cents per dozen.

Rejection of the Church, No. 18. 8 pages, 20 cents per dozen, $1.30 per hundred.

The "One Church," or the Church of Christ under the Apostleship and under the Apostasy, No. 20, 16 pages, 30 cents per dozen, 75 cents per hundred.

Truths by The Watchman, No. 21, one page, 5 cents per dozen, 25 cents per hundred.

Faith and Repentance, No. 22. 8 pages, 20 cents per dozen, 50 cents per hundred.

Baptism, No. 23. 10 pages, 30 cents per dozen, $1.00 per hundred.
The Kingdom of God, No. 24. 4 pages, 6 cents per dozen, 30 cents per hundred.

Laying of Hands on the Sick, No. 25. 8 pages, 4 cents per dozen, 25 cents per hundred.

Mountain of the Lord's House, No. 26. 4 pages, 25 cents per dozen, 75 cents per hundred.

The Sabbath Question, No. 27. 12 pages, 20 cents per dozen, $1.25 per hundred.

Immediately upon the (so-called) Revelation of Polygamy: a Criticism upon the (so-
called) Revelation of 1852, No. 28. 8 pages, 30 cents a dozen, $1.20 a hundred.

A Memorial to Congress, 8 pages, 20 cents a dozen, $1.20 per hundred.

Trial of the Witnesses to the Resurrection, No. 29. 4 pages, 6 cents per dozen, 25 cents per hundred.

Prophecy on the late Rebellion, 20 cents per hundred.

Epitome of Faith and Doctrine, and the Revelation on the Late Rebellion, No. 19. 2 pages, 5 cents per dozen, 25 cents per hundred.

With Them Can Be Saved, 4 pages, 35 cents per dozen, $1.40 per hundred.
The Gospel, 2 pages, 6 cents per dozen, 35 per hundred.

Certificates and Reports:
Certificate of Baptism and Membership, per dozen 25. Marriage Certificates, per dozen 50.
Certificates of Baptism, per dozen 50. Annual Statistical Reports, two for 15.
Branch Financial Reports, per dozen 15.
District Financial Reports, per dozen 15.

Sunday School Tickets:
Tickets for Prompt Attendance, per 100, 15c., per 1000 1 00.
Tickets for Good Behavior, per 100, 15c., per 1000 1 00.
Tickets for 1, 2, or 4 Lessons, per 100, 15c., per 1000 1 00.
Rewards, per card, 3 cents each.

Sheet Music:
Saved in the Fold, per dozen 1c., feed my Lamb, per dozen 10c.
Song of a Chorister's Spirit, per dozen 50c., and Hurrah! Christ has Won.

Miscellaneous:
Lithograph Picture of Nauvoo Temple, 24 x 30 inches, in colored covers, $1 50.
Bunyon's Honest Rider, Leather size 70.
Baldwin's Ancient America $ 2 50.
Bible in Gotterdam's Language, 41 cents, 100.
Cruzen's Concordance of the Bible, cloth $1.25, leather $2.50.
Brock's Concordance of the Bible, cloth, 20 cents.
The Koran 3 50.

FOURTH AND SHINN DISCUSSION.

D I S C U S S I O N  B E T W E E N
REV. JOHN B. FORSHTIN, 
Of the Universalist Church, and
ELDER MARK H. FORSCURT, 
Of the Reorganized Church of Jesus Christ of L.D. Saints.

J. L. Shinn affirms "The Bible teaches that the Coming of Christ is just a text in the world to follow."

Mark H. Forscutt affirms "The Bible teaches the literal Resurrection of the Body from the Grave."


The discussion lasted four days, and makes a book of 194 closely printed pages.

NOTICE.

When changing your place of residence, or desiring your paper sent to a different, or post-office, be correct in giving the correct address of your paper sent to

the Board of Publication of the Reorganized Church, AT THEIR PUBLISHING HOUSE.

IN PLANO, KENDALL COUNTY, ILLINOIS.
THE DAWNING YEAR.

Where is the mind, with deep prophetic power, To gaze into the future and declare The great events of each forthcoming year; As on they roll throughout the new-born year; Who will disclose the joys, or woes to come, And help us to avert impending doom? What shall the dawning year disclose to view; What good, or evil, with its womb conceal? Will victory crown the banners of the true, Or falsehood crush them 'neath her iron heel? Tell us ye men of wisdom, if ye can; Nor hide the secret from your fellow man.

Let Science turn her telescopic eye Into the unknown future's dark profound; The hidden mystery of its depth to try, And tell with what events does it abound; Are they the triumphs of angelic peace; Or shall war's desolations still increase?

Shall Truth march on, with firm, elastic tread, And spread her blessings o'er this sin-stain'd earth; Shall her strong hand upraise the drooping head, And fill the cheerful soul with joysy worth; Or shall dark Error, with her flaming brand, Her hellish conquests gain in every land? I hear a whisper in the gentle breeze, Sweet as the notes of angels, soft and low; Its gentle cadence fills my soul with ease, And brings the knowledge that I long to know — "Error will spread o'er earth her dark'ning pall; But Truth, eternal Truth, will conquer all."

"The pure in heart shall have great cause of joy; Though clouds and darkness o'er their pathway spread, The gospel standard shall be lifted high, And o'er the earth its radiance shall be shed; The meek and humble shall indeed rejoice, And outcaste hear their Shepherd's loving voice. Flood, fire, and famine, shall their work perform; The sword shall slake its thirst in human blood; Grim death shall ride upon the raging storm, While luckless cities are the earthquake's food; Yet these events shall but the earth prepare, For Him, whose coming signs they truly are.

Then, O, ye Saints of God, awake! prepare! The gospel armor gird more firmly on. Be clean, ye, who the sacred message bear,— The wiles of Satan ever strive to shun. Watch for Christ's coming with a sleepless eye; Watch, for His chariot wheels are drawing nigh! Trim well your lamps,—mark that your oil be pure—

See that they brightly burn, both night and day; The wise alone will to the end endure; The foolish cannot stand the trying day; Watch! Watch and pray! Be constant till He comes; He comes to bless the poor, and save His righteous ones.

January 10th, 1876.

CHARLES DERY.

BAPTIST SUCCESSION GIVEN UP.

It is stated by many, that the various religious systems of to-day, are passing through very radical changes; that the discipline, creeds, and confessions of faith, of some of the more "evangelical" institutions, are being revised, changed, or modified, to suit the times in which societies may chance to exist; or the very peculiar circumstances by which they may be surrounded at different ages of the world. That these changes do occur, and that they take place often, may be shown, from an illustration or two which we will insert. For instance; the M. E. Church is one of the largest, most popular and influential churches in the country; more especially since the great reunion of that church, North and South, which was rendered necessary, on account of the great division in that body, before and during the late great civil war.

Mr. T. A. Morris, D.D., some time senior Bishop of the M. E. Church, in a work entitled, "A discours on Methodist Church policy," page 65, in speaking of the duties of the "General Conference," says: "Besides revising the Discipline, they elect bishops." Also page 69: "The leading men of the church understand her constitution, and will not over ride it; they know her true interests, and will endeavor to promote them by revision of rules and otherwise. The Discipline is upon the whole much improved recently, and may be in some few particulars made still better. Perhaps it might, but, the "perfect law of liberty" is not susceptible of such improvements by human legislation.

Mr. Inskip, a noted worthy of the same church, in writing on the same subject, "Methodism," page 65, says: "At various periods as it was found expedient or necessary, these rules and regulations were abolished, changed, or improved; until at length the form now in use was compiled." On page 66, the same writer says: "The General Conference, for many years past, at each session have appointed a committee known as the committee on Whole No. 162.

revival. It is the business of this committee to consider such modifications or improvements of our economy as may be desired by the people, or one deemed just and prudent. In this matter, it will be seen our system of government has gradually assumed its present form.

We have italicized some words in the above quotations, to draw attention to them. In the first place we notice that these "Disciplina" or "Systems of government," "our economy," cannot be of divine origin, or else they would not be susceptible of "improvements" or "modifications," by human wisdom. If they had been revealed and enjoined, by the Lord, "who is a rock," and whose "work is perfect," whose "Law is perfect, converting the soul," by him, who enjoined the "perfect law of liberty," they would be subject to "revisions," "changes" or "modification," by no "committee," appointed by ecclesiastical bodies, to improve "our economy" to suit the "desires of the people." Now it must be remembered, that these forms of church government are represented to us as the form in which the organized church, or Kingdom of God, exists at the present time, that is true, may be learned from the fact that these forms are considered necessary to the very existence of the kingdom. This is the claim. If not, why ask us to embrace them in order to obtain an inheritance in the world to come? If such is not the case, why denounce all those who do not choose to embrace them, as subjects of eternal condemnation?

This being true, just think for a moment, of the idea of fallible man, puny humanity, attempting to improve a system that required infinite wisdom to devise? The idea seems to be absurd.

"Every part of our Discipline shall be enforced." Dis. page 317, Ed. of 1868. The General Conference is to elect Bishops," says Morris.

Now while we believe that all things should be done in the church by common consent, yet there seems to be a principle involved in this connection that is not left to man to act on in the kingdom of God independently,—this being bishops by human assemblies. Elect, is to authorize, in the sense here intended.

We can conceive of electing men to office in this manner, in republican and some other kinds of human government; possibly this may be done in some of the politico-ecclesiasticalisms, that have and do exist; but, whoever chose of such a thing in a theocracy? A body makes choice of a head, and then gives power or life to that head! And that a kingdom?—the kingdom of heaven!!!

If that is the principle upon which the kingdom of heaven is organized, brought into
Your views accord with those of all scholars who have given the matter a thorough investigation. I have never known but one Baptist of large learning and sober judgment to hold a different opinion—the late Dr. J. Newton Brown. He believed that a succession of true Baptist churches could be traced in a direct line from the apostolic age to our own time. Therefore the Publication Society employed him to prepare such a history. Five years or more of his time were taken to do this work, and the manuscript was submitted to wise judges, but it failed to meet their approval, and was never published. Your position, I think, is the only safe one. We can attempt nothing more with our present data than to prove the existence of Baptist principles from the apostolic age to the present time. To trace a line of churches holding these principles, unmixed with radical errors, no wise and cautious student will undertake.

Again, Dr. William Williams, who has so nobly filled the chair of Church History, in Greenville Theological Seminary, in a letter to a friend in California, says:—"I have sought, but in vain, to trace the history of the Baptist churches that our Baptist history is an invention of the six principal Baptist Seminaries of this country, touching the subject of "succession," for the evidence that the church to which we belong is a scripturally constituted one."

"Rev. David Weston, Professor of Church History in Hamilton Theological Seminary, quotes from a private letter of Dr. Cramp, author of Baptist History, as follows:—"Many students believe that Baptist churches could be traced in a direct line from the apostolic age to our own time. They are, I think, mistaken. I believe that Baptist churches may be traced all the way back to the apostolic age. That they existed in that age I know very well, but from the establishment of infant baptism to the Reformation is a very dreary time. The chain may be there, but it only appears now and then, and the connecting links are wanting. Some of our historians are credulous, some are careless."

"Dr. Howard Osgood, Professor of Church History in Crozer Theological Seminary, and one of the most painstaking investigators that our country has produced, says regarding this subject:—"The question must not be settled with a clear voice of Baptist churches from A.D. 500—1000. I do not think the unbroken succession necessary to establish the validity of any Baptist church."

The above quotations are taken from the "Christian Record" of August, 1853, page 348, and taken by that paper from the "Bible Expositor," and is the evidence of the historical faculty of the six principal Baptist Theological Seminaries of this country, touching the subject of "succession." By the above evidence we learn that the modern Baptist Church was not organized by Christ and the Apostles, but that it is a modern institution, having its rise somewhere in the sixteenth century. It has its origin in the Reformation period, but just the period is not stated. Other churches came into existence during the "Reformation period" too. Why are they not just as much the kingdom of God as the Baptist Church? For instance, the Methodist, Presbyterian, Lutheran, Christian, or even the Catholic Church?
Latter Day Saints' Church. These all arose since the beginning of the "Reformation period." But the rule laid down by one of these historians, by which we are to prove the Baptist Church true, and upon which its divinity rests, is that the "Baptist principles" have existed "from the apostolic age to the present time." But what peculiar principles do the Baptist's claim as having existed from the days of Christ that renders them any more the Church of Christ than other churches that exist now? Is it the principle of faith? This principle has existed from the beginning of the period." So writes the inspired man, in telling what in all essential characteristics, as these were in the days of their purity, we believe have according to the prophecies both of the Old Testament and the New, been in existence since the time since Christ, and still exist. To them he has all the time intrusted the execution of the laws and the administration of the ordinances of his visible kingdom. ** * What we mean therefore, is that the true church for which we are looking, must be an existing church, not a set up, and which he and the apostles called the church, and not something entirely different from it, originating with some one else long since that time, and called by the same name." (Pages 390-1).

The "institution" which Christ set up, and which he and the apostles called the church, is so plainly described in the New Testament, that no one need mistake it for any other church that differs from it in the least in point of structural identity. Paul, the great apostle who was commissioned to set forth its claims to the Gentile world, describes its organization thus: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." (1 Cor. 12: 28). Again, "And he gave some apostles; some prophets; and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4: 11, 12, 13).

So writes the inspired man, in telling what the "institution" called by him, the church is, as it was set up by Christ. It has five classes of officers, or more, instead of two, all of them designed for the same general purpose, and all to exist the same length of time, as we learn from the 13th verse of the above chapter. The adverb "till," gives us to know that one class of these officers is to remain in the church, as a part thereof, just as long as the church shall exist. It is not limited, or ceased to act, then the pastor or teacher ceases to act as a part of the ministry also; all were designed of the great Builder, to remain in the church, so long as "the work of the ministry" was necessary in the world. All were to exist as a part of the "one body," so long as it needed edifying. All were to remain as the means by which the saints are to be perfected, so long as there were saints to perfect. 'Till' we all come to the knowledge of Christ, to "the fulness of Christ."

This is the "institution set up by Christ," and called by him and the apostles, the church. But no particular historical evidence does even remotely "prove" the existence of the church in the days of Christ till now," either visible or invisible. Had it existed at all, there would have been no need of a "course of innovation and improvement," by which it might "gradually assume" a condition of "adaptability and suitableness," no need of the many divisions which we see set up in the world, and each in order that it may be counted as a church. We know that the church at Jerusalem has been supplanted, the church at Antioch has been long ago destroyed, the church at Rome has apostatized, and Satan's seat is now where once Christ reigned. But just such churches, in all essential characteristics, as these were in the days of their purity, we believe have according to the prophecies both of the Old Testament and the New, been in existence since the time since Christ, and still exist. To them he has all the time intrusted the execution of the laws and the administration of the ordinances of his visible kingdom. ** * What we mean therefore, is that the true church for which we are looking, must be an existing church, not a set up, and which he and the apostles called the church, and not something entirely different from it, originating with some one else long since that time, and called by the same name." (Pages 390-1).

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mation period," in all its results, have failed to reproduce the "institution set up by Christ," we turn from the Reformation, in sadness, and with joy and reviving hope hail the bright prospect placed before us in the light that hath shined forth from "Zion the perfection of beauty," by which we are given to understand that not only a "Reformation period" is to come, but the golden chain of prophecy reveals the fact that more than a mere Reformation is to be, that provisions are made for a glorious "Restoration" to be ushered in ere the world's crisis arrives.

C. SCOTT.

WHAT I SAW.

All through the years of my experience of perfect love, I have thought if this is religion, what is that other experience usually called religion? If to save a man produces such an experience as this, what of the common experience? If it takes such an experience to fit a man for the mansions of the blest, what does the common experience fit one for? And many other such questions I have asked myself, but never could answer. Then I have wondered again and again, how it is that so very few of the professed children of God enter into this rest. I have sometimes thought the Lord must deal differently with some, than he deals with others, for it seems I was the most unlikely, of all persons, to be led into it. I have wondered if the holy God is pleased with a great deal in our churches, that seems to be gotten up to coax the world to come to their pales. These questions have been running through my mind for the past twelve or fourteen years. It seems to me that the Holy Spirit took pity on me, or for some other good reason, gave this vision to put it forever at rest with me. It began about three or four o'clock in the morning, as I lay awake on my bed, and it continued until nine or ten o'clock in the morning.

THE VISION.

As I saw the great highway of holiness cast up for the redeemed of the Lord to journey in, there seemed to be but here and there a traveler, and they seemed in hallowed distance of each other. I saw that on either side of the cold bleak mountains of unbelief, were throngs of people, following leaders up the rugged mountain sides, weeping and complaining bitterly of the rough, hard way. The leaders were trying to encourage them on, telling them to smooth down the rough places, fill up the hard places, and they would be better, or easier. Still they wept and complained. "It is so cold." "Yes, but come on, it will be better soon." "But it is so dark." "Yes, but it will be light when we get to the top." "But we are so very hungry." "Persevere, we will find a feast of fat things directly." "O, we are so very thirsty." We will find streams of living water," they said. So they wound their way slowly up the rugged steep, after their respective leaders, some wending up this way, and some the other way, moving so slowly, with their heads bowed down with grief over the bitterness of their lot. They had plodded along from childhood to old age. The good things promised had not come yet, but they thought their leaders were good men; they would not deceive them, no, never. "But it is so hard we must give it up" "Come on, it will be better soon." "Oh, what shall we do? we can't live here. If we stop we shall die; if we go on we can but die, and possibly we may find that good place." Yet so on these crowds drag their slow lengths, beginning, as they got higher up, to complain again, but as they went lower down, they would sometimes find a little spring breaking out, with a little comfortable shelter, and refreshing drinks. Then they would say, Oh! if we could only stay in such a frame as this. But no; Onward, was the word, climb and struggle; smooth down the rough places, and grade up the hard places, the rugged mountain sides, weeping and complaining bitterly of the rough, hard way. The King, nor the uniform of the travelers, would only come over on this glorious highway and the rugged mountain of unbelief. I saw it was colder and colder, harder and harder, worse and worse. Oh how I pitied them in their sad condition.

There seemed to be a valley between this glorious highway and the rugged mountain side, where these great crowds were climbing. That valley was rough too, but it was easier to come down hill than to go up, and in that valley there were refreshing waters and fruits. Some would turn and come down, but I noticed they were not to fall into another thong and under another leader, and begin to climb the rugged mountain of unbelief again, and soon after these would come down and take a little spring breaking out, with a little comfortable shelter, and refreshing drinks. Then they would say, Oh! if we could only stay in such a frame as this. But no; Onward, was the word, climb and struggle; smooth down the rough places, and grade up the hard places, the rugged mountain sides, weeping and complaining bitterly of the rough, hard way. Then I saw that very many of these groups got up a great variety of entertainments, (fairs, festivals, and such), to divert the attention of these poor plodding Christians from their hardships, and make partial satisfaction for the good things continually promised soon but never realized. Oh! but what an effort every little, but unless these entertainments were continually changed, as they became accustomed to them, the deep grievous burden of their complaint went on. I noticed that those that used the most of these worldly diversions, made the poorest headway, as it diverted their attention, and also diverted their efforts. I could not see anything encouraging to any of them. Oh! I thought, if they would only come on over this glorious highway, expressly cast up for the redeemed of the Lord, as it leads by the still waters and green pastures of salvation. But they would not; they would indeed like the high way; they would like the still waters; they would like the green pastures, but they did not like the King, nor the uniform of the travelers, nor their language, nor many of their terms and peculiar phraseology. So on they went, with complaining, laboring, weeping; while those with the north, south, east and west, great King, singing, making a joyful noise, and shouting praises, resting, loving, adoring, and wondering at the munificence of their great Leader. As I beheld this strange sight, my already enlightened vision was wonderfully increased, and I looked again, and saw coming from the north, south, of praised west, springing up from obscurity, an immense number that no man could number, one here and there, moving easily, unnoticed and unobserved, through the great throngs to this highway. They had already put on the uniform and adopted the language and peculiar manner. Yet moving in their peculiar way ordinary vision did not see them. Yet there they were all around. Every one seemed to be almost entirely alone. Strange it should be so. Yet it was; all aiming toward a common rendezvous, yet each alone.

G. W. WILSON.

ALARMING.

Yes, who that has tasted of the blessings of the gospel and are responsible for the care of their offspring, and charged with setting an example of righteousness, but what will feel alarmed at the evidence of the increase of crime, the proof of which is sustained by the following extracts from the "Annual Report of the Commissioner of Internal Revenue, for the fiscal year, ending June 30th, 1876."

"The sale of distillery warehouse stamps, shows that there was one million, twenty-four thousand, eight hundred and thirty-three (1,024,833) packages of spirits produced during the year. The aggregate number of gallons withdrawn from warehouse and put upon the market was 56,989,389. Of this vast quantity there was exported 1,308,900 gallons, leaving in the American market for consumption 55,670,489 gallons. These figures but show the raw production of the 2,918 distilleries operating in the United States; but it must be remembered that a large portion of all these spirits pass through the manipulating and adulterating hands of the rectifiers, whereby liquors are increased in quantity about one half. It would appear, from the sale of rectified stamps, that the rectifiers disposed of, during the year, 1,575,000 gallons, or about 167,500 gallons. The net receipts from the Government from spirits during the year was $56,426,365 13, or an increase over the previous year of $4,344,374 01.

O, what a sea of crime and sorrow is represented from or in the foregoing facts, with the positive evidence before us, that this soul-destroying flood is largely upon the increase. Dr. others perhaps, may say, the people are not so much as, for the longer range of my vision, I could not see anything encouraging to any of them. Oh! I thought, if they would only come over on this glorious highway, expressly cast up for the redeemed of the Lord, as it leads by the still waters and green pastures of salvation. But they would not; they would indeed like the high way; they would like the still waters; they would like the green pastures, but they did not like the King, nor the uniform of the travelers, nor their language, nor many of their terms and peculiar phraseology. So on they went, with complaining, laboring, weeping; while those with the north, south, east and west, great King, singing, making a joyful noise, and shouting praises, resting, loving, adoring, and wondering at the munificence of their great Leader. As I beheld this strange sight, my already enlightened vision was wonderfully increased, and I looked again, and saw coming from the north, south, of praised west, springing up from obscurity, an immense number that no man could number, one here and there, moving easily, unnoticed and unobserved, through the great throngs to this highway. They had already put on the uniform and adopted the language and peculiar manner. Yet moving in their peculiar way ordinary vision did not see them. Yet there they were all around. Every one seemed to be almost entirely alone. Strange it should be so. Yet it was; all aiming toward a common rendezvous, yet each alone.

ALARMING.

G. W. WILSON.

Copied from the Methodist Independent by Dr. D. B.

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sioner cites as a benefit to the Government that the net increase upon beer over 1875 was $427,276.5.

Shall we, in our poverty and weakness, be able to do something, in staying this onward flowing flood, that is bearing so many down to untimely and dishonorable graves, of shame and infamy? If we were as zealous and free with our means as are the votaries of this sin cause, much could be accomplished in spreading the truth.

The receipts from tobacco for the year ending June 30th, 1876, was $39,795,359.91, an increase of the previous year of $1,555,020.69, which equals an increase of 6% per cent, and an increase over 1874 of 22 per cent. The number of pounds of tobacco upon which the tax was collected, is as follows: at 24 cents per pound, 107,049,233 lbs; at 20 cents per pound, 25,282 lbs; at 22 cents per pound, 331,813 lbs; total 107,559,026 lbs.

In round numbers, take, as a minimum price at which this vast amount of poison is sold to the public, at fifty cents per pound, and we obtain a result of $53,579,513. But we must add the cigar account, another large cause of mental and physical derangement. As to the government for the year ending June 30th, 1876, from cigars, $11,105,272 45, an increase over the previous year of $899,441.92. The whole number of cigars manufactured was 1,908,141,057, sold at an average of ten cents, would give a result of $190,814.107.50, spent annually by the smoking of cigar.

In the foregoing figures, there is no account taken of the imports of the several articles above mentioned. However, the fact cannot be ignored that there is a large supply of wines, brandy, and other liquors, as well as cigars. The best calculators estimate that the drink which has been used in these ruins of a galloping consumption. The total amount procured by fiendish barbarity, on the other hand, is a thing that may be tolerably correct.

The whole United States are the remains of a people, perhaps, as different from the wild Indians as we are. That they had attained a good degree of culture is abundantly proved, that the country was thickly peopled is very evident, but who were they, whence they came, and what conviction of nature or politics swept them away, are unsolved problems. When the Spaniards conquered Mexico and Central America, the ruins of a civilization, long preceding that of the Aztecs, were hidden by the forests of Yucatan and Honduras: and the natives of those places had no tradition even, of who had built or destroyed them. Scattered over the whole United States are the remains of a people, perhaps, as different from the wild Indians as we are.

Are we to believe this, or are we not? Are we as a people entitled to an inheritance in Zion? Are we these?

"Made pure with water and fire, and well accepted in God's sight; and saved by blood of the Messiah, in Jesus' name we claim our right."

And shall we be among that happy throng who—

In beauteous order marching onward

The holy city enter in.

Is there no literal Zion? No land of inheritance? No city to be built up? Are we not commanded to set our faces toward Zion? Zionward! did we say? Let us pause and consider. In that editorial in the Messenger entitled "Gathering" (July and September numbers) we are given to understand that Zion is the pure in heart, wherever found. Which way are we to turn, then? Any way—every way? Have we not been so led and taught to believe in a city of refuge—a city of holiness to be built by man that shall contain the temple of the living God. A real bona fide Zion?

—When it is all a myth? Are we not living in the latter days? when the coming of Christ is just before us? Will he not come in power and glory to execute justice and judgment—to dwell in the city of Zion with the Saints? Surely we have been taught so to believe. And now comes one and dashes all our bright hopes to the ground. There is no Zion to be looked forward to, he informs us.

That is all a thing of the past. God commanded the sons of men to go and build a city and call its name the City of God. Shall we not do our part? He didn't want them to. There was no need for a Zion after all, in these days of wisdom and wickedness. This is what we gather from Bro. B.'s (as we suppose) article in Messenger. He says at the first onset that he is admonished to tread lightly on this subject. When we go over some of his adversaries in the matter, but it seems to us that instead of treading lightly, he gets up and stamps and tears the ground up, and finally snuffs out one of the grand lights upon which our eyes were fixed.

We want information, and take this means of obtaining it. We have waited for those who have wisdom, but they seem to give silent

1877.]

THE SAINTS' HERALD.

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ANTIOQUIAN AMERICA.

The following words are from the lecture of Mr. P. C. Truman, before the Shelby county (Iowa) Normal Institute, September 7th, 1876, and will be of interest to the Saints.

"Let us turn for a moment to our own continent and then I am done. When and by whom America was first settled is yet unknown. Geologists tell us, it is the older continent and some claim that it was first inhabited. This much we do know: ages before Columbus ever saw its shore, America contained great cities and mighty empires. When the Spaniards conquered Mexico and Central America, the ruins of a civilization, long preceding that of the Aztecs, were hidden by the forests of Yucatan and Honduras; and the natives of those places had no tradition even, of who had built or destroyed them. Scattered over the whole United States are the remains of a people, perhaps, as different from the wild Indians as we are. That they had attained a good degree of culture is abundantly proved, that the country was thickly peopled is very evident, but who were they, whence they came, and what conviction of nature or politics swept them away, are unsolved problems.

When the Spaniards overran Mexico and Peru, they found those empires already in a decline. A galling consumption set in, and in about two hundred years those delightful specimens of Christianity, civilized them and their people from off the face of the earth. The whole history of the intercourse of the White and Indian races, had been marked by fraud, aggression and calculating cruelty on the one side, and inefficacious, often accompanied by fiendish barbarity, on the other. To this there are a few pleasant exceptions, proofs that the blood of the peaceful, honest followers of Penn were not molested by the Indians while other colonies were continuously at war with them.

"The Toltecs and Mound Builders have left written records, but their works are found amid the forests of Central America and in the mountains of Colorado. Track of their work and the stone, bronze and copper tools with which that work was done, are found in the copper mines of lake Superior and the desert of Arizona, in the mounds of Ohio and the cliff built cities of New Mexico. And the ruins of Palenque and Chichen-Itza rival those of Nineveh and Palmyra in magnificence and ancient cities and empires.

"One by one the facts are being gathered that will some day enable us to write a history of these people that may be tolerably correct. Still it must not be supposed that they have left no other records. The Spaniards found books, written in the Toltec and Maya languages and in which they have been preserved. What fearful calamity so utterly destroyed these people, we may never know. They perished centuries ago and the savage Indians took their place. Divided into petty tribes always at war with each other, they were no match for the white man, and in their turn are perishing from the land. The Spaniards came seeking gold and found it, more than their wildest dreams. The gold has proved a curse to them, and they have been a curse to America. The French and Dutch came to seek gold and discovered and destroyed the home of freedom, and the home of the oppressed. The English came to find an asylum from persecution, and have made a mighty nation, the home of freedom and the home of the oppressed. Grandly America fought the battle of liberty, and won. Proudly she proclaimed to the world that "All men are created free and equal." She absorbed vast realms, large enough for empires, and seemed to think them but small things. But she forgot that the Judge of all the earth, hears the cry of the oppressed. She has learned the lesson in the blood and carnage of the five years of civil war. Let us hope that the lesson may not have been learned in vain."

"SHALL WE GATHER HOME TO ZION."

"Hark! hark! the word to you is given; Make haste to join Zion's band, Follow the guide sent down from heaven, The holy cloud march began."

Are we to believe this, or are we not? Are we as a people entitled to an inheritance in Zion? Are we these?

"Made pure with water and fire, And well accepted in God's sight; And saved by blood of the Messiah, In Jesus' name we claim our right."

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—When it is all a myth? Are we not living in the latter days? when the coming of Christ is just before us? Will he not come in power and glory to execute justice and judgment—to dwell in the city of Zion with the Saints? Surely we have been taught so to believe. And now comes one and dashes all our bright hopes to the ground. There is no Zion to be looked forward to, he informs us. That is all a thing of the past. God commanded the sons of men to go and build a city and call its name the City of God. Shall we not do our part? He didn't want them to. There was no need for a Zion after all, in these days of wisdom and wickedness. This is what we gather from Bro. B.'s (as we suppose) article in Messenger. He says at the first onset that he is admonished to tread lightly on this subject. When we go over some of his adversaries in the matter, but it seems to us that instead of treading lightly, he gets up and stamps and tears the ground up, and finally snuffs out one of the grand lights upon which our eyes were fixed.

We want information, and take this means of obtaining it. We have waited for those who have wisdom, but they seem to give silent

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some kind of grace. We have read and digested as was mentioned in the article referred to. Or rather tried to. It wont digest, however. We cannot agree with the writer that the peace and prosperity of the Church depends upon a right understanding of the subject of the gathering. But, how is it we have been so long deceived? How did he find out the truth now? Who else will advise us further? We appeal to the Elders—the teachers in Israel. We respectfully solicit their opinions, for they have taught us to believe in Zion, they have nurtured and strengthened the hope, from time to time, and now if they have been deceived, let them, we do beseech, come to the front and explain. Anxiously and truly your sister,

PEIRLA WILD.

GOD IS LOVE.

I can conceive of nothing to write or speak about that is of more interest than the love of God in Christ Jesus. It is not because I can say anything new on this great and glorious theme, but just to bring it to our recollection, because the forgetting of this brings darkness while the remembrance of it creates light.

It is faith in his love, as made manifest in Christ, that gives us strength to overcome the evils that surround us, and prepares us to obey the word which commands us to love him with all our heart, with all our mind, and with all our strength. It is faith in his love, as made manifest in Christ, that gives us strength to overcome the evils that surround us, and these we have got to overcome, to be able to sit down with him on his throne, as he has promised. Let us search the universe for a delightful theme, a glorious truth, a valuable fact, and can we find one that is any more so, than the love of God. And why is it that we think so little upon it? If the death of Christ had only taken place yesterday, what an excitement there would have been in the world to-day, that is, considering the present professed faith in him; but do we not believe there was much excitement in the world the day after his death. And why not? Not because it was not the great event of the age, one that had been predicted since the beginning of the world, but because it was not believed in. It was only the few that knew it to be the amazing condescension of the great God, and these few manifested their faith in it by the sufferings they endured because of their opposition to the common view of it. And has the lapse of time lessened the fact any? Is it not just as true now as it was when it took place? Surely our brother and sister, let us arouse ourselves from our sleepy condition; let us bring up the facts of the love of God before our minds, and ask ourselves the question, Am I acting as if I had faith in the love of the great God for me? Oh, it is just as true to-day as it ever was, and mankind are just as precious in his sight, and if there was any need for him to die again he would do it, so great is his love for us. But there is no need, and it is just as effectual as if he had done it a thousand times. If such an exhibition of love does not produce obedience, why is it that will we on all the earth is to be done if this fails? Can we get a greater being than God, or would we want greater love? No wonder that he said, "greater love can no man have than this, that he lays down his life for his friend?" What more could he do? Surely indifference to such love is ingrateful. It is our privilege to believe in it and to rejoice in it, showing our love to him by our obedience to his word as he has given it from time to time.

"Could we with the ocean fill, Whose bottom is not discovered, And every single stick a quill, And every man a scribe, By trade; To write the love of God above, Would drain the ocean dry. Nor could the whole, upon a scroll, Be spread from sky to sky."—J. S. K.

HOPE AND STRIVE.

"Beloved, now are we the sons of God, and if we love one another, God abideth in us, and his love is perfected in us. Hereby know we love.

1 John 4:7-8.

To be a son of God is to be in sympathy with God, in thought, word and deed. It is to be born again; for the natural man is prone to sin as the sparks to fly upward, and, therefore, at enmity with God. But blessed are they who having felt the transforming influence of redeeming love, having "buried the old man with all his deeds," and having "risen to walk in newness of life," have put on the wedding garment.

They are no longer enemies at large; nor slaves in subjection; nor servants working for hire, but sons, heirs of the kingdom and joint-heirs with Jesus Christ. This fact once firmly established in our minds, and the giants of temptation, delusion and deception vanquished, we may sail Israel in general, and each soul in particular, dwarf before us in proportion as we grow in righteousness, in knowledge, in sonship and any reason why all may not become citizens in one city, for that matter; but we fail to see any reason why all may not become citizens in that glorious kingdom of light that God has prepared for them that love him.

The sculptor gazes on a block of marble and sees in it a thousand possibilities, from the most insignificant to the most majestic. He may commence to bring out the latter, but, meeting with successive flaws, end with the former.

In this way we have looked upon young converts to Christ, seeing the possibility of a soul-stirring preacher, a wise counselor, a good presiding officer, a missionary, an apostle, an emperor, an artist of the world, whose outlines of objects are dimly traced, He may commence to bring out the latter, but, meeting with successive flaws, end with the former.
we shall be," but this we know, that if we love him, "we shall be like him, for we shall see him as he is." Blessed be God, "all things are possible to them that believe." X. A.

THE PRINCIPLES OF THE GOSPEL.

H. A. Stubbins, Dear Brother:—As the Herald is lent to many of our friends, I thought I would write a little epistle upon the gospel of Christ, which is the power of God unto salvation. Rom. 1: 16. The first principles are faith, repentance and baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost. Heb. 6: 1–3; Acts 6: 6, 7; 19: 6.

Reader, have you become obedient to this gospel; if so, it is well; if not, do not delay, for the Lord Jesus will shortly come in "flaming fire, taking vengeance on them that know not God and obey not the gospel of Christ." 2 Thess. 1: 7, 8. Jesus said, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." John 3: 5. Then, in order to the salvation of God's terms, namely, the scriptural plan; first, believe in God the Father and in Jesus Christ his Son, and in the Holy Ghost; second, repentance; third, baptism for the remission of sins; Matt. 28: 19, 20; Mark 16: Acts 9: 17, 18; 10: 47, 48, 19: 4; 22: 16; Eph. 4: 4, 5. The correct mode of baptism is by immersion, or being buried in water; or as Jesus says, being "born of water." John 3: 5; Matt. 3: 16, 17; Acts 8: 38, 39; Rom. 6: 3–6; Col. 2: 12.

But who are the proper subjects of baptism, infants or adults? Why, adults, who are capable of hearing, believing and repenting. Acts 2: 37–42. There is no command, precept, injunction, or example, either from the Lord, his apostles, disciples, or any of the first Christians to baptize infants; infant sprinkling is therefore unnecessary, unscriptural, and not pleasing in the sight of God.

The laying on of hands in the name of Jesus with the laying on of hands of the Holy Ghost, and is the ordinance of confirmation. Acts 6: 5; 8: 14–19; 19: 1–7. These are the first conditions of the gospel of Christ, and all who comply with them receive the remission of sins, and are made partakers of the Holy Ghost. Through this process they are born again, first of water and then of the Spirit, and become children of the kingdom, heirs of God, and Saints of the Most High. But, mark, these ordinances are to be administered by those having authority to act in the kingdom of God; otherwise they are void and illegal. 1 Sam. 13: 10–14; Mark 3: 14; Rom. 10: 14, 15; Heb. 5: 4, 5.

The priesthood has been taken from the earth, but it is again restored; the angel has flown through the heavens and brought the everlasting gospel to the earth, and commissioned men once more to preach it in all the world for a witness, and then shall the end come. It is the privilege of every person to receive the gifts and blessings which flow from the Holy Spirit through the proper administering of the ordinances of the Church of Christ; and these blessings are revelation, prophecy, visions, healing the sick by the laying on of hands in the name of Jesus Christ, speaking in tongues, and interpreting them, the working of miracles; in short, all the gifts spoken of in the Scriptures. See Mark 16: 17; John 14: 12; Jas. 5: 14; 1 Cor. 12, 13th and 14th chapters. Some believe that faith, repentance and prayer answers the purpose in receiving the fullness of the gospel, but we notice that the servants of God in early ages were very particular in attending to its administration, and it is very evident that baptism is a saving ordinance. It would have been very foolish for the three thousand on the day of Pentecost to take the trouble of baptism, if faith repentance and prayer would bring the same blessing. The eunuch would not have alighted from his carriage and accompanied Philip into the water, if nothing but inward works had been required; neither would Ananias have commanded Saul to be baptized. After coming out of the water and having obtained remission of sins, we can rejoice, and our conscience become void of offense toward God; we can go on our way rejoicing.

Dear reader, I hope you can see that this is in perfect agreement with the Scriptures, and with the saying of our Savior, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," and what God has joined together, let no man put asunder. Paul himself, though he had a vision of the Lord Jesus Christ, yet received not the Holy Ghost, and he did not experience reproduction until he had been baptized and washed with water in the name of the Father and of the Son and of the Holy Ghost. And his friends could not get salvation without it.

Now we must observe the order of the gospel of Christ, or we cannot claim the blessings. It is worse than folly to say, "Lord, Lord," and do not the things he has commanded us. It is plainly manifested that external works must be attended to as well as faith and repentance.

T. H. Moore.

THE LAW OF GOD.

There is as much effort needed now in teaching the principles of the gospel, as there was at the beginning of the gospel dispensation. And what tends to make it a work of so much labor is that the christian world are professing christianity upon no fixed principle, but rather are leaning upon a great diversity of opinion as to what constitutes christianity.

A knowledge of any other science could never be gained, if the elements of those great principles, which underlie all experimental philosophy, had not better security for their preservation than that which has destroyed the unity of the christian faith, with all this diversity of opinion. It cannot for a moment be said that the gospel itself has changed, but only men's opinions of it have changed, and perhaps will continue to do so until a time when all will be convinced of the folly of substituting for law a changing and ever wavering opinion. But to matter what diversity of opinion we may now hold, all are bound some time to arrive at one final conclusion. No matter how restive or intractable at present, yet the end of the law will reach every device, its decisions cannot be set aside on the plea of the most plausible opinion that can be given. The much desired unity in faith and in principle, can never be arrived at under the tutelage of the most grave, most learned opinion of the Law of Life, and the gospel is the Law of Life, is admitted by all so-called christians.

But what we need, in this stage of our investigation, is the disposition to accept the inspiring influence the gospel will impart to minds unbiased by previous opinion or prejudice or cultivation. Sincerity must accompanies desire; and in our desire we must approach the standard of truth with our minds divested of that ill composure, the most favored opinion can give. It is remarkable that the blessing of God ever accompanies the utterance of his word to the convincing of the honest in heart, and also to the confounding of false doctrine. Trembling and confusion await the duty of truth, and the time is fast drawing on when every ear shall hear the gospel witness, as sounded to earth's remotest bounds; and all mankind—"before their awful doom is sealed, and earth yields up her secrets,"—may yet learn their privilege is one, and that in the gospel there is unity and in it all.

It alone is the plan of salvation. "Can we speak of a Savior and disregard his law? "Can we speak of his law, and overlook the great principles taught therein?" The law and the testimony are the great exponents of divine truth. The Spirit of God giving us the law, and the Spirit of God giving us the gospel, is the only way of the truth. No man can speak the things of God save by his Spirit; neither can he do the things contained in his law save by his abiding grace. Him all in all are we subervient unto, whom, in duty we must honor in our lives,—he in us, we in him. Then we shall meditate upon his law, and live by it; and, with our hearts of unbelief, and our understanding darkened by our own blindness, and with our native sin, it is our guard, our shield, our safe stronghold, and it bids us enter in. No mortal can harm us there, his banner is our defence, and glorious victories are where he loves to see his saints.

The study of the gospel will at once draw the mind away from the world, and the most learned cannot aid us, and we see nothing but confusion in a multitude of opinions. True, the gospel is plain to every Latter Day Saint, but to the informed, the intelligent sectarian it is not so plain, from the reason that they hold different views in regard to it. The gospel of our Lord Jesus Christ being the law of spiritual life, is of mental and spiritual command to our welfare than any other consideration. God is revealed to us through the gospel, and without it we are strangers and aliens, and know not his law. It being the divine law, implies then, that obedience is required, or else it is not a law. Then, if it is the law, it must certainly be the law of the command of our obedience. Ask not in this juncture what you or I think of the law. What we may think may lead us away from the tenor of the law itself. Rather ask what does the law say?
NOTES OF TRAVEL.

We made the entry into Salt Lake City, the “City of the Saints,” almost in regal style; for although “unheralded and unannounced,” there was but one other passenger over the line, and we almost literally had a whole train to ourselves. The ride from Ogden is very suggestive, or at least it was to us, for, contending emotions born of the circumstances of our life, condition, service, and the occasion of our visit to these mountain fastnesses, came struggling up for recognition and prominence—and the question “How will we be received?” would constantly recur.

The evidences of thrift, energy, and faithful devotion to the principles, the following of which had brought this people, whom we were going to visit, from the seashore to the ridges and the hills were everywhere visible. We held many things of faith and belief in common with them; some were relatives, many others were acquaintances, once friends—were they so still? We were on an errand antagonistic to the genius of their religion and is baptized shall be saved.”

Then, again, it being the law of God, on an errand antagonistic to the genius of their religion and is baptized shall be saved.”

Hence we come up out of the water, and then, the hills were everywhere visible. For when turned into water some will float on the surface, and those that sink show still their round, hollow appearance. It was suggested that they were of lime formation, shells of some minute living animals, which became dessicated and still further helped up the lake. The waters of the lake have risen some fifteen feet, but all fear of their rising high enough to submerge the city, must vanish, if what was told us be true, that at the further extremity the land lies so low that a few feet more of a rise will send the waters over the barrier to seek an outlet across the plains to the south and west. This fact is known to the dwellers there; hence their indifference to the suppositions “drowning out,” to which some have assented.

This trip to the lake was the only courtesy of a public nature offered us during our stay; and for this we thank Mr. Kimball as a man, an enterprising, energetic officer of a new road in a growing country.

On Sunday, December 3d, we spoke twice, morning and afternoon, in the Liberal Institute, to quite large and attentive audiences; meeting a number of old-time Saints, who kindly remembered us for “our father’s sake.” They loved him and wished to shake hands because of that love. We were pleased to learn of their love and regard still cherished for him; but it was a trifle mortifying to be made to think we had no merit of our own for which to claim a recognition. However, some seemed to grant this, and we can not complain.

On the Wednesday night we again spoke in the Institute; and on Thursday night, December 7th, we spoke in Bishop Rawlins’ ward meeting house, near Union Fort, he having kindly granted us the privilege at the request of brother Wm. P. Smith, our brother in charge of the little Union Branch, of that place. The house was warmed and lighted; was a very comfortable place to speak in, and though large, was well lighted; the audience was very attentive; and although many of them at first looked as if they expected us to be harsh and denunciatory, this

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was apparently disipated, and a good feeling seemed to prevail at the last.

On the next day, in company with Br. Reisn- 
mar, we returned to the city, having had a most excellent visit at the house of Br. Smith, with the band of Saints under his charge, and some from adjoining places. We hereby extend our thanks to Bishop Rawlins for the use of the ward meet- 
ing house, in his ward. We do this the more readily because it shows the growth of a more liberal spirit than characterized many places in Utah, when the Elders have been there hereto- fore.

We spoke again in the Institute in the city, on Friday night, making the fourth service held by us in the city. Br. Thomas Hudson, in charge of the branch, presided at our meetings, and we were on two occasions led in prayer by Br. Jason W. Briggs, who arrived in the city during our stay. We met the Saints in prayer, testimony, and business meeting, and spoke to them once in the house of Bro. Joseph Clark, where their meet- ings have been held for some time past. We found them earnest and seeking after the truth. We formed some new acquaintances, which to us were very pleasant ones.

There will be a continued effort made by the Saints in Salt Lake City, to build a small chapel. It is deemed by many of them, including brother Briggs, to be necessary. Others, not with us in faith, but in sympathy with the effort we are making, also think it advisable. We also, though before favorable to the erection of a house there suitable for the occasion of public worship, are in favor of it still.

It was rumored that instructions had been given that if we asked for the Tabernacle it should be opened for us; but this was evidently only rumo- 

The proprietors of the Institute were, also, liberal, and gave us a reduction in the rates of hire and board, and engaged us to say that we addressed the people in "our own hired house."

We remained in the city till after Sunday, the 10th, and on that day we had the pleasure of listen- 

At the Freeman office, and stopped all night at brother Wells Chasse's, a little ways out of the city. We were well treated, had a pleasant visit with bro- ther and sister Thorn and Br. Chasse's family. We left Ogden on the morning of the 12th, and stop- ping over at Lamoni, for Saturday and Sunday, the 16th and 17th; spoke to the Saints in their temporary tabernacle, near Br. Ehrenzeiger Robin- 

THE WORD OF WISDOM—WHAT IS IT?

The Word of Wisdom is a revelation to the Church, of a course of conduct in eating and drinking, to which those who have been able to receive and follow it bear ample testimony. It is not a commandment, disobedience to which imperils man's salvation; but is of such a gen- eral character, that so far as a person gives heed to it, so far are the blessings promised given. Those who choose to disregard it have no just claim upon those blessings; nor can they reasonably object to what may follow a failure to be wise according to that word; for instance, he who reads, "strong drink is not good for man;" must not object, if he uses strong drink, to the result that may follow; loss of self-respect; the respect of his fellow-man, loss of money, labor, and finally, a drunkard's grave. He who reads, "tobacco is not good for man," must not object to stained lips, teeth, and clothing, tainted raiment and breath, loss of appetite, and final servitude to a depraved taste; if he uses tobacco. He who reads, "oats for the horse," must not object to a shortened life and impaired usefulness of that good friend of man, if he feed his horse corn. And so on to the end of the chapter. It is appli- 

We believe it to be unwise to further arraign any body for wrongs, redress for which has so long been placed by humble and devoted prayers upon the final docket of the Great Judge of all the earth. Let the past bury its dead, and only complain of wrongs inflicted since the appeal was taken.

We have so repeatedly recommended those de- 

They who ignore, despise, make light of, neglect or deny the word of Wisdom, are warranted in the prophecy respecting the establishing of Zion in the last days. It was, as a whole, such as any orthodox saint might endorse, being singularly free from those objectionable features which we believe to be unwarrantable innovations into the creed of the church. After the service we were introduced to the Elder and passed the usual courtesies of greeting. We attended the meeting of the Saints at Br. Clark's, in the evening, and spoke to them as we were led.

On the 11th of December we bid adieu to the Saints, and to Salt Lake City, and in company with Br. Briggs came to Ogden. Here we called

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Bro. J. S. Patterson, of the Canada Mission, writes that they are doing all they can preaching, though his health is poor and the winter weather is severe there.

Bro. R. M. Elvin, of Nebraska City, sends us a bill of fifteen lectures to be given by Bro. M. H. Forscutt, in that place. Bro. Elvin writes that the first two were given on Sunday, December 15th, and the attendance was large and the attention good. After an intermission in the evening the Saints held a sacrament and testimony meeting, in which the power of faith was manifested and they rejoiced in the gifts of the Holy Spirit. Of the new Herald he adds, "The Herald in its new dress gives entire satisfaction."

Sister Eliza Hunter, of Alton, Ill., writes that the Saints are all well there and enjoying a good portion of the Holy Spirit, although they are much scattered and have no place of meeting, except at the Saints' houses. But they trust that the way will open better by and by, so that they may be more perfectly taught in the ways of the Lord. They feel blessed in having fathers, whitehead among them and rejoice that his life is still spared.

Bro. Marcus Shaw, of Detroit, Becker county, Minnesota, writes that the Saints there are all doing well, but have some trials. No traveling Elder visits them. He is preaching the gospel and expects to devote most of his time this winter to the work. The Saints there wish to sell out and move to Missouri.

Bro. Francis Earl, recently of Braidwood, Illinois, has been preaching at Lake Village, Newton, Indiana, near Monee, Illinois. He finds the people kind hearted and attentive, and the minds of some seem to be open for conviction of the truth. He was preaching on the restoration of the gospel and the signs of the times on the evening that the meteor was seen in the heavens, December 21st, and having presented to the hearers the series of events foretold, therefore the manifestation in the heavens after the meeting seemed as a witness of those wonders above. Bro. E. designed laboring further east in Indiana.

Bro. Adam See, of Adam's Center, Wisconsin, writes that Bro. William Savage has been traveling in Sauk, Vernon, and Eau Claire counties of that state, preaching with good success, but the ill health forced him to return home. We hope that he will be able to be in the field this winter as much as he intended.

Bro. L. D. Morgan, of South Bethlehem, Pennsylvania, writes to correct the statement in Herald of November 15th, p. 692, where it should be said as found in the rolling mills was very slack, instead of in the coal mines.

Bro. J. A. Robinson, of Peoria, Illinois, wrote December 26th, that Bro. H. C. Bronson was there on his way to hold a series of meetings in Canton. President Wm. W. Blair has been laboring at Kewanee, Illinois, and more recently attended the funeral services or Bro. Wm. Aldrich at Burlington, Wisconsin. He has now gone into Hancock county, Illinois, to preach.

Bro. E. C. Brand writes that he has recently delivered ten lectures in South Bend, Indiana, and vicinity, and is now preaching near DeWitt to large congregations.

If Saints ordering tracts would order them by the numbers printed in the Herald, it would save them a great deal of useless writing, and save us a great deal of valuable time.
...The scene of insurrection, and President Gonzalez, who succeeded to the presidency of his predecessor, has himself been obliged to leave. Business affairs prostrate.

The Republic Argentine, South America, enjoys peace, the result of the insurrection of last year. It is feared that a general famine will prevail in the Madras district, India. Drouth has caused great distress there. Graves have been dug to receive the bodies of the victims of this pestilence, but unfortunately the greater proportion of them were lost by the wind. Great suffering prevails among the poor of New York and Brooklyn, and there are apprehensions of bread riots, for 100,000 men and women, who are laboring in New York City alone, and that number of men, women and children are said to be drawn near to starvation, and suffering from hunger daily. All over the country, and among the cities especially, more or less of the same evils exist, and the situation is daily and yearly growing worse, and what to do about it is becoming one of the serious questions of the times.

The hopes for revival of business and lifting up of hard times is acknowledged as not having been realized; in fact, it is becoming more and more evident that the great depression is still more severe. The business depression is of universal character. There is distress of nations with perplexity, on every hand, from one cause or another, or from all combined. All Europe shares in the business depression, and a state of insecurity and alarm prevails, while Cara- bada feels a share of the difficulty. The poor and the laboring classes everywhere are in trouble.

There are three types of snow: deep and color from time to time, sometimes blacker, sometimes not so black. The results of the recent conference of all the European powers to fix up a peace, and avoid a war, have been very favorable, and for peace. Turkey is not willing to surrender a fraction of her rulership, but is not willing to have her rulership acknowledged by the United States. The hoping for a revival of business and letting fall of crops. Also, in Eastern States, the crops have been stored in that unhappy country.

The breaking up of the ice near Cincinnati, Ohio, carried away a railroad bridge and some coal cars.

What is called a polar wave swept over Europe in November. Heavy snow storms occurring, and an uncommon degree of cold as far south as Italy and Spain. The people of the Black Sea and the Baltic are suffering from the cold. Several steamboats which had been laid in St. Louis, Mo., for the winter, were caught in an ice jam and more or less crushed. Loss said to have been $250,000. The ice piled up ten to fifteen feet high.

Five railroad accidents occurred in Wisconsin killed many miners, and wounded many more. A railway collision in Belgium, eight persons were killed and fifteen injured.

A recent railroad explosion in Wales killed many miners, and wounded many more.

The Hermine, a steamship which had been laid in New Orleans, was caught in the cold and ice and was destroyed.

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THE SAINTS’ HERALD.

[Ian. 28]

times it was cast out but came back again. At last Father Reese and myself were determined to find out the cause of the loss and repenting, and the cause was made known unto us, and he was banished and the sister is doing finely. Praise God for the manifestation of his power unto us.

Your Brother in Christ,

John J. Reese.

ROCKY COMPTON, Missouri.
Dec. 17th, 1876.

Brother Henry A. Stobbsia.--I read in the Herald letters from the Saints in all parts of the country, and perhaps some may be interested in our experience. Our church was hurrying to suffer change thing over a year ago we had a request published in the Herald desiring an Elder to come here and preach the true gospel of Christ, and the cause was done. We have taken to pray for this in our meetings and in the time of prayer I have that the Lord would send us an Elder. This has been our constant prayer, and I believe we have had an answer to that prayer. We have had an Elder come and preach here in our meetings, and we have had a great deal of good, and the cause has been greatly blessed in our branch. I believe we have been greatly blessed in our branch.

May the grace of our Lord and Savior Jesus Christ, abide with you now and forever, is the prayer of your brother,

C. M. Watson.

SCOTTVILLE, Indiana, December 15th, 1876.

Bro. H. A. Stobbsia.--I have just returned home from a visit to the community where the Olive branch, Ripley county, Indiana, on the 2nd of this month. The weather was very cold and the roads were rough, but the people were pleased with my visit. I believe we have had a fair turnout and good attention. All things considered, we had a good conference. The Saints all seemed to have been greatly blessed by the Elders. They seemed to have a greater determination for the spread of the gospel than ever before manifested. We heard of many calls for preaching in different parts of the church. The Elders are able to travel and preach, and as a consequence, some of these calls go unheeded.

The work was progressing slowly but surely. There are many who, I think, have decided to unite with the church at no distant day. May the Lord impress the minds of the Saints with the great necessity of living their religion, that they may furnish the world with that saving influence and light that Christ designed should flow out from the church.

I remain yours,

Henry Scott.

HOPKINTON, Delaware Co., Iowa, December 25th, 1876.

Bro. Joseph.--It is almost a year since I rejoined the Latter Day Saints, and I am sorry to say but a few things about the work in general. I have not had much to read except the Bible and the old edition of the Book of Mormon. I am here alone with my family in the church, and we desire the prayers of all who have been called to labor in other parts of the Lord’s vineyard. It seems a great blessing to have Elder James Brown here to help us.

Bro. James Brown has been with us for a short time; he has gone back to Pittsburg now, to be with his family in conference. His labors among us have been very useful, and I think we are able to go forward with the work of God and gain eternal life. The Saints in this branch have very warm regard for him. He has always tried to keep up the spirit of harmony and peace among the Saints here, for which they should esteem him as the servant of God.

SARAH A. ROSE.

WILLOW, Ray Co., Missouri.
December 9th, 1876.

Bro. Henry.--The Wacoona Branch was dissolved in September, and the act of dissolution was accomplished. The act was organized here again on November 18th, known now as the Grape Grove branch, in Grape Grove county, Missouri. We are trying to do our duty, and have meetings every Sunday.

I love to come west, and get homes, large or small, that is, from five acres to as large as they want, will find gold land here. We will give such information through mail as may be required by the Saints.

Yours in the cause of Zion, J. W. JOHNSON.

R. L. WARE.

NEWTON, Iowa, December 13th, 1876.

Bro. Henry.--Perhaps something from this part, concerning how we stand, would not be so bad. We are trying to do our duty to the “rod of iron,” and to profit by the varied experience of the past. Along with the saints of our church we are trying to do our duty, and to the truthfulness of Christ’s promise of signs to follow the believer; for in this district, we have had abundant proofs of the promise, by the power of the Holy Ghost; and while thus blest, Satan has not been at rest, nor has he neglected to display spurious gifts in our midst, whenever a suitable occasion presented itself. Experience admonishes us to try the spirits, for many false spirits are in the world.

Regarding the work of the church, it is not so prosperous as we would love to see it. The fact of the matter is, our great work is active.

Bro. Isaac N. White and WM. C. Nickerson have started in the spring to explore the new Branch, fifteen miles south of Des Moines, and, no doubt, in the past, doing a good work; but they can’t devote their entire time, for the reason

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abilities of loved ones at home forbid. Bro. N. Stamm labors as circumstances permit, notwithstanding his great infirmity—deafness. He is a very zealous worker.

The district conference convened here on the 2d inst, during a dash of inclement weather. These conferences are always interesting. We had some branches not having a single one. There was not that unity in the deliberations that characterizes an assembly richly blessed by the Spirit of God; but they are to no one of a long time to be remembered. Probably the lack of unity detracts considerably from the enjoyment and profit of the occasion. May God help us to learn. The mind revert to seasons of far greater enjoyment and success. Our district president, Bro. Wm. C. Nirk, is an Israelite indeed, active and energetic, fully alive to the interests of the work.

In compliance with the request of Bro. Wm. M. Brooks, as my time will be free, I wish to give my subscription for the Herald, "Leih's Origin," I will quote the Book of Mormon. Book of Alma, 8:1: "Leih, 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." The masterly article, "Vinclustes of Ephraim," by Bro. E. S. S. Small, gives abundant light upon the points under question by Bro. D. Let the subject have an airing.

T. E. L.

PHIENDELPHIA DISTRICT.

The above conference convened at Philadelphia, Pa., Sunday morning, December 27th, 1876, at 10:50 a.m. John Stone, president; Joseph A. Stewart, secretary.

Prayer by president.

Branch Reports—Philadelphia, last report 48; baptized 1, removed by letter 1, died 1; present 47, including 8 Elders, 3 Priests, 1 Teacher, 1 Deacon; in 1 branch, South Bethlehem is discontinued. Danville, not reported. Hyde Park, last report 22, baptized 6, removed by letter 4, present 26, including 5 Elders, 2 Priests, 2 Teachers.

The sacrament was administered, and two children blessed.

Elders' Reports.—John Stone said that he had a more favorable report to make than at last conference; his labor in his own branch had been profitable, but he had not visited the other branches; has baptized one. Asa Copeland, James Logan, Joseph Lightkep, Joseph A. Stewart, Wm. Small, Lewis D. Morgan and Henry Jones reported; also James Jenkins and Henry Jones reported.

Resolved that we send for six copies of the "Rules of Order," one for each branch of the district, and that they be reserved for the use of the district conference.

That the branch officers report only to their respective branches.

Book Agent reported $850 on hand; 2 books out. Resolved that the Book Agent send what money he has on hand to Plane, and the balance to Plano, and the balance to reported. All business transactions, during the meeting at night.

That the president be requested to read from the General Conference, as written by Bro. J. Ells, we think, gives abundant light to the Saints; in the interests of the Church.

That the office book agent of this district be repealed.

That the secretary notify all the branches of this appointment.

That John Stone be sustained as president for the ensuing quarter, and Joseph Stewart as secretary.

That we sustain all the authorities of the Church in righteousness.

That the office of book agent of this district be repealed.

That Br. Joseph Lightkep preach this evening. Adjourned to meet at Hyde Park, February 24th and 25th, 1877.

S. M. SNYDER.

CANNON, Tooele Co., Utah.

Bro. Henry A. Stoddert, in all I wish to pay my subscription for the Herald, as my time will be free, will be the first of December. We do not belong to the Reorganization, but we believe in it, and would like to have one of the Elders come and see us. We live sixty miles south-west of Salt Lake City, in Rush Valley, twenty miles south of Stockton. There is no railroad nearer than forty miles.

S. M. SNYDER.

The Pain of Deciding.

The great labor of life, that which tends more to exhaust men than anything else, is deciding. There are people who will suffer any other pain readily, but shrink from the pain of coming to a decision. Now, this is supposed to be only an evil, and do not exist in itself; but it is the result of other tendencies of the human mind, it is a very beneficial arrangement. There would be no stability in society, no peace, if there were not a very difficult thing. What was decided yester-day would be upset to-day. Whereas, in the present state of human affairs, even if a great evil existed, it would be an immovable rock, a unchangeable fact. The meeting of a conference, in order to aid him, any one he might deem fit.

Pleased to see and hear the Saints. May we have it continue.

Bro. Wm. Morgan in the chair.

Resolved that the office of book agent of this district be repealed.

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On Saturday evening, met for prayer and testimony. The Spirit of testimony seemed to rest main force, as though at little of the spirit of preaching also. The gift of tongues and interpretation were manifested.

Sunday morning, 5 a.m.—The recommendation of conference was made, and the brother confessing, and asking forgiveness, he was, upon motion, forgiven.

A. W. Moffett was appointed as president and E. Stafford as secretary.

Whereas it has been the custom heretofore to leave unfinished business on Saturday to be finished on Sabbath, but a motion was made, and considered, and the brother confessing, and asking forgiveness, he was, upon motion, forgiven.

A. W. Moffett was appointed as delegate to the October General Conference, and a motion entertained to provide the funds to defray his expenses.

Missions Appointed.—C. Downes to labor in Twelve Mile Grove and vicinity; L. L. Stevenson and H. Bayes in Soldier Valley and Maple Valley. James Jenkins desires elder to go to Plymouth county to preach; says there is a good chance there. Benj. Keaster to labor under the direction of the president and his counselor.

A motion to rescind the notice of last conference was lost.

Committee on Magnolia meeting house report amount paid $94, amount subscribed and not paid $20. Report received and committee continued.

At 7 p.m., prayer by Joseph R. Lambert; preaching by J. M. Putney, followed by J. R. Lambert.

Sunday, at 11 a.m., prayer by J. M. Putney; preaching by Joseph K. Lambert. At 2 p.m., prayer by D. H. Bayes; sacrament administered by Phinias Cadwell and D. M. Gamet; preaching by J. M. Harvey.

D. M. Gamet's report as Bishop was received, with correction made. Committee were appointed in September, 1876, by the Semi-Annual Conference to examine his books. On motion the report was adopted.

J. M. Harvey had preached but once out of the Magnolia Branch; labor confined to that branch. At 6:30 p.m., prayer by D. M. Gamet; preaching by Joseph R. Lambert.

Adjourned to meet at Magnolia, at 11 a.m., March 3rd, 1877.

Eastern Maine District.

The above conference was held at Crowley's Island, May 2d, 2d, and 3d, 1876. J. C. Foss, president; Andrew Tabbott, clerk.

Prayer by G. W. Eaton, of western Maine, who was invited to take part in the proceedings.

Branch Reports—Magnolia, 131 members, including 1 Apostle, 1 High Priest, 11 Elders, 3 Priests, 2 Teachers, 2 Deacons; at last report 120; changes, 6 baptized, 5 dismissed. Little Sioux, 115 members including 1 Apostle, 1 Bishop, 2 Priests, 2 Teachers, 3 Deacons; at last report 11; changes, 2 baptized, 3 dismissed.

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Little Sioux District.

The above conference convened at Little Sioux, Iowa, on 11 a.m., December 21, 1876. Prayer by J. W. Briggs, President, and Wm. W. Blair, as also Priests.

Recess was made at 12 m., to allow Brother Briggs to draw to his expense.

Adjourned to meet at Lamoni, on 11 a.m., Saturday, March 3d, 1877.

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The Saints' Herald

[Article content]

esen away into the hands of that blessed God who gave it. Br. Aldrich united with the Reorganized Church in 1859, since when he has done very much with his temporal and spiritual gifts. Conversations, his extensivextensive distribution of books and tracts, as also by his christian disappointment and faithfulness, has been much to the glory of the Church of Christ, and surely his works will follow him. Many hearts will feel sad on learning that he has passed away forever from their society on earth; but they will not be in the thought that he is happy now in the Paradise of God, in the midst of "the spirits of just men made perfect." He was possessed of a very large circle of relatives, friends, and acquaintances; and in death he is honored and lamented without distinction of class or sect. His name was conspicuous in the miscellaneous district, as were conduct of the writer, assisted by Elder Thomas,. of the M.E. Church, and Elder Bennett, of the Baptist Church, at the Union Chapel, Spring Prairie, Walworth county, Wisconsin, December 30th, 1876. W. W. BLAIR.

At Philadelphia, Pa., November 14th, 1876, of cancer in his stomach, Elder John Webb, late of Birmingham, England, aged 50 years. He died in full faith of the gospel, saying that he knew his salvation was sure. Funeral services by Elder John Stone.

At Philadelphia, Pa., November 17th, 1876, of paralysis, Robert Verner, son of Elias and Mary J. Lewis, aged 2 years and 9 months. Services by Elder John Stone.

At Springfield, Illinois, November 18th, 1876, John Robert, son of James and Rosa Binney, born October 12th, 1875, age at death, 1 month, 6 days. At White Cloud, Kansas, December 10th, 1876, of cancer, sister Catherine Waterman, wife of Robert, 70 years, 8 months and 27 days. She bore patiently a long and painful illness, and went to rest gladly, and in peace. Funeral discourse by Elder E. Barnett.

Bill of Br. Thos. Taylor, of English Mis.

Church, as allowed by October General Conference, 1876. $49.05

Balance due Church.

Oct. 1, In hand. $68.25

7. L. E. Flinders, Mo. 50 00

31, Newton Branch, Iowa. 37 50

Dec. 8, Sr. E. G. Ross, Wis. 0 65

5. Sr. Susan Weaver, N. Y. 2 35

6. Sr. Susan Taylor, Pa. 3 00

9. J. G. Holman, Pa. 0 70

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I. L. ROGERS, Bishop.

Addresses.

Thomas W. Smith, box 55, Stewartville, Dubuque county, Iowa.

Mark M. Forscutt, box 400, Nebraska City, Neb.


C. G. Lanphier, Davi City, Decatur Co., Iowa.

Alex. H. Smith, Andover, Harrison county, Mo.

Donald Macle, Secretary of the Second Ward, of St. Louis, Missouri.

Charles Derry, Logan, Harrison county, Iowa.

Information Wanted.

Charles Pritchard desires intelligence of William Henry Pritchard, son of Charles Pritchard, Pennsylva-
True Economy of Life.

The true economy of human life looks at ends rather than incidents, and adjusts expenditures to a scale of which reason and reverence are the measures. De Quincy pictures a woman sailing over the water, awakening out of sleep to find her necklace untied and one end hanging over the stream, while pearl after pearl drops from the string until it is bare reach; while she clutches at one just falling, another drops beyond recovery. Our days drop one after another like pearls into the stream, and the only apparent wise husbanding of time to see that none of these golden coins are spent for nothing. The waste of time is as sure as the tides in the ocean to be against which there is such loud acclaim.

There are thousands who do nothing but lounge and carouse from morning till midnight; drones in the human hive, and carouse from morning till midnight; drones in the human hive, and drones in the human hive, who are veigled into doing their duty?

Church Lotteries.

It is about the season now for church societies. The little games of chance, inept lotteries, palaver, pious decept, and shaving of trifles into visitors' possession, in return for their surplus cash—all this doubtful business is likely to begin. As managed, few such enterprises result in putting brass into young ladies' faces while taking the silver out of the young gentlemen's pockets. Money, in the hands of men, is likely to be an abomination worse than a blessing. Why should the people be inveigled into doing their duty? If churches cannot be built, and the gospel supported, without the money which is likely to be siphoned into the hands of idle constituents, the Spirit requires a wise husbanding of time to see that none of these golden coins are spent for nothing. The waste of time is as sure as the tides in the ocean to be against which there is such loud acclaim.

Licenses and Notices:

Black Notice for Lecturing and Preaching; and Two Days' Meetings, each, per hundred, ................................. 50

Pamphlets:

Rules of Order and Debate for all the Deliberative Assemblies of the Church: also a Chapter on Branch Rules, and one on Reports of Branches and Districts. 220 pages, bound in limp cloth, 25 cents.

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Word of Wisdom, 12 pages, 7 cents per dozen.

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Religion and Covensants, No. 22. 8 pages, 2 cents per dozen, $0.20 per hundred.

Religion and Repentance, No. 22. 8 pages, 2 cents per dozen, $0.20 per hundred.

The Sabbath Question, No. 27. 12 pages, 2 cents per dozen, $0.15 per hundred.

Blank Books:

Branch Records, well bound in leather backs and corners, mutton sides, printed headings, and ruled for 32 names. 2 cents.

District Records, same as above, for 64 names. 3 cents.

Prophecy on the late Rebellion, 20 pages, 5 cents per dozen, $0.50 per hundred.

An assortment of Tracts 50 cents.

In German Language.

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The Gospel, 2 pages, 6 cents per dozen, 50 cents per hundred.

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Removal Certificates, per dozen 20

Branch Statistical Reports, per dozen 50

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District Financial Reports, per dozen 50

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Tickets for Good Behavior, per 100, 15c., per 1000 1 0 0

Tickets for 5, 10c., for 4 Letters, per 100 6 0

Reward Cards, per 100 6 0

Sheet Music:

Safe in the Fold, per dozen 10c.; Feed my Lambs, per dozen 10c.

Song of a Cheerful Spirit, per dozen, 60 cents.

Miscellaneous:

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Buddhist's Ancient America 2 25

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Brown's Concordance of the Bible, 1 10

Thomas's Bible, 1 15

The Bible Test Book, 1 10

Apocryphal New Testament, 1 0 0

FORSUCC AND SHINN DISCUSSION.

DISCUSSION BETWEEN

REV. JOSEPH SMITH and HENRY SHINN,

of the Veil and the Universe, and of the Saints.

J. L. Shinn affirms "The Bible teaches that the Coming of Christ to judge the World is now past." Mark H. Forcutt affirms "The Bible teaches the Literal Resurrection of the Body from the Grave." The two men publish a letter, whether in a railroad car, on a steam boat, or while visiting a friend's, in every instance give your own address where you are taking your paper.

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We commend the following to all lovers of poetry, rhyme, sentiment and reason. Its quaint spelling denotes its age.

**MY MINDE TO ME A KINGDOM IS.**

My minde to me a kingdom is;
Such perfect joy therein I find,
As farre it exceed all earthly blisses.
That God, or nature, hath assign'd me;
Though much I wish that most would have,
Yet still my minde forbids to crave.

Content I live; this is my stay,—
I seek no more than may suffice.
I press to bear no hautie sway;
Look, what I lack my minde supplies.
I see how plentie surfeits oft,
And hastie clymers mostenst fall;—
I see that such as sit aloft,
Mishap doth threaten most of all.

These get with toile, and keep with feare;
Such cares my minde could never bear.
No princely pomp nor wealthiest store,
No force to win the victory,
No wyle wit to salve a sore,
No shape to winne a lover's eye,—
To none of these I yield as thrall;—
For why, my minde despiseth all.
SOME have too much, yet still they crave;
I little have, yet seek no more.
They are but poor, though much they have,
And I am rich with little store.
They poor, I rich; they beg, I give.
They lack, I lend; they pine, I live.
I laugh not at another's losse,
I grudge not at another's gaine;
No worldly wave my minde can tosse;
I brooke that is another's base,
I fear no foe, nor fawn on friend;
I loseke not life, nor dread mine end.
I joy not in no earthly blisses;
I weigh not Creass' wealth a straw;
For care, I care not what it is;—
I fear not fortune's fatal law;
My minde is such as may not move
For beautie bright, or force of love.

I wish but what I have at will;
I wander not to seek for more;
I like the plains, I dclyme no hill;
In greatest storms I elte on shore,
And laugh at them that tole in vaine,
To get what must be lost again.

I kisse not where I wish to kiss;
I feigne not love where most I hate;
I breake no sleepe to winne my will;
I waive not at the mightie's gate.
I scorn no poor, I feare no rich;
I feel no want, nor have too much.

The court ne cart I like no loath,—
Extremes are counted worst of all;
The golden meane betwixt them both
Doth surest sit, and feares no fall;
This is my choyce; for why, I finde
No wealth is like a quiet minde.

My wealth is health and perfect ease;
My conscience clearse my chiefse defense;
I never seek by bribes to please,
Nor by desert to give offense.
Thus do I live, thus will I die;
Would all did so as well as I!

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**MONONA COUNTY DEBATE.**

The causes which led to the debate, briefly described in the following lines, are as follows:

Last summer a young man by the name of Cartwright delivered a public lecture near Castana, Iowa, plainly declaring his Deistical convictions, and making some sweeping assertions against Christianity and the Bible. Bro. John Thomas, who attended this lecture, felt it to be his duty to reply to a part of the assertions made, and accordingly set the day on which he intended to speak.

To be brief, I state that before this date arrived, I was in the neighborhood, saw Mr. Cartwright a few minutes, just before his departure for the Centennial Exhibition. July 23d, the people met together to listen to the reply of Bro. Thomas; and, as is generally the case, they were quite anxious to have Infidelity extirpated, and if it could be done, they would accept the work, even from the Latter Day Saints. Bro. Thomas asked the people to allow him to wave his appointment till the return of Mr. Cartwright, as he desired his presence when such reply was made. The request was granted, and I was called upon to preach.

The subject presented to my mind seemed to be the proper one for the occasion; and while I spoke with good liberty upon the great Apostasy, thus establishing the divinity of the Scriptures, and showing that true Christianity was in no way responsible for the crimes of the Mother Church, nor the errors of Reformers, the people and preachers listened with marked attention. I felt well, and the effort seemed to keep the people alive upon the issue, till the time of the debate.

In less than two months from this time, while I was preaching in Boone, Iowa, I received a challenge from Mr. Cartwright, to meet him in public debate on the validity of the Bible and the Christian religion. I promptly replied, filing my objections to the propositions which he proposed to affirm, but obliging myself either to meet him, or furnish a substitute, provided we could agree upon propositions and other necessary preliminaries.

After about six weeks correspondence, we agreed upon propositions, and it was finally arranged that Bro. Heman C. Smith, a man of about Mr. Cartwright's age, should be my substitute, and the debate commence on Monday night, November 20th, 1876, near Castana Post Office, upon the following propositions:

(1) Does the Bible contain a revelation of God's will to man? H. C. Smith affirms.

(2) Is the Christian religion of human and heavenly origin, and unworthy the confidence of the people? J. Cartwright affirms.

The debate lasted six nights, sessions of two hours each, the time being equally divided between the disputants and upon the propositions, in speeches of one-half hour's duration. The attendance and interest increased with the progress of the discussion, and the whole affair passed off much more pleasantly than such controversies usually do. We regard it as an excellent opening for a further presentation of the truth as it is in Jesus.

The principal points made by Bro. Smith in support of the first proposition, are (1) The works of God are perfect. Man desires to progress—needs a guide. The gospel supplies the demand. (2) The exercise of faith conforms our character to the nature and character of the one in whom we believe. The God represented in the Bible is a being of truth, judgment, justice, mercy, love, goodness, unchangeableness and impartiality, etc.; consequently a belief in this God will develop these virtues in us, and make us more like him. (3) The wisest philosophers admit that we can know nothing of God except some one, with more than natural wisdom, is sent to teach us. (4) Man is created with an innate desire to worship. The God of the Bible has supplied this demand in a proper manner; the Redeemer's God has not. (5) The nations had a common tradition concerning a coming Redeemer, showing a common origin. (6) The cross was used as an emblem among the nations of earth, showing not only common ori-
The Liberal Institute was the center of attraction on Sunday. It had been announced that Mr. Joseph Smith, the presiding elder of the Reorganized Mormon Church, would preach there at ten o'clock in the morning and two in the afternoon. In the forenoon the house was filled with a mixed congregation of old Nauvoo Mormons, Apostates, Gentiles, and members of the Reorganized Church.

Mr. Smith delivered a discourse which evidently caught the attention of the Saints, for in the afternoon the house was literally jammed, and scores of people were compelled to go away because they could not get in, or within hearing distance. The street in front was lined with vehicles of people from Farmington, Union Fort and other surrounding settlements. It had the appearance of a conference day.

Among the congregation we noticed many leading men of Brigham’s Church, including Bishop Hunter and others, while perhaps a majority of those present were gray-haired veterans of Nauvoo; old women, the spiritual and polygamous wives of Brigham’s followers, came out in full force. The very congregation spoke volumes in favor of Mr. Smith’s mission, for in 1869, when his two brothers, David and Alexander, were here they could not obtain a hall in which to hold their meetings. Their first meeting was held at a private residence in the Seventh ward, where perhaps fifty persons attended. The young missionaries, while they were not persecuted on account of being the sons of Joseph Smith, were not received cordially and denounced as impostors by Brigham and his leading Mormons. But now, seven years later, we find those who then would have considered any one weak in the faith who attended a “Josephite” meeting, themselves attended them to listen honestly and earnestly to the teachings of the original Prophet’s son.

Mr. Smith’s sermons were moderate, intelligent and logical from a Mormon standpoint. He said nothing which was calculated to offend the captious, and at the same time he gave the honest-minded followers of Brigham plenty of food for reflection. Indeed, many of them went home with their prejudices against "Jo-
sephism," as the doctrines of Mr. Smith are termed, broken down, and at once commenced searching the Scriptures and the Doctrine and Covenants for new light.

On the whole, it is our opinion that the fort has been captured, and if the victor wants to hold it he has only to put in a strong garrison and stand by his guns. On Wednesday and Friday evenings he will hold meetings in the Institute, and on Thursday evening Mr. Smith presents his Union Fort.—Salt Lake Tribune, Dec. 5th, 1876.

WHERE DOES THE WATER COME FROM?

The time was when mankind, ignorant of the the laws of evaporation and condensation, looked to Heaven above for their water, and piously attributed to their gods the direct dispensations of flood and drought.

They did not suspect that the pitiless flood, on wings of gloom, had, yesterday, looked to Heaven above for their water, and piously attributed to their gods the direct dispensations of flood and drought.

The science of 1863, however, regards the evaporation and the peripetation of water over the whole earth's surface as equal, evaporation in great excess over peripetation upon the ocean only, while peripetation is excessive upon mountain ranges and toward the poles.

A certain ingenious friend of ours recently threw out the startling suggestion that water is, at times, formed suddenly and in vast quantities, by a direct combination of its elements in some unknown and unaccountable manner; and pointed us, in proof, to water-spouts and showers, which are known to inundate mountain valleys without warning, and to draw from the earth, in demoniacal fury,—such, perhaps, as that which has recently devastated Switzerland, and which are not uncommon in the tropics. We were not convinced, although our friend instanced and described such a torrent, which he had himself witnessed in the Rocky Mountains, while the air was perfectly calm and clear, and was positive in his statement that there was not, nor had there been, for days, any storm either near or remote.

It may not be impossible,—in contravention of the old aphorism that no matter has been added to the earth since its creation,—that once or twice a generation a coalcell or boundary mass of water, or the elements thereof, should be discharged upon us, coming, in very truth from the stars. We do not see a greater absurdity in accepting the occasional advent of such a meteorite than of theickleiferous iron stone which do often fall to the earth. The anxious watchers of the 14th of November star-showers may possibly sometime secure a douche bath visitation to cool their ardor, undistinguishable from an ordinary rain storm, which yet may be as truly superterrestrial in origin as those wonderful iron stones, which descend to us through so fiery a baptism.

Our inquiry, however, "Where does the water come from?" pertains to a limited portion of the earth's surface. In its discussion we consider only such deductive reasoning as the present status of knowledge warrants.

Generally, over large areas, the amount of evaporation and the discharge by springs, lakes and rivers to the sea, are completely measured by the rain-fall of the region; but over limited areas this law does not always obtain, as is assuredly the case with those gardens in the African deserts, called oases. The waters of these springy spots, which bring light, life and beauty into the very heart of Sahara, come from distant and happier regions.

The existence in the desert of a considerable underflow of water was demonstrated during the recent invasion of Abyssinia by the English, when Artesian wells, now proving to be the nuclei of other cases, were sunk along the projected line of march. But for this happy expedient, it is said that it would have been impossible for the British army successfully to invade the country.

The various nations have their sources in mountain regions, where the amount of rain-fall is very considerable, owing to the condensing power of the cool summits of mountains upon all aqueous vapor which may be brought in contact therewith, the waters from which descend with too great rapidity to the plains below to be greatly diminished by evaporation. Indeed the quantity of water within the boundaries of the United States, which eliminates more water than any equal portion of the earth's surface not characterized by a great chain of mountains.

Let the reader cast his eyes over the map of North America, and note a certain section of the table-land, most of it within the boundaries of the United States, which eliminates more water than any equal portion of the earth's surface of which we have any account.

This table-land, throughout its extent, unlike most heavily watered districts, is characterized by a remarkable uniformity of elevation, and its annual rainfall is not only about fourteen hundred feet above the sea. The highest ridges or elevations of the country are the Hauter des Terres and the Coteau des Prairies, the former being the appellation of the low ridge of drift accumulation dividing the basin of Lake Superior from the headwaters of the Mississippi river, with an elevation of only nineteen hundred feet above the sea.

The Coteau des Prairies, the peculiar ridge which divides the valley of the St. Peter's or Minnesota river from that of the Missouri, has an elevation of only nineteen hundred feet above the sea.

The moderately elevated plateau of Minnesota, discharging its waters to the four quarters of the globe, is a wonderful mesh or network of lakes, and the fountain head of so many mighty waters, and yet the precipitation of moisture from the atmosphere, in the shape of rain and snow, is not great, indeed is far below the average in the Eastern, Middle, Western and Southern States.

We are, we think, prepared to show with an approximation to certainty, that a portion of the water discharged from this region is of subterranean origination, coming probably from a great depth of earth. We have heard of the existence of Artesian Springs and others, there are over ten thousand within the limits of Minnesota alone.

Many of these lakes are strung together, forming an almost labyrinthian maze. With but little portage, nearly the whole area above mentioned can be circumnavigated by boats of moderate size.

The description given by Sir I. Richardson, in his narrative of an overland expedition in search of Sir John Franklin, of the "ridge," or divide between the waters of Lake Superior and of Lake Winnepesaukah, would answer for much of the Minnesota country: "The surface of that tract is characterized by rounded and sometimes rugged knolls of granite, rising abruptly from lakes and swamps, but only to small heights, above the general level. The term ridge is used with reference to its being a high separating two depressions, but its summit is a marshy plateau of some extent, across which narrow winding lakes afford a canoe passage. In this vast region the State of Minnesota has certainly more lakes glistening its bosom than any other equal portion of the earth's surface of which we have any account.

This table-land, throughout its extent, unlike most heavily watered districts, is characterized by a remarkable uniformity of elevation, and its annual rainfall is not only about fourteen hundred feet above the sea. The highest ridges or elevations of the country are the Hauter des Terres and the Coteau des Prairies, the former being the appellation of the low ridge of drift accumulation dividing the basin of Lake Superior from the headwaters of the Mississippi river, with an elevation of only nineteen hundred feet above the sea.
A striking peculiarity of the climate, during the winter months, over this whole region, is also very suggestive of the truthfulness of our views. The average amount of precipitation for rain and snow for the winter months, in Minnesota, is two inches, and over western Wisconsin and the Lake Superior region it is three inches. The averages are taken from Bredt's tables in his valuable work on the Climatology of North America, and are founded upon careful observations continued for several years at various meteorological stations. The above small precipitation for the winter months affords a striking contrast for the same period with the average precipitation over the Atlantic States, which is from ten to thirteen inches.

Notwithstanding the small amount of winter precipitation in the country we have been considering, and the additional fact that the vigour of the cold during the winter months precludes the possibility of any considerable portion of the snow or water precipitation finding its way to the Mississippi or to Lake Superior. Yet the Mississippi and the Saint Mary hold their volume of water in the winter, and the draining capacity of the Mississippi plain is not unusual as compared with most rivers in the United States.

Another remarkable peculiarity which has not escaped popular attention in Minnesota is the fact that there is no particular rise of the river on the breaking up of winter. During the advance of winter we have repeatedly heard individuals remark, that the snows upon the surface of the country in Minnesota had almost everywhere disappeared, although there had not been a single thaw during the winter. It is a popular notion, in which some meteorologists have indulged, that the evaporation is very considerable at or below thirty-two degrees Fahrenheit, or rather during the winter. Any housewife, however, could instruct us better, with her oft-repeated observation, that her clothes "are freezing dry," so that her weekly washing and drying need not be interrupted by any possible intensity of cold. The real fact is, that evaporation, or the drying process, goes on at all known temperatures.

The general dryness of the atmosphere in Minnesota has been to a large extent the result of the summer months in that country, added to the remarkable level uniformity of its surface, it being characterized by nothing in the remotest degree resembling mountains or considerable elevations, as such distinguish most regions where great water-courses take their rise—impelling us with a strong conviction of error in ascribing all the water emanating from this region to immediate atmospheric influences.

The general absence of those irregularities of surface which insure the rapid drainage of a country, and the full scope given to surface evaporation by the retention of the water precipitated upon it, as rain or snow, and added thereon to the streams only to be heightened by the knowledge of the physical fact that the immense area occupied throughout our country by lakes and swamps must perform yeild up, by continual evaporation from their surface through the year, a very great excess over precipitation.

We extract from the Surveyor General's Report: Total area of the State of Minnesota, 51,479,000 acres, and 32,000,000 acres arable land, leaving for lakes and swamps 19,479,000 acres, or considerably over one-third its whole surface.

The area of Lake Superior is 32,000 square miles; hence 53,333 square miles of water one foot deep, or 40,833 square miles of water one foot deep—the excess of precipitation for the lake. The discharge of water at Saint Mary is 90,500 cubic feet per second, which is 50,744 square miles of water per annum. To this, add 32,000 square miles, the amount lost by evaporation from the lake surface, and the result is 144,573 square miles of water one foot deep, which could not be received by evaporation from Lake Superior per annum. If we now deduct 40,833 square miles of water one foot deep—the excess of precipitation for the land area drained by the lake—we have 103,740 square miles of water one foot deep, which must be received from subterraneous sources. Undoubtedly, should the underground supply be cut off from Lake Superior, the lake would be drained by evaporation alone.

We are positive that we under-estimate the amount of evaporation. We take the low standard of twenty-three inches, the evaporation over the land surface in England, where the climate is not so dry, as that of Lake Superior. The exposed reservoir of water protected from the rain is but forty-two inches. The great evaporative power of the climate throughout the United States is a matter of universal remark among meteorologists. The region we have been considering is no exception to the general rule, and respects the dryness of the atmosphere. Although the winters of this country are very cold, the summer months are very warm, and, as we have before indicated, the winter precipitation is very small.
THE RAINBOW IN THE CLOUD.

God has chosen the most striking and beautiful objects in nature for symbols of his truth and tokens of his covenant to man. He makes them attractive, that they may draw our hearts to the truth which they represent; he makes the bow beautiful, that we may look upon it and ever afterwards when they saw the bow and tokens of his covenant to man. He makes the bow shall be seen in the cloud; and I will remember my covenant which is between me and you, and the waters shall no more become a flood to destroy all flesh; and I will look upon the bow in the cloud, that I may remember the everlasting covenant between me and every living creature.

And so, when the thunder ceased and the clouds broke away, around the setting sun, the patriarch and his family looked with wonder and joy upon the sevenfold arch resting upon the rainbow; and ever afterwards when they saw the bow upon the cloud they would say, God himself is looking upon that sign, and he sets it in the cloud as the seal of the covenant of peace between him and us.

Sometimes friends that are widely separated from each other agree at a particular hour of the evening, and as the sun sets and the watered the whole region called Eden; but as nature were changed, so would the sign and seal of the divine promise that forever drain away, and the tokens of his covenant be removed. The world, by a universal verdict, declares it to be the hardest lot to lose all name and remembrance among the living—to die and give no sign.

LETTER AND REPLY.

The following correspondence was sent us by brother and sister Rohrer of Woodbine, Iowa. The first is a letter from brother Rohrer's brother to them, and the second is their reply:

CANTILLO, I1l., Nov. 9th, 1876.

Dear Brother and Sister,—Your kind letter of the 5th came to hand, and I rejoice to hear of your well being; we, too, enjoy pretty health and our wants are not many. I can meet the trials of life and the terrors of death if we have the assurance that the memorial of our names, written in gratitude and love upon the tablets of another heart, even one as frail and forgetful as our own, shall never be erased. Such is the constitution of the sensitive, yearning nature to which God has given the promises, "I will never forget thee." The world, by a universal verdict, declares it to be the hardest lot to lose all name and remembrance among the living—to die and give no sign.

Can there be a more striking and beautiful object in nature for symbols of God's truth and tokens of his covenant to man? He makes the bow beautiful, that we may look upon it and ever afterwards when they saw the bow upon the cloud they would say, God himself is looking upon that sign, and he sets it in the cloud as the seal of the covenant of peace between him and us.

There is a peculiar tenderness and appropriateness in the condescension of the infinite Father when he says, "I will remember thee," for he can never forget anything; and it is only because he remembers us every hour, and visits us with his mercies every moment, that life is a blessing. But ourselves, foolish and weak, think it a very hard thing to be forgotten; life would have left us for desire, if we thought there were none to think of us with affection and gratitude. It is in condescension to this human infirmity of forgetfulness, and the intense and universal passion to be remembered, that the infinite God says to the fearful and longing heart, "I will not forget," "I have graven thee upon the palms of my hands," not simply written, so as to be read with the eye, but graven, that the inspiration may be felt when it cannot be seen, and which can be called to mind in the darkness as well as in the light.

I have heard the sensitive and the warm hearted say, "Oh, when will the time of death be over; that the great trial in dying is to pass away and be forgotten—the great world of the living going right on just the same without one as with one. In some cases the departing spirit can not go in peace to the former giver, without receiving a sacred promise from some one beloved, that the soul shall be preserved, or a memorial anniversary shall be kept, or a particular course of life shall be pursued, so as to bring the departed constantly to remembrance; and it adds immensely to the cheerfulness and fortitude with which any of us can meet the trials of life and the terrors of

Dear brother and sister, my soul is grieved to think that you are led astray so much. Oh that you might take heed to the warnings that you have received, and fly to Jesus and be saved from your sins, for if the righteous scarcely be saved, where shall the sinner and the ungodly appear. I look around and cry, All I have I leave for Jesus; I am counting all but cross; and after we have done all we can, we are but unprofitable servants.

May the blessed Jesus move on your hearts as you read these lines, and cleanse you from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord, is my prayer.
I dare not circulate or cause your papers to be circulated; they are not unto edification and not from the Lord nor to his glory. Yours in the blessed hope and knowledge of the immortal life, CHAS. H. ROHRER.

WOODBINE, Harrison Co., Iowa, November 10th, 1870. My Dear Brothers and Sisters:—I am glad that you answered my letter so soon, but the tenor is by no means pleasing, and I regret to say that this is the case. I have read your paper, Banner of Holiness, and I am not afraid to read any paper or book by any man or woman, for my Father has given me a mind of my own, and I think sufficient judgment whereby I can judge what is right from what is wrong. He has told me by his Holy Spirit how to prove the true coin, and he now sends his detectives throughout the world, blessed be his name—Jesus.

Now as you request me to write more about this name, Jesus, I will try to do so, with love and the fear of the Lord Jesus; not that I have obeyed this call years ago, and have experienced the gifts and blessings promised to those who obeyed this call, nor that I am willing to impart to you and all men. Joseph Smith & Co., as you scornfully name them, called upon him by fasting and prayer, and he sent an holy angel, who told him of the plan of salvation, but you will still harden your hearts and turn a deaf ear to John the Revelator's predictions. I am rejoiced that God gave me enough grace to obey his call, and to try to be a child of his kingdom, for it is not of the devil, as you say, but the good fruits do follow those who live their profession.

Dear friends, I want to be ready and have the robe of righteousness on when he calls, for I must die some day, and the night of the resurrection, when he shall come with ten thousand of his saints to reign on earth and to heal their wounds, and to dry their tears. You say you hope the Lord will forgive us for obeying this doctrine. Then you will still pray for us poor lost ones in your sight. Thank you, for the prayers of the righteous avail much. I love you all and wish to do you good; but I do not fear that I have done wrong in this respect, and I can truly say that I have tasted of the good things of the kingdom of our God. I fear nothing but our unworthiness. I therefore entreat you to pray on. I am sorry you are afraid to circulate the "Voice of Warning" and "Purcell and Shinne's Discussion," for I think they might open the eyes of many who sit in darkness. You say you would not dare to. Then your mind is weaker than I had supposed. The Scriptures, which you prize so highly, say, "Prove all things, and hold fast that which is good." I still think as I told you when I was up there, that if our religion will not bear investigation 'tis not of much worth. It appears that we preach too much Bible to suit you, and for the people to follow, and our church steeples do not tower high enough for the pop-ular throng. O brother, why cannot you see these things? You are sincere. I give you credit for this, and for many other things, but sincerity does not prove the worship of the heathen true. John Wesley, in one of his sermons, said that the people had become heathen, for they had departed from the true order. I think if your brother was here now, he might be as bad as "Joe Smith," as you politely call him. Jack was a good man, and like many more taught many good truths, and perhaps he had the knowledge of the true Church of Christ, or authority from God to proclaim it.

You see in part now, but the apostle says when that which is perfect has come then that which is in part shall be done away. May the Holy Spirit prepare us for this. Do not reproach the Lord, nor would I have the teachings, for they do in very deed teach you to do the works of Jesus. Do not cry Lord, Lord, too much or become like the excited throng, unwilling to obey good sound truth. Should I never more write on this subject to you, remember we must appear before our blessed Master at his throne, and give an account of our deeds, and then he will reward us accordingly. Let us therefore try to walk in the light of God, that all may be well with us when he calls us home to him. I think that to reign upon the earth when all things are made pure, is worth striving for. Look well to this thing. May the peace of God abide forever with you, is the prayer of your affectionate sister,

EVEN ROHRER.

THE OTHER SIDE.

In the fall of 1871 I went into the southwestern part of the Indian Territory, as a teacher of an Indian school. At that time the Kiowa tribe was regarded with terror by all who knew them. But I resolved to reside with them for a season, in order to try the influence of peace and good will among them. I accordingly made the offering in the spring of 1872. The succeeding summer they were very hostile, murdering not less than forty white people, stealing several hundred horses and mules, and taking three white children captives from the frontiers of Texas. I went among them late the following fall, alone and unarmed, carrying nothing that could be regarded as a weapon of defense. Our camp varied from twenty-five miles to one hundred and fifty miles from the nearest agency. At first they were suspicious of my motives in coming among them, and watched me with jealousy and distrust, but I being very careful and watchful over myself, they discovered nothing that they could construe into acts adverse to their welfare, and in time began to acquire confidence and listen to what I would say to them. I then used what influence I possessed in discouraging their young men—hurting their pride, teaching them that fighting—whether from hostile demonstrations, and to show them the advantages of civilization. I remained with them in most of their wanderings, until the summer of 1874, when I was obliged to leave them on account of the permanent breaking down of my health.

This hostile and terrible tribe, with the exception of a very small number, came in desiring farms, registered their names as friendly, and have continued to maintain a friendly attitude toward the government to the present time, raising corn and sending their children to school.

Now may I be permitted to ask, without
any degree of arrogancy, how many years of war and rapine, carried on as Indian wars are usually conducted, would have been necessary to have produced the same happy results? What would have been the difference in the sacrifice? One man has sacrificed his health on the altar of peace, instead of hundreds of lives offered at the shrine of war. What is the difference in the cost of Government fronts. Among the Indians this usually conducted, would have been necessary on the altar of peace, instead of hundreds of settlement in their camps, resolved that no white man maintained for a few months in peace, instead of an array in hostilities for the same or a longer period of time.

Here we see a hostile and desperate tribe, with the exception of a small number, led from a savage life to that of peaceful avocations in the short space of a few months, through the power of peace and good will. How many have been brought into the pale of civilized life through all the years of war? If like begats like, then love begets love, hate begets hate, hostilities begets hostilities. If we approach a man with the weapons of death presented in advance, we should not be surprised should be made use of similar weapons in his own defense. If we advance with the open arms of good will, we shall in all probability be similarly received. Permit me to illustrate this from my own experience. White Horse, a desperate character and chief among the Kiowas, whose whole life for many years had been a continued series of murders and depredations against the whites, returning from one of his raiding expeditions soon after my settlement in their camps, resolved that no white man should be a resident among them unless as a captive, and entered my tent with his bow strong and three iron pointed arrows in his right hand—the signal of death. I arose met him pleasantly but firmly, and offered him his right hand—the signal of death. I arose, my hand, which he at first refused, but at length reluctantly accepted. I bade him be seated, sat down by him and entered into conversation with him. He was effectually disarmed, and ever after remained a firm friend to me, came in with the rest of the tribe, registered his name as a friendly Indian, determined to live at peace. He was then placed under arrest for past crimes, and without a trial is now a prisoner at Fort Marion, in Florida.

In associating with the Kiowa and Comanche tribes, I found that but a very small proportion of those tribes were really hostile. These were the reckless, restless, discontented spirits, which among us go to fill up our jails and prisons, or form bands of outlaws on the frontiers. Among the Indians this uncontrollable class become raiders against the whites of the frontier settlements, and the whole tribe, though the most of them are peaceable, have to suffer on their account. — The Informer.

ANSWER TO DREAM.

The following is the interpretation of sister Betty R. Smith's dream, published in Herald of October 15th, 1876. The old house is the Brighamite Church at Salt Lake, the new house is the Reorganization, and the rooms are the branches that are already organized. The house having no end shows that as yet it is unfinished; it will be enlarged by the addition of many branches that shall yet be built up unto the Lord, both on the eastern and on the western continent, embracing within their folds all the house of Israel, and the elect from the Gentiles. The most of the branches are negligent and unfaithful, and are not of one heart and one mind, as the Spirit would teach all must be in order to be included among the jewels the Lord is coming to make up. The power of the Lord is the power of his return to their first love, and to the Lord with a full purpose of heart. If they do not speedily repent with a genuine repentance, with fasting and prayer, and meet together often and speak often one to another, then the chastening rod of the Lord will be heavy. — J. Gallop.

MOTHER SHIPTON'S PROPHECIES.

Nothing but Modern Forgeries.

The newspapers that are reproducing the wonderful prophecies now current and ascribed to Mother Shipton, are simply the victims of cunning impostors, many of whom in this century have been playing upon the credulity of the people. There was a veritable Mother Shipton who lived in England several centuries ago, and who uttered various prophecies, some in prose and some in doggerel verse, which attracted much attention. The predictions were mostly vague, or of such a general character that in almost every generation, not to say every year, some events would be found to fit them. But the more definite prophecies, supposed to be fulfilled in the use of steam on land and sea, the invention of the electric telegraph, balloons, tunnels through the mountains and under the sea, diving suits, the use of iron ships, the fresh discoveries of gold, winning up with the prediction that the earth shall come to an end in 1831, are all very modern forgeries. Take the following, which we clip from the Boston Journal:

A REMARKABLE PROPHECY—The following, which is so-called "Mother Shipton Prophecy," was first published in 1848, and republished in 1841. It will be noticed that all the events predicted in it, except that mentioned in the last two lines,—which is still in the future,—have already come to pass:

Carriages without horses shall go, and accidents fill the world with wo.
Around the world thoughts shall fly, in the twinkling of an eye.
In the sea the earth's foundations shall be shown.
In a land that's not now known.
Fire and water shall wonders do.
In a land that's not now known.

"Oh Sir," said a lean hearted believer to his pastor, "I have been praying a whole year, that I might enjoy the comforts of religion, and I get no answers to my prayers for the last few months, and pray, Father, glorify Thyself, was the reply—"selfish prayer contains no nutriment."

Absence from all appearance of evil.
The terms, "if the Church was organized upon an unchangeable platform," we used them advisedly, and in complete harmony with the arguments and statements of the whole array of Elders who taught the "new and everlasting gospel" during the life-time of the martyrs. Nor can the assumption, the Editor of the Journal, that the "If" is "fatal to the position," change the issue, or divert the minds of those earnestly desiring the truth from the consideration of the fact that that gospel was preached as the restoration of that which had been pure, and pleasing unto God; that it had been changed by man, and therefore vilified, until he who restored by revelation commanding it that be again promulgated it was declared that "God had not changed;" therefore his law had not changed.

Now, the Editor of the Journal gives us to understand, that the distinction between "this Church," (and we presume he wishes the reader to understand that the Church referred to as "this Church," is the one to which he belongs and which he represents), is, that its platform, instead of being composed of fixed, unchangeable, certain and eternal truths, the dictation of the divine and revealed truth of the present and the future. For it is one of those things which may to-day be truths, to-morrow lies; to-day, its opposite darkness; the other is one wife, its opposite, many wives.

More than this, the light of the revelation of 1831 is, that this monogamic rule was according to the "creation" of man before the world was made; therefore the analogy between the principle of this revelation and the light of day which God spake into being at the beginning, is complete.

Now we submit, whether the old-time hope, so long and so persistently taught by the Elders of the Church, that when a principle of, or appro priate to, the gospel of Jesus Christ was made known, it was then forward to be as a "nail driven in a sure place," upon which the Saints and the world could rely as unchangeable and unmovable by men or devils, and an assurance forever that God would not change it, is that hope to be dispelled by the clumsy subterfuge "God has not changed, though his law has," however widely divergent the laws referred to may be, or however opposite they may be in their demands of the people to whom they may be given.

The Editor of the Journal mistakes our objection to the publication of the revelation on polygamy at a "special conference," August 29th, 1832. Our objection is this. The laws given to the Church, February and March, 1831, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else;" and, "it is lawful that he should have one wife, or be as it is written in the book of Moses, a husband of one wife;" were presented to a General Assembly of the Church, in a special conference, in which a committee to which was committed the duty of collating the revelations and commandments to the Church, and arranging the items of the doctrine of Jesus Christ, for the government of the Church. After this assembly was organized, Oliver Cowdery, then one of the Presidency, presented the "Book of Doctrine and Covenants of the Church of Latter Day Saints." The book was then accepted and acknowledged, by the different quorums represented, by the written statement of the Twelve that "these commandments were given by inspiration of God, and are profitable for all men, and are very true." Following the acceptance of the different bodies composing the Church, and to make the sanction of the whole Church more sacred and binding, "Thomas Gates bore record of the truth of the book, and with his five silver-headed assistants, and the whole congregation, accepted and acknowledged it as the doctrine and commandments of their faith, by an unanimous vote."

This is a brief recital of the reception of the book in which the items of law respecting marriage that we have quoted are found; and this assembly took place August 17th, 1833. At that Assembly was presented the article on marriage referred to, and by the same solemn authority it was accepted, and enters into the Book of Doctrine and Covenants of the Church of Latter Day Saints, as "accepted and acknowledged by the different quorums represented, by a written statement of the Twelve that these commandments were given by inspiration of God, and are profitable for all men, and are very true."
was accepted by a unanimous vote. The revelation on polygamy, or "cestial marriage," was presented to a special assembly, held August 29th, 1852, eight years and two months after Joseph Smith, the alleged human author's, death, nine years and a month after the date of its alleged reception. The published record of that day's proceedings does not show that the Church was publicly informed that the document was again presented and put upon its approval or rejection by the Church. That record shows that Pres. Brigham Young announced the reading of the revelation; that it was read; that it was a revelation; that it was read; that stories, each different from the other, and neither worthy of credence. With all this before us, we state again that "cestial marriage," or "polygamy," is not, according to the acknowledged constitution of the Church of Jesus Christ of Latter Day Saints, legally or legitimately a tenet of that Church. Notwithstanding what the "Junction" states about our veracity, we now tell them that "the word of God" (the Church in the valley for that matter) has that Joseph Smith ever received the revelation used in Utah, as the originating sanction of polygamy is the word of Brigham Young only.” For proof of this see the “Minutes of a Special Conference,” held August 29th, 1852, published in a Deseret News (Extra), current volumes for the year 1852. See also, Journal of Discourses, pages 32-54; discourses of Pres. Young and O. Pratt; also, discourses on celestial marriage, delivered at Tabernacle, October, 1869, by Orson Pratt, in which that gentleman said that it was a copy that they had, the "original" having been "destroyed.

This is the evidence that has been given to the public; and it is fair to presume that it is the best that was had at the time, or better would have been given. From it we believe we are justified in denying there having been any other revelation which the Church, as it did do, why should we not dare to make the same claim for the "Herald of Freedom?" This is the evidence that has been given to the Church and the world. It is the evidence that Joseph Smith had one, or more women to whom he was united by a polygamous ceremony of marriage, in accordance with the copy of the so-called revelation, and the Church had accepted neither the original nor the copy, he was a transgressor against the law of the land, and the law of the Church to which it had been subjected and enunciated by the Church, as has been already recited. So whether Joseph Smith did, or did not practice polygamy, it does not affect the general issue of its correctness as a tenet of the Church.

So far as the effort to shame the "Herald man" for "trying to break down what his father lived and died to build up," is concerned, we have this to say, from all we have yet been able to gather from the public avowals of faith and doctrine published during his life and up to his death, we cannot be convicted of the charge so wantonly made. It is because we "revere him as a prophet," that we object to receiving upon intangible and insufficient evidence those stories said of him, which if true, are far more likely to cause us shame. The attempt to shame is so far a departure from correct argument, that we venture to ask the Editor of the "Junction" to remember what he once said about our "begging the question."

Continued.

INDIAN AFFAIRS.

Some of the Indians in the west still continue to attack wagon trains, commit murders, and robbery and run off horses, but Gen. Miles thinks that the Sioux war is virtually closed and that if the Indians are properly used, and the treaties observed by the Government that there will not be another Indian war. Gen. Sherman is said to be in favor of the peace and the benefits of the peace.

President Grant thinks that the occupation of the public domain for agricultural purposes is more important than to leave it to the Indians for a hunting ground, and believes that all their tribes should be gathered as soon as possible into one designated territory, there to be protected from the whites and prevented from themselves making forays outside their limits. Says he that he has tried to deal justly with them, and believes that the peace policy should be continued as being for the best interests of both whites and reds.

The Commissioners went to the Indians for the Black Hills country were received as friends by the Indians, but they showed plainly their lack of confidence in the pledges of the Government, and recited the fraud and injustice practiced upon them heretofore. One Chief said, "Tell your people that since the Great Father (the President) promised that they should never be removed we have been treated as if we were savages, and that judgment had not been exercised, and that it was "deplorable to the Great Spirit." The Commissioners say that this made them think of President Jefferson's words: "I tremble for my country when I remember that God is just."

The present condition of the Sioux is said to be such as to awaken the deepest sympathy. In 1851 the Government, having conceded the rights of the Indians to the western lands, agreed to give them $50,000 per year for fifty years in consequence of the necessity of making roads across their country for the immigration to California, but subsequently the Senate, without even informing the Indians, cut the term down to ten years.

The Commissioners give a history of the present war and the causes which incited it; they speak of the Custer expedition in 1874, which was in direct violation of treaty, and of how property has been seized contrary to the express provisions of Ordinance of 1860, and they add: "the whole civilization and Christianity that we are the oppressors." They also say, "We hardly know how to express the feelings of shame and sorrow when we recall the long record of the broken faith of our Government; and that it has expended more money in this war than all the religious bodies of our country have spent in Indian missions since our existence as a nation."

However the Commissioners succeeded in making a treaty with Red Cloud and other Chiefs representing about 16,000 Indians, by which the United States is to have possession of the Black Hills country. In return the treaty provides for the establishment of the Indians in the Indian Territory, for their location on lands suitable for cultivation, with ample subsistence to be provided for them until they can become self-sustaining. The children between six and fourteen years of age to be sent to schools which are to be established by the Government, and wherever an Indian school shall, in good faith, cultivate the soil, he shall have a title to his land and aid to build a house.

The Commissioners recommended the ratification and faithful fulfillment of the agreement, saying that they are satisfied that doing so will redress some of the wrongs which make "the darkest page of our history."

As an instance of the frauds practiced on the red men they mention one where they were at the Red Cloud Agency, that of seeing an issue of beef by the officer who received the cattle from the contractor, and, a calculation being made between his figures and the facts, a loss of 27,584 pounds was found on the 158 head.

The New York Witness says: "In Canada the Indian is a British subject; in the United States he is treated as a member of a foreign nation, and as a pauper and an outlaw."

The New York Tribune, speaking of the loss of the Orocassion [see News Summary] and the twenty-eight men, ten of whom were Indians, that was sold by the officer who received the cattle from the contractor, and, a calculation being made between his figures and the facts, a loss of 27,584 pounds was found on the 158 head.

The same paper adds that not a missionary who has gone among the Indian race but will testify "to their eagerness to learn, their teachableness and their loyalty to their friends," and that all who have had to do with them "have found them of the most friendly and sociable, keep faith and to receive and practice Christianity as honestly as his white brethren," while those who call him a "red devil," and who go with guns to
fight him, or as agents and traders to swindle him, cannot expect to find him different from humanity in general. The same paper says that the injustice to the red man will bring sure and well-directed punishment, and that “there is, after all, a power higher and more just than [earthy] governments.”

A telegram of January 16th reports a sad thing from the post on Tongue River which five prominent Sioux Chiefs approached with a flag of truce on the 17th of December, but were set upon by the Crow scouts of the post, before the officers knew of the approach, and all killed. It was a bloody deed and adds another to the long list of grievances. It is supposed that their mission may have been important.

QUESTIONS AND ANSWERS.

We have had a number of questions on hand for some time waiting for replies. We answer some of them below.

Question.—Where, when, and by whom, was Saul of Tarsus ordained to Apostleship?

Answer.—It is not easy to state; the nearest approach is Acts 13:3.—“And when they had fasted and prayed, and laid their hands on them, they sent them away.” Who officiated, and whether this was in ordination, or not, who shall say. We have had many authorities for facts, but found nothing more positive than the above. All seem to admit that the Acts is the only safe history of the event.

Q.—When, where, and by whom, was Joseph Smith, the martyr, ordained to be the President of the High Priesthood?

A.—January 25th, 1832, at Kirtland, Lorain county, Ohio, by the authority of a conference of High Priests, Elders, and members, who laid on hands is not stated in the history as published in Times and Seasons, written by Joseph Smith). This ordinance was confirmed by a conference at Independence, Missouri, April 26th, 1832, in behalf of the Church in Missouri.

Q.—How is it that there is no correspondence in the Herald from the Society Island, since Bn. Wandell and Rodger in 1833?

A.—None received.

Q.—Have you ever written to any of them as Bn. Wandell and Rodger promised them to ask you to do?

A.—Yes.

Q.—Have you ever sent them any Herald or Heralds to read?

A.—Have sent them constantly.

Q.—If not, how can you know how they are getting on; whether progressing, or going, or gone backward?

A.—We have no means of knowing, except by communication.

Q.—At the last April Conference no mention is made of sending any one to Tahiti. Could not one of the twelve go there and to Bro. Rodger too? Are not the Twelve to travel in foreign countries to take the gospel of Christ, according to the Doctrine and Covenants?

A.—Yes. Would it not be well for brethren who propose to write on those principles of the faith of the Church that seem to be the grandler, to remember that it is just as much an error for one man to write or preach contrary to the accepted theory of the Church regarding any given point of faith or doctrine as it is for another; for instance: it is a long accredited belief of the Church that the Godhead is not a unit, but that there are two personages, the Father and the Son. That this is a duality of personages, not a trinity; and that this is the “account of the Godhead, which is given in his revelations,” and by which, “the Saints have a sure foundation laid for the exercise of faith unto life and salvation.”

If, upon some other points the principles were as practically, clearly stated in the formulas of the belief of the Church as the number of personages, the Father and the Son, and that any brother, who would not now be looked upon as half-way heretics. If, therefore, the Editors were to attempt to attack this belief as to the number of personages forming the Godhead, they would be as liable to a charge of attacking the faith of the Church, as would any other brother, who might believe that baptism was not essential to the remission of sins, if he should attack that commonly received doctrine.

Notice was lately given by the Board of Publication to the effect that subscriptions to the Messenger should not be sent to the Herald Office, as the Board could not longer do the printing of that paper. It is now requested that there be an explanation of this notice should have appeared in the Herald of the same date as the Messenger stating that subscriptions could be sent to the Herald Office.

There was not time after the sitting of the Board to consult with the Editor of the Messenger before the issue; and it was deemed due to subscribers to the Herald should be notified in order that they might send directly to the editor of the Messenger without the intervention of the Herald Office. No disrespect to the Messenger, or its Editor was intended. Nor was it deemed proper by the Editors of the Herald to strike out of the Messenger the notice authorizing monies sent to Herald Office.

The attention of the Book Agents of the Herald Office is called to the resolution of the Board of Publication, by which they are instructed to send twice each year to the Business Manager the amount of books on hand; namely, on February 1st and August 1st, failing to do which the books may be called in.

Bro. J. J. Cornish wrote from London, Ontario, January 15th, that he returned from Ushurane the 13th. The brethren there are trying to live their profession he reports. He is concerned and anxious for the cause, and that only the true spirit he had among the Saints. He was to start for St. Thomas the 16th.

Bro. R. M. Elvin writes that their conference, held January 14th and 15th, was a harmonious session, but owing to the intense cold, and the severity of the storm, the attendance was small.

Bro. J. R. Jeffries, LaGraciosa, California, sends books and tracts to do good with. He is a long distance from any large company of the Saints, but he is trying to do his best for the cause, so he writes.

Thanks to Bro. J. A. McGuire, of Allentown, N. J., for a New York Weekly Witness; to Bro. Joseph Hammer, of Allenville, Missouri, for a St. Joseph Herald; to Bro. J. Jeremiah, of Canton, Illinois, for a Canton Register; the latter of which contains a defence of the Reorganized Church by Bro. Jeremiah, and a statement of the difference between it and the church in Utah. He also gives a challenge to the Belshamite Elders, some of whom have been in Canton frequently and meetings of which order are regularly held there.

Bro. J. M. Wait, of Binghamton, Wisconsin, writes that he is preaching every Sunday, and thinks that good is being done, as he is blessed of the Spirit very much and hopes to gather some in by and by.

Mr. J. Cartwright writes us concerning his debate with Bro. Heman C. Smith, a report of which will be found in this issue, and of which he says, “I am glad to say that we had a pleasant time, good feelings on all hands. I was never before treated with such gentility by Christian ministers.”

Bro. A. C. Inman writes from Moorleville, Livingston county, Missouri, that he has been preaching in that region, and that Bro. Emalsy Curtis baptized three there December 30th. Bro. Inman desires an opportunity to rally thirty or forty acres of land, and to have a room for himself and wife. He would like to hear from some of the brethren in Missouri, if there is such an opening.

Bro. John Smith of New Bedford, Mass., makes an excellent defense of our doctrine in the Standard of that place, it being in reply to the published report of Chaplain McCabe’s lecture on Mormonism.

The brethren at Braidwood, Illinois, would like to see all at their conference, February 24th and 25th, who can come, and they will extend a hearty welcome.

Bro. J. C. Elvert of Greenville, Montcalm county, Michigan, writes that no others of the faith are there, but some of the society of Adventists would like to hear a debate between one of their Elders and one of ours; therefore an Elder, a “good one” is wished for in that vicinity now or in the spring.

We thank Bro. J. J. Beambridge of St. Joseph, Mr. Bro. Win. C. Irish for Trenton, (Ontario), Courier; and others unknown for Territorial Enterprise of Virginia City, Nevada, and San Francisco papers.

The new edition of the New Testament, just bound, we will have to sell at seventy-five (75) cents each, as the binding is much better and costs us ten cents more than the ones we sold for sixty-five. Those who order please mark the difference in price.

NEWS SUMMARY. [Prepared expressly for the Herald]

The ship Circe was carried by the winds and the storm, being in the midst of a terrible gale, and twenty-eight seamen who had lashed themselves to the masts to be kept from falling overboard. The ship was lost to the shore, but no boats could reach the shore, and the crew upon the land were compelled to hear the cries and prayers for aid during the long hours till the end came, and the icy waves covered them. Bro. John Smith from Eden, Utah, was in the ship when the ship was struck by a power higher and more just than earthly governments. He also writes that some of the seamen were much damaged by the wind, and many were of the sea, houses, wharfs and other property were destroyed, or injured.

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Disaster and loss of life by them. Greatly.

It)

It is an account of having been found frozen under the ice. A large one recently striking, as in harmony with their decision, and I resigned the presidency of that state, to a greater or lesser degree.

The English religious work and measures against the famine in Madras and Bombay, India, have caused an expenditure of some millions of dollars. In the name of God, we are going out into the Montana, which sunk, taking down thirteen of the crew and passengers.

The French steamer Americus went ashore at Seabright, N. B. Only three persons lost out of two hundred and twenty on board; for, unfortunately, a life-saving station was near, and a life-boat brought them ashore, also the masts and spars.

The East India trade sank off Key West, Florida, with some loss of life.

The breaking away of the ice, after heavy rains, at Pittsburg, Pa., January 14th, caused the loss of one hundred and fifty or more steamers, boats and vessels in the harbor.

The great Powers of Europe, occupying five-sixths of that continent, and given in the order of their population, are Russia, Germany, Austria, France, Britain, and Italy.

The latest statistics published of the population of the United States, 1,000,000; males 548, females 560, children 7; means: shot 312, drowned 111, beat 20, stabbed 111, poisoned 14, snuff 25, hatchet 15, killed 12, other means 114. Numbers 99, males 50, females 49, children 47; causes of crime: robbery 61, revenge 4, feud or grudge 22, quarrel 14, whisky 50, woman 17, passion 10, jealousy 10, suicide 133.

The Cincinnati Commercial gives the following list of murders and suicides in the United States for the week ending January 3d, 1877: Five murders; 9,000; 1,000,000; Wisconsin, Minn., $65,000; Greenburgh, Pa., $65,000; Clearwater, Minn., $45,000; Decatur, Ind., $16,000; Oklahoma, Wls., $40,000; Pontiac, Ill., $18,000; Erie, Mich., $17,000; St. Louis, $50,000; Brooklyn, $100,000.

The estimates by the English Government of the famine in Russia, will result in a large number of people requiring relief in Bombay alone by April 1st, from the increased constantly going on in the number supplied, and as many or more in Madras. Sir Charles Wood, the English Secretary of War, says the famine this year has been very severe in the Russian: it is caused to a great extent by the failure of the Russian harvest. The famine has been met with in Russia by the moving of the population from the districts suffering, and causing sufficient, destruction, and loss of labor to the poor.

The terrible storm in the north part of Scotland, in December, was renewed January 1st, and the village and country became lakes of water; houses and properly were destroyed, and thousands of people were thrown out of employment. Rivers overflowed their banks, and the sea rose to a wonderful height, flooding and destroying houses and roadways and other property.

It is said that thousands in Austria destroyed some houses and people.

The cattle and sheep disease, known as the ring, has broken out in Sweden, and caused some alarm and apprehension for the moment. A large one recently falling into the Pacific Ocean, near the shore. They are quite common, mostly small, however, and several thousand are estimated as falling per year.

A dispatch dated (with a description of the British ship) was dispatched by the Government, and contained an account of having been found frozen under the ice, as in harmony with their decision, and I resigned the presidency of that state, to a greater or lesser degree.

The destructive forest fires have occurred in Japan; miles of woods and mountain lands being burned. In the United States, the fires have been burning so fast for a greater period that the rain, severe cold, darkness and gloom, floods and disaster thereby, 50 to 100 live forest, houses swept away.

Meanwhile on the Pacific coast a drought has continued a long time. A dispatch dated January 7th, expressed anxiety over the crop prospects, short of rain, and the long time harvest of many months. Some sections suffering. A dispatch of January 17th, from San Francisco, announced the arrival of a large consignment of goods from the Orient, and the good laborers the United States, a greater or lesser degree.

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The breaking away of the ice, after heavy rains, at Pittsburg, Pa., January 14th, caused the loss of one hundred and fifty or more steamers, boats and vessels in the harbor.

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Whitesborough, and in various places where preachers were scarce. At that time I have preached about seven times each week to very attentive audiences. Quite an interest is manifest in the message, and I have been enabled to ask, as many as would like to be saved, to seek the Lord before I leave. I have been enabled to go to the city of Mexico, Six Mile, and Harris Grove, and in Jeddow.

In Harris Grove I was opposed by Mr. Denton, a Campbellite preacher, who says that he has "sworn to oppose Mormonism all his life," and who has been known in some circles as "M. Denton and Derry" and whipped him, several years ago in Nebraska. With this boast on his lips, his people urged him to try it again. He highly complimented me and said he was glad of any opportunity of showing them that "Elder Derry was the best calculated to sugar coat Mormonism of any man he ever saw." He was well pleased that the truth of God needed no sugar coating, but that falsehood did. and that I was willing that the people should decide for themselves. This result was a challenge from him to discuss the points of difference between us. The subject of the baptism of the Holy Ghost and the miracles of spiritual gifts. I requested him to define his position on these subjects, and I would meet him. I have received no answer at present writ. but I was at my preaching here to Whitesborough and preached two sermons against our doctrine. I learned of his first night's discourse, after its conclusion, and sent a public notice that I was willing to take up his subject on Friday evening. I did so, but business had called him away, no doubt. I overtako him again on the 13th of January. Here was a chance to discuss the points of difference between us and God's truth. I learned that the people remarked that they could not understand him, while they stated that "Mr. Derry had made everything heavenly, white wine and sugar, and was to come, and while I have but little confidence in my own ability, I have unabated confidence in the word of God to still work it out.

Being invited by brother and sister Farmer, of North Grove, to spend New Years with them, I went and it took full advantage of the opportunity to sharpen my pencil for his doctrine. I learned that he is very particular about his subject on Friday evening. I did so, but business had called him away, no doubt. I overtako him again on the 13th of January. Here was a chance to discuss the points of difference between us and God's truth. I learned that the people remarked that they could not understand him, while they stated that "Mr. Derry had made everything heavenly, white wine and sugar, and was to come, and while I have but little confidence in my own ability, I have unabated confidence in the word of God to still work it out.

Bro. Joseph.—I write upon the important topic of men's mission being a rich mine of information, and I hope that my brethren will be enabled to take up the subject and study it.

Mr. Denton's remarks about sugar coating calls up the following reflections: When men practice deception and teach lies, they have some motive in view, of a self-righteous nature. They can have no hope in the future, hence their aims are to make "quick returns," and secure their reward here in dollars and cents. I have just counted up my receipts since January 1st, 1876. To January 1st, 1877, and find them to be in cash $65.59, in Honr $75.59, and in kind $105.99, bringing my total family salary $211.18, besides the provisions brought us at surprise party mentioned at commencement and a part of the rent (as we cannot afford to rent house). The labor of the land and earth for assistance? Still, I find the Lord is true to him. I am sure he has clothes on. He who would labor to get clothes and eat, and return the reward of upward and outward, the reward is sure; and so we feel to-day, as the day now comes in, even to press my clothes and labor in the winter season 1877 so cold and stormy. Yours truly. J. C. Foss.
Bellev. Wis., Dec. 21st, 1876.

Brother Henry:—I thought to write you concerning my prospects since I came and settled in the Country. And I could say that I have tried hard to serve my master, but I feel that I have fallen far short of the order of perfection; yet I live in hopes that by God’s blessing I may be made worthy of an inheritance in the celestial kingdom. I have striven hard to serve my master, but I feel that I have not mentioned debate since. He is preaching here, but does not pretend to belong to any church.

December 21st, 1876.

Brother Henry:—Stamm was here in November and preached four discourses, and a few in private. He said that he was not paid for his truth; others say it is a lie; while some say that it was all very good if he had only left out Joe Smith. Some are investigating the doctrine more extensively for the purpose of having a result from the effort. Madder Stamm said he would come again sometime this winter and bring brother Isaac White with him, I hope they will come. I have been alone here for eight years and have not heard any preaching in all that time. I have been strengthened in the word once more. I request prayers that my health may be fully restored, and that I may overcome all my weaknesses, and that my family may yet receive the truth. Brother George has improved greatly in health since last spring. He remains yours.

J. M. Bass.

Xenia, Dallas Co., Iowa.

December 24th, 1876.

Brother Henry:—Stamm was here in November and preached four discourses, and a few in private. He said that he was not paid for his truth; others say it is a lie; while some say that it was all very good if he had only left out Joe Smith. Some are investigating the doctrine more extensively for the purpose of having a result from the effort. Madder Stamm said he would come again sometime this winter and bring brother Isaac White with him, I hope they will come. I have been alone here for eight years and have not heard any preaching in all that time. I have been strengthened in the word once more. I request prayers that my health may be fully restored, and that I may overcome all my weaknesses, and that my family may yet receive the truth. Brother George has improved greatly in health since last spring. He remains yours.

J. M. Bass.

Bellev. Wis., Dec. 21st, 1876.

Brother Henry:—I thought to write you concerning my prospects since I came and settled in the Country. And I could say that I have tried hard to serve my master, but I feel that I have fallen far short of the order of perfection; yet I live in hopes that by God’s blessing I may be made worthy of an inheritance in the celestial kingdom. I have striven hard to serve my master, but I feel that I have not mentioned debate since. He is preaching here, but does not pretend to belong to any church.

December 21st, 1876.

Brother Henry:—Stamm was here in November and preached four discourses, and a few in private. He said that he was not paid for his truth; others say it is a lie; while some say that it was all very good if he had only left out Joe Smith. Some are investigating the doctrine more extensively for the purpose of having a result from the effort. Madder Stamm said he would come again sometime this winter and bring brother Isaac White with him, I hope they will come. I have been alone here for eight years and have not heard any preaching in all that time. I have been strengthened in the word once more. I request prayers that my health may be fully restored, and that I may overcome all my weaknesses, and that my family may yet receive the truth. Brother George has improved greatly in health since last spring. He remains yours.

J. M. Bass.
While the good work goes on in friendly towards the this subject, for all who make the sacrifice will worth a great deal more than it costs to obtain it, eyes and their ears open to the importance of comes that the largest share of the Saints honor justed.

Maudsley, at Maquoketa. They, with their son them laboring together for good. Returning home, hope for a continuance of his goodness in my condition~. for the cause of the Master in this direction. and obey this law of devotion to God Zion will.

age gaining fast upon us, which reminds us that and obeying yourself. As ever yours in covenant for yourself. As ever yours in covenant getting your self. As ever yours in covenant with all they a,re iAYH&- This leaves us enjoying our branch. E. Curtis, S. Crum and W. W. Kelton act as an adjudicating committee. Branch Reports.—Carrollton, 15 members, in- cluding 1 Elder, 1 Priest, 1 Teacher, 1 Deacon, 3 baptized, 2 received by letter. Valley, 38 members, including 4 Elders, 1 Priest, 1 Teacher; 5 baptized. Knoxville, 16 members, including 3 Elders, 1 Priest, 1 Deacon, including 4 Elders, 1 Priest; 2 received by letter. Wa- conds and Alma, not reported.

It is said that a friend of the Prophet had preached some. E. Curtis had labored only in his branch. A. Young, only in his branch. E. W. Cato and W. J. Booker had labored none, because of sickness. One as much as he thought it wisdom. J. D. Craven had labored some; organized one branch, with nine members, to be known as the Alma branch. Joseph Weston had died his vote; 2 Elders; 2 removed by letter, 1 died.—net increase eight. Princeville, 19 members, including 2 High Priests, 1 Seventy, 3 Elders. Kewanee Sabbath School reported 63 scholars, 6 teachers, 4 officers—total 76; Joseph Roswell, superintendent; Jane E. France, secretary. Reports of Elders.—E. B. Bryant and J. D. Jones reported by letter. J. H. Bronson, L. Sturgis, B. Lyle, P. Bronson, J. A. Robinson and J. M. Terry reported in person.

We shall visit Buffalo and Davenport, holding two-day meetings. I have appointed to be on the 12th of January. The above conference convened at Princeville, Peoria county, Illinois, December 2nd, 1876; H. C. Bronson, president; J. M. Terry, secretary. A report of the conference was referred back to the branch for correction. Peoria, 14 members, including 2 Elders, 2 Teachers; 1 removed by letter. H. D. Farno, 80 members, including 2 Elders, 1 Priest, 1 Teacher; 1 died. Added by letter. Millersburg, 44 members, including 2 Elders, 2 Priests, 1 Deacon; 8 baptized; 2 received by letter, 2 removed by letter, 1 died.—net increase five. Princeville, 19 members, including 2 High Priests, 1 Seventy, 3 Elders. Kewanee Sabbath School reported 63 scholars, 6 teachers, 4 officers—total 76; Joseph Roswell, superintendent; Jane E. France, secretary. Reports of Elders.—E. B. Bryant and J. D. Jones reported by letter. J. H. Bronson, L. Sturgis, B. Lyle, P. Bronson, J. A. Robinson and J. M. Terry reported in person.

Weaveo District. The above conference convened at Princeville, Peoria county, Illinois, December 2nd, 1876; H. C. Bronson, president; J. M. Terry, secretary. A report of the conference was referred back to the branch for correction. Peoria, 14 members, including 2 Elders, 2 Teachers; 1 removed by letter. H. D. Farno, 80 members, including 2 Elders, 1 Priest, 1 Teacher; 1 died. Added by letter. Millersburg, 44 members, including 2 Elders, 2 Priests, 1 Deacon; 8 baptized; 2 received by letter, 2 removed by letter, 1 died.—net increase five. Princeville, 19 members, including 2 High Priests, 1 Seventy, 3 Elders. Kewanee Sabbath School reported 63 scholars, 6 teachers, 4 officers—total 76; Joseph Roswell, superintendent; Jane E. France, secretary. Reports of Elders.—E. B. Bryant and J. D. Jones reported by letter. J. H. Bronson, L. Sturgis, B. Lyle, P. Bronson, J. A. Robinson and J. M. Terry reported in person.

Whereas the Kewanee district conference has resolved that the spirit of meekness, magnify the Elders of the district to report to the quarterly conferences, and, as many of them have paid no attention to that, we do resolve that the licenses of all elders not belonging to a quorum, who do not report to the next quarterly conference, in person or by letter, be called in by the presi-
ness, we give it place. Present strength of branch 70; members of her family, 7; John X. Davis, presiding pro tem., John Sayer, clerk.

Branch Reports.—Independence, 48 members, including 7, 2d and 3d, 1876; John X. Davis, presiding, 2 received by letter, 2 removed. Des Moines, 30 members, including 2 Elders, 1 Teacher, 1 Deacon, 1 received by letter, 2 removed. Newton, 30 members, received by letter, 2 removed by G. R. Robinson; two children were blessed, and the sick administered to.

Adjourned to meet at Canton, March 3d, 1877.

Des Moines District.
The above conference convened in the Sains’ Hall, at Newton, Jasper county, Iowa, December 23d, 1876; John X. Davis, presiding pro tem., John Sayer, clerk.

Branch Reports.—Independence, 48 members, including 7, 2d and 3d, 1876; John X. Davis, presiding, 2 received by letter, 2 removed. Des Moines, 30 members, including 2 Elders, 1 Teacher, 1 Deacon; 1 received by letter, 2 removed by letter. Newton, 30 members, received by letter, 2 removed by G. R. Robinson; two children were blessed, and the sick administered to.

Adjourned to meet at Canton, March 3d, 1877.

Miscellaneous.

Far West District.

A conference will be held in the Far West Branch, Caldwell county, Missouri, March 10th, 1877. All who have to come by rail will please notify Elder George George or brother Bayer, or Snyder, who lives three miles south of Hamilton.

I wish all the Elders, and those brethren holding the priesthood, to meet on Friday, the 9th, at 6 o’clock, one hour before conference, for a priesthood meeting.

James Kemp, President of District.

Information Wanted.
The Ephraim Branch at Heufinsville, Utah, would like to hear the whereabouts of Hyrum Thomas, Thomas Timmins, Frels Swensen, Mary Frels,稹, and for which they are paying $100.

If they will report by letter or in person, others of the same name, we will be obliged to receive information of the whereabouts of Morgan Watkins, and of Susannah his wife, late of Des Moines, Iowa. His father and mother want to hear from him. Write to John Nirk, Des Moines, Iowa. A fine healthy child. They are crowned with abundant blessings in the early history of the Church, who died firm in the faith, in New Buda, Decatur county, Iowa, in the fall of 1876. Funeral services, on both occasions, by Elder E. Robinson.

At Fayette, Decatur county, Iowa, December 6th, 1876, of consumption, sister Viola K. Stafford, daughter of brother Elwin and sister Fredence Stafford, and 21 years of age. She was baptized and confirmed by Elder Z. H. Gurley, December 6th, 1876. Funeral services by Elder W. E. Price, 1877.

At her residence, Saint George Street, Smethwick, Staffordshire, England, November 28th, 1876, of typhoid fever, sister Ann Sandford, after giving birth to a fine healthy child. She died deeply lamented.

In the Platte branch, Nodaway county, Mo., December 6th, 1876, of illness, Louis Christensen, member of the Independence Branch. We were informed that he was 76 years of age.

In San Francisco, California, December 15th, 1876, Elder Alfred Gay, aged 66 years.

In San Francisco, California, January 5th, 1877, of consumption, Fredrick Williams, son of William and Frances Mary Hart, aged 3 years, 4 months and 27 days. Funeral services by Elder H. P. Brown.

In San Francisco, California, January 4th, 1877, of heart disease, Walter Thomas, a member of the Canton Branch. He was born in Minnesota, July 4th, 1875, 5 months, and 25 days old. He came here from Brookfield, Ohio.

Obituary.

Ezra Keene, born September 10th, 1842, was baptized into the Church of Jesus Christ of Latter-day Saints, January 7th, 1872; ordained to the office of Priest, February 6th, 1872. Br. Keene’s life was consistent with his profession. Firm in his hope of a glorious resurrection, he departed this life January 4th, 1877, at his home near Iron Hill, Jackson county, Iowa. Funeral services by Elder Jerome Ruby.

Gone to rest a valiant soldier.
In the army of the Lord!
May he be received into the glorious company of saints, and be received into the society of them who are under the veil.

Died.

At Sandy Hill, DeKalb county, Illinois, January 4th, 1877, of consumption, Charles Griffiths. He was born in Bolton, England, in 1816, obeyed the gospel in 1843, emigrated to America in 1856; was a faithful wife; a tender mother, intensely devoted to her family, and lived in constant hope of final rest. Her husband died about two years before her, and since his death she gradually fitted in health, having no desire to live; but earnestly desires to depart and be at rest with him.

At the residence of Mr. Swartz, eight miles east of Council Bluffs, Iowa, February 6th, 1876, aged 67 years. Bro. Fellows was baptized by brother Forscutt, who, in a letter lately received, says: “The last time I was in Council Bluffs, prior to his (brother Elwin) death, I saw him a corpse. Death is sure.” Funeral services at the Saints’ Chapel, Council Bluffs, on the 16th December; sermon by Elder Forecourt.

At Henderson Grove, Knox county, Ill., November 16th, 1876, of consumption, wife of brother Hiram Williams, after an illness of about two years of what was supposed to be consumption, aged 27 years, and 8 days. She left a husband and five children, and many warm friends to mourn her loss. Funeral service by Elder C. M. Brown.

Near Pleasanton, Decatur county, Iowa, September 10th, 1876, of consumption, brother George Alma Hinkle, about 44 years. Brother George Alma was a faithful member of the Little River Branch of the Reorganized Church, where his loss will be seriously felt. He was a son of Elder George M. Hinkle, one of the eloquent pioneers of the great work of the last days, whose labors were crowned with abundant success in the early history of the Church, who died firm in the faith, in New Buda, Decatur county, Iowa, in the fall of 1876. Funeral services, on both occasions, by Elder E. Robinson.

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Gone to rest a valiant soldier.
In the army of the Lord!
May he be received into the glorious company of saints, and be received into the society of them who are under the veil.

Pella Wild

It is with deep regret we record the death of William Wilson, son of W. H. Wilson, at Oakland, California. He lacked a few months of his twenty-first birthday. He was a model young man. By his death society loses the promise of an honorable and useful life.}

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How sacred, how beautiful is the feeling of affection for our great and glorious bosoms! The present shall never be forgotten by them whom it was sent to bless and preserve.

A blacksmith, having been slandered, was advised to apply to the courts for redress. He replied, with truthfulness, I shall never work for a body for slander. I can go into my shop and work out a better character in six months than I could get in a court-house in a year!

Receive your thoughts as guests, and treat your dears like children.

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The past has been full of remarkable events, and we have only been last taking it, and the time it was stopped.

1 February 77.
REPLY TO CHICAGO INTER-OCEAN ON THE SPAULDING STORY.

The following is written in reply to an article published last fall in the Chicago Inter-Ocean, to which we thought to reply, but the press of office labor prevented, and the author of this article having also thought to reply it was so arranged, and we think he has presented an excellent argument. It is now published in the Herald, having been offered to the Inter-Ocean and refused by that paper.

Editor Inter-Ocean, Dear Sir:—In your issue of October 29th, Mr. J. L. B. of Clarinda, Iowa, has undertaken to enlighten the present generation on the origin of the Book of Mormon, and concludes his article with a very interesting "black cat" and "walking on the water" story.

In trying to prove that the Book of Mormon was a plagiarism or fabrication from the o"Romance" of Solomon Spaulding, he seems to have little idea of the extent of the task he has on hand; but we propose to introduce here a few items that may help him to a proper estimate of that work. And as he puts great stress upon sworn testimony of Mrs. Solomon Spaulding, and that of some of her old neighbors, as evidence in the case, we shall examine that in connection with that of E. D. Howe, author of "Mormon Unveiled," first; it will be perceived that not one of them is authenticated in legal form; some are not signed at all; they are often contradictory and much of them is upon hearsay. Not one of them is certified under the seal of any court.

First then, in 1833, or therabouts, E. D. Howe, and Dr. Rose (Alias Philestus Hubert), of Painesville, Ohio, for reasons which we trust we hereafter explain, undertook the work entitled, "Mormonism Unveiled." Having heard something of an old work of one Solomon Spaulding, an old Presbyterian preacher of Conneaut, Ohio, who undertook in 1810 or 1811 to write a fictitious account of the emigration of some Jews to America, and their wars, settlements and national affairs, so as to account in a plausible way for the tumuli, and other antiquities about Conneaut. Hubert spent a whole year in tracing up the Spaulding family in order, if possible, to get this old romance, compare it with the Book of Mormon which had then been three years published, and if possible, use it for the purpose of destroying the credibility of the witnesses to the genuineness and real origin of that book.

On this tour, Hubert claims to have come in contact with many of Spaulding's old neighbors, in the different localities where he had formerly resided, and some thirty-seven pages of "Mormonism Unveiled," are made up of the affidavits and certificates of many of these persons, to prove that Joseph Smith and his associates were vagrants, money-diggers, and superstitious, ignorant and vicious persons, and that they got up the Book of Mormon as a speculation.

First among these is the affidavit of Peter Ingersol, "Dated Palmyra, Wayne county, New York, Dec. 2, 1833, certified by Thomas T. Baldwin, Judge of Wayne county court, to have been sworn before him, according to law, 9th day of Dec., 1833."

This same Peter Ingersol is now a resident of Lapeer county, Michigan, and solemnly denies that he ever signed or made oath to this affidavit, or any other affidavit on the subject.

In 1833, moreover, there was in the State of New York such as office as Judge of the "County Court." Circuit Courts, Courts of Oyer and Terminer, Common Pleas, and General Sessions, were held for every county, but there was no "County Court." Upon an examination of all these certificates, it will be perceived that not one of them is authenticated in legal form; some are not signed at all; they are often contradictory and much of them is upon hearsay. Not one of them is certified under the seal of any court.

When it is considered that religious animosity is the most bitter of all human hatred, and that there is a municipal and political movement, to bring about a revolution in this world, by those whose testimony of their enemies would come off most positively, that they have seen, known, and refused by that paper. Have been sworn before him, according to law, two years; that sometime during his residence in Conneaut, Hulbert claims to have come in contact with many of Spaulding's old neighbors, as evidence in the case, we shall them is certified under the seal of any court. Informed that he (Rigdon) was on terms of correspondence with his widow and daughter of Solomon Spaulding, who Howe certified to the identity of the widow Spaulding, her daughter Mrs. McKinstry, and others.

From the widow he says he learned that Mr. Spaulding went to reside in Pittsburgh in 1815, and remained there with his family but two years; that sometime during his residence there, his "Romance" was brought to the office of Patterson and Lambdin of that city for publication; that she was unable to tell whether it was ever returned or not from this office. He also makes Patterson, to whom he had applied for information, say that he had no recollection of any such manuscript being brought there, that Lambdin was dead, and therefore could not testify in regard to it," and concludes as follows: "Now as Spaulding's book can no where be found, nor anything being heard of it after being carried to this establishment, there is the strongest presumption that it remained there in concealment till 1833 or '24, at which time Sidney Rigdon located himself in that city. We have been credibly informed that he (Rigdon) was on terms of intimacy with Lambdin, being frequently seen in his shop."

Therefore we must hold Spaulding as the author and proprietor of the whole Mormon conspiracy, until further light is elicited upon the lost writings of Solomon Spaulding." (Howe's History of Mormonism, pages 257, 289, 290).

You will perceive, sir, from the above, that Messrs. E. D. Howe and Hubert deny, in the most positive terms, that they have seen, known, or possessed the Spaulding Romance. We wish all to keep this distinctly in view. It is very plain to all that were there nothing else to draw from, that the whole theory of Rigdon coming into possession of the Spaulding manuscript, so far as Howe's testimony goes, is the merest speculation and conjecture.

We shall now examine the testimony of those old neighbors of Solomon Spaulding, who Howe pretends to certify to the identity of the Book of Mormon with the Spaulding Romance.

Henry Lake, one of these witnesses, tells us of an inconsistency in the tragic account of Laban, contained in Spaulding's manuscript and also in the Book of Mormon, which he pointed out to Spaulding, and he promised to correct. (Howe's History of Mormonism, p. 282). Certainly a very strong circum-
Another witness, John N. Miller, whose memory is so tenacious as to recognize "many passages in the Book of Mormon as verbatim from Spaulding and others in fact" and to "find in it the writings of Solomon Spaulding from beginning to end," recognized it by some "human passage," which Spaulding frequently repeated in his writing, to company. (Howe's History of Mormonism, p. 282).

As there is not a numerous passage in the Book of Mormon, his testimony, if, indeed, he ever gave it, will go for nothing. Another witness, Oliver Smith, remembers that Spaulding's manuscript gave an account of several works, "which does not place one of its scenes in that region, nor give account of any similar structures; nor does it appear by it, he could from her, and send to him forthwith.

There is not only no history of these things in the Book of Mormon, but they are so slightly alluded to in any way, that it is impossible to know what arts and sciences existed among the ancients.

The witnesses generally agree that the religious part of the Book of Mormon is not Spaulding's; and that his object in writing his manuscript, was to account for the antiquities found so abundantly near Conneaut, sometimes called New Salem, in Ohio. But the Book of Mormon does not in any way account for those works. It does not place one of its scenes in that region, nor give account of any similar structures; nor does it appear by it, that any person mentioned in the Book of Mormon ever saw or heard of the great lakes of North America, or ever approached the lake region; except one as a fugitive near the closing scenes of that work.

The desired information was soon forthcoming, searching enquiry into this matter. The time when the manuscript was in the hands of Mrs. Spaulding when he wrote his manuscript, and the time the manuscript printed? that time, "unable to say whether it ever was brought back from Patterson's office after it was taken from his hands, and how the name of if," and that it could "no where be found." Howe says 1823 or 1824 was the time when Rigdon located himself in Pittsburgh.

This letter obtained by Austin and Storrs, so pointedly and fully contradicted Howe, in the effort to make out a strong case against the Mormons, that numerous persons visited the widow, for the purpose of making a more searching inquiry into this matter. The following letter from Mr. John Haven, of Holliston, Middlesex county, Massachusetts, to his daughter Elizabeth Haven, of Boston, and with Mrs. Davidson's (formerly the wife and the daughter of Mr. John Haven, of Boston, and with Mrs. Davidson's, write a letter to John Storrs, giving an account of the origin of the Book of Mormon? Ans. I did not. Howe says 1823 or 1824 was the time when Rigdon located himself in Pittsburgh. -p. 257.

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tion, got to Mrs. McKinstry: How old were you when your father wrote the manuscript? Ans. About five years old. Ques. Did you ever read the manuscript? Ans. When I was twelve years old I used to read it for diversion. Ques. Did the manuscript describe an idolatrous character? Ans. I think so. Ques. Does the manuscript and the Book of Mormon agree? Ans. I think some of the names agree. Ques. Are you certain that some of the names agree? Ans. I am not. Ques. Have you ever read any part in the Book of Mormon? Ans. I have not. Ques. Which part? Ans. I can only say that it was written in English, was said to have been printed in Patterson and Lambdin's office, or after it went there, though it remained there at most, but two years—from 1812 to 1814, it is necessary only to show that Sidney Rigdon, being born in 1790 was at this very time but a little more than two years old, working in his father's farm, some twelve miles west of Pittsburgh, at a place called Piny Fork, Peter's Creek, Allegheny county, Pa., where he lived till the winter of 1819, the very date in which Mrs. McKinstry, Spaulding's daughter, claims to have read her father's old "Romance," and five years after it was "returned to its author," and was in the careful keeping of her mother. In the fall of 1817, he professed religion, and joined the Baptist Church of that place, and in the winter of 1818 and 1819 he went to Beaver county, where he studied divinity with the late Rev. Sydney Higdon, of Clark, Pa., and was licensed to preach, by the Conocquenessing Church, and went from there to Warren, Ohio, where he "was ordained a regular Baptist preacher, and returned to Pittsburg in the winter of 1821 and 1822." Here he took the care of the First Regular Baptist church and continued to preach till the Baptist Association met some time in the fall of 1824, when some charges being brought against him, for not being sound in the faith, he was brought on trial, but being denied the privilege of speaking in his own defence, he declared a non-fellowship with them, and began to preach Campbellism. He and they who joined with him, got the liberty of the courthouse, where they held their meeting; and he and his brother-in-law, Mr. Brooks, followed the tumbling business till the winter of 1827 and 1828, when he (Rigdon) moved into the Western Reserve and continued to be an elder in that church, and to its real origin, is attached to its pages and in the careful keeping of her mother. The above account of Mr. Rigdon's life, previous to his joining the Latter Day Saints in 1830, is taken from the family records kept in his father's house, and bears date of January 27, 1843, and is signed by two persons belonging to that family; viz: Carvil Rigdon and Peter Boyer. Please remember, that Howe says Sidney Rigdon "located himself" in Pittsburgh in 1823 (Rev. Samuel Williams says 1822, and the records of Rigdon's family says 1821 and 1822; so there is not much difference as to the date when Mr. Rigdon first located himself in that city; but all this brings out the important fact, that it was at least seven years between the return of the manuscript to its "author" and Sidney Rigdon's location for the first time at Pittsburgh. What then, becomes of the statements contained in Storr's letter to the Episcopal Recorder, that Sidney Rigdon (one of the founders of the sect) who has figure so largely in the Mormon History, was at that time, (1812 to 1814), connected with the printing office of Mr. Patterson as to well houses in that region, and as Rigdon himself has frequently stated, and as our very interesting friend of Clarinda, Iowa, has also stated? It is a very reverend and pious piece of forgery and fraud, that is all. It strikes me very forcibly, sir, while poring over this mass of most palpable, and most monstrous falsehoods, that the world began, a most gross, unfounded, unsupported, unblushing piece of knavery and forgery has never been palmed upon any one people against another. The whole idea that Sidney Rigdon had ever been on any occasion, or at any time in the above letter, that Mrs. McKinstry, or Mrs. Spaulding, never had a printing office, which had ever been in existence at all, for years before Rigdon came there, is a most unmitigated falsehood. Rev. Samuel Williams, when he wrote his work in 1842 against the Mormons, though aided by the whole body of the clergy of Pittsburgh, to involve Sidney Rigdon in either the stealing, copying or possession of the Spaulding manuscript; was unable to bring up a single witness to prove that Rigdon had ever been a printer; not a witness that he ever was in Pittsburgh, while Patterson and Lambdin's office existed; not a witness that he ever saw, heard of, or had anything to do with such an office had been in existence at all, for years before Rigdon came there, is a most unmitigated falsehood.
of no property of any kind, printing office or anything else, during the time I resided in the city.

"If I were to say that I ever heard of the Rev. Solomon Spaulding and his wife, until Dr. P. Hubert wrote his lie about me, I should be a liar like unto them. Why was not the company of Mr. Patterson's and their liefoers to force to the shameful tale of lies? The only reason is, that he was not a fit tool for them to work with; he would not lie for them; for, if he were called on, he would testify to what I have said.

"Let me here, gentlemen, give a history of this Dr. P. Hubert and his associates, who aided in getting up and propagating this batch of lies. I have seen and heard at one time and another, by the persecutors and haters of the truth, a great deal said about the eminent physician, Dr. Hubert. I never thought the matter worthy of notice, and probably never should, had it not made its appearance in your paper, or some other of equal respectability. And I believe, gentlemen, had you known the whole history of this budget of his, it would never have found place in your paper. But to my history.

"This said Doctor was never a physician at any time, nor anything else but a base ruffian. He was the seventh son, and his parents called him Doctor; it was his name, and not the title of his profession.

"He once belonged to the Methodist Church, and was excluded for immoralities. He afterwards imposed himself upon the church of Latter Day Saints, and was excluded for using obscene language to a young lady, a member of the said church, who resented his insult with indignation, which became both her character and profession.

"After his exclusion he swore—for he was vilely profane—that he would have revenge, and commenced his work. He soon found assistance; a plaus old demon of the Campbellite church, by the name of Osias Clapp, and his two sons, Thomas J. Clapp and Matthew S. Clapp, both Campbellite preachers, abetted and assisted by another Campbellite preacher, by the name of Adamson Bently. Hubert went to work catering lies for the Howe family, of so black character and profession.

"His character was so black that he was disbelieved in in his own country, his sect becoming so scandalous that the company utterly refused to let his name go out with the lies he had collected, and he and his associates had made, and they substituted the name of E. D. Howe. The change, however, was not much better. There were scandalous stories about the Howe family, of so black a character that they had nothing to lose, and became good tools for this holy company to work with. A man of character would never have put his name to a work which Hubert was concerned in. * * The tale in your paper is one hatched up by this gang, before the time of their explosion.

"Respectfully,

S. RIDGGE.

October 27, 1839."

We consider the above a complete refutation of Mr. J. L. B's slanderous column, of October 26, in regard to the origin of the Book of Mormon. We are only sorry that we cannot further notice his vile and slanderous assertions in regard to Joseph Smith slipping "through the meshes of the law;" &c.

W. W.

BOYCE, Michigan, December 6, 1875.

**REVELATIONS 2: 20.**

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Foretaste of the joys of abodes above, when as guest, not host, of my Christ and my King.

M. H. S.

**CLARKE, Mich., Nov. 28th, 1875.**

**INFLUENCE OF PERSONAL CONDUCT.**

I love the gospel of Christ for its own loveliness, and the more my mind dwells upon it the more this love increases. The gospel is God's love to man first and last. It is more precious than gold. Yet we do not enough esteem this great blessing, this glad tidings of great joy, even by him who gave his life for us that we might have life, and I often ask myself if I am living in the light or after the fashion of the world. If the latter, then I cannot be doing the former. The Spirit of God cries, "Come out of her my people," out of mystery Babylon, her ways and her sins, her pleasure and her carnality.

Should I permit myself to just in the dance with the world or with any of my own faith who practiced it, how would I feel if one of my friends of another faith, or some other one to whom I had given tracts and articles upon our doctrine of personal obedience and righteousness before God, should find me out? Would not such a meeting bring a blush to my face, one of shame that I had joined in the folly and gaiety of the lovers of pleasure, such even as members of other churches would by no means join in?

What influence could I have with my friend under the circumstances? None at all; but all the good they had previously credited to me and to my doctrine would, by this simple act of mine, be cast out of their minds, and I would come to them as salt that had lost its savor. They would say, If you who claim to have higher privileges of wisdom and blessings of the Spirit than we have, do these things which we scorn to do, then we have had enough of your teachings; and you had better reform yourself before you try to reform us. You claim the holy name of Saint, and to have the faith of the saints of old, and yet do what we would not do. We never heard of Christ and his disciples being found in the dance, or otherwise having fellowship with the unworthy works of darkness, which the Spirit of Christ tells us to renounce.

Now I believe that when we went down into the low grave we made covenant that we were willing to put off the old man and walk in newness of life, that is, follow after spiritual ways and blessings, not after the old ways and the pleasures thereof. We cannot cleave to them and yet enjoy much of the Spirit of Christ, for they are in opposition to each other. We will not find them both in the dance. No two or three, or many, gathered together there has he promised to be with, and that to bless.

But he hath said that whosoever abideth in him bringeth forth good fruits, and how often in the meetings for prayer and praise have we witnessed the power of the Holy Ghost, con-

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* St. John, 14: 23. † St. John, 14: 23.
firming our faith and our desire to live righteously. Many times I have seen the sick healed; my only child among them, restored to health, and myself healed by the same power more than once. I was living in Malad, Idaho, when my child was healed, nine years ago; and the elder said that he would not spare the child and that he should live to be a blessing to his parents, and he does live and is so to us, thanks be to the Lord for it. To all appearance then he could not live.

If anyone needs to thank God it is I, for God has delivered me from false doctrine, and shown me the way of Life. I have no brothers or sisters of the flesh nearer than Utah or England, but I am endeavoring to show them the better way, and my hopes are strong that God will yet draw them by his Spirit to see the truth, but patience must have her perfect work. Your sister in the gospel,

RACHEL WOODHEAD

[Western Monthly, Chicago]

WHERE DOES THE WATER COME FROM?

Concluded from last number.

We will now consider the more complicated problem of evaporation from the surface of the land, the proportional evaporation from the river; for, which however, we feel in some measure prepared by a long residence upon its banks and a careful study of its phenomena. Our attention was first attracted by the probable excess of evaporation and discharge over the rain-fall in Minnesota. As we have said, we have only late been able to avail ourselves of the careful water sections which have recently been made for the Mississippi at Rock Island and at Keokuk, Iowa. We know of no points above, where the amount of discharge by the Mississippi has in any manner been investigated. We are forced to take the discharge at Keokuk, Iowa, or at the Lower Rapids as the basis of our calculations, although so far removed from the sources of the river; for, by following the divide between the valley of the Des Moines river and the Mississippi, we are enabled more accurately to estimate the area in Iowa drained by the Upper Mississippi as an average water section of the river as high up as St. Paul, Minnesota, or at Prairie du Chien, Wisconsin, we should be able to make a far more striking exhibit of the excess of evaporation and discharge over the rain-fall in Minnesota. We are obliged to include with Minnesota an area of 20,000 square miles from Iowa, 15,000 square miles from Illinois, and 30,000 square miles from Wisconsin; the most of which territory is characterized by a much heavier rain-fall than marks Minnesota.

Over the region specified, viz: a portion of Wisconsin, Illinois, and Iowa, embracing an area of 83,000 square miles, has, for nearly its whole extent, an average annual precipitation of twenty-five inches; but, for a small portion of the State, Beloit gives thirty inches. We will take the mean of the two, viz: twenty-seven and a half inches, although we think this much too large. Again, we take the English average evaporation, namely: twenty-three inches for the land surface, which is certainly low for Minnesota, whose average summer temperature is seventy degrees Fahrenheit. This gives four and a half inches as the annual excess of rain-fall over evaporation. The lake surface of Minnesota we call 15,000 square miles, although we have good authority for stating that the lake surface of the land, which, with an annual precipitation of four and a half inches, gives 25,000 square miles of water one foot deep.

With the low estimate we made for Lake Superior, viz., fifty inches annual evaporation, we will, for the whole area of thirty thousand square miles of water discharged by the lake, take 14,875 as above, we which gives a total area of 152,000 square miles, with an average precipitation of thirty-six inches per annum. This, diminished by twenty-three inches for evaporation from general land surfaces, leaves thirteen inches annual excess of precipitation, which yields 164,000 square miles of water one foot deep.

Our next consideration is the Great Lakes. For Lake Michigan and Huron, and to estimate the excess over precipitation over evaporation, we take the data of the lake surface. From the lake surface, the excess of evaporation over precipitation on the lake surface.

We have accordingly 188,073 square miles of water one foot deep as the total amount of water received from precipitation and from Lake Superior, diminished by the excess of evaporation from the lake surface. This 188,073 taken from 267,150 square miles, the annual discharge at Detroit, leaves 79,107 square miles of water one foot deep received from subterranean sources, after purposely placing the land evaporation at the low point of twenty-three inches.

The excess over the greater part of Minnesota and western Wisconsin, particularly in the lake region, is igneous rock, or the overlying Potsdam sandstone and calciferous sandrock of the New York geologists, in which formations, but with the alluvial drift-cover, the Minnesota lakes are huddled. These rocks nowhere come to the surface between Minnesota and the Rocky Mountains. The most of the intervening country, although not differing materially from Minnesota in the amount of annual rain-fall, is remarkably dry and sterile, and is often so destitute of vegetation that a large portion has received the significant name of "Maurieus Terre" on the Levi Level. This region is all characterized by a surface exposure of the latter secondary and tertiary rocks. The Potsdam sandstone, which overlies the metamorphic and igneous rocks, is very uniform in its thickness and development throughout the United States, wherever observed. No matter what the other subterranean system may vary—as they do greatly—this rock seems always constant. Into or through this sandstone all the remarkable Artesian wells hitherto bored in the Middle and Western States have had to penetrate. The Messrs. Dupont, at Louisville, Kentucky, starting with
the coriniferous limestone, struck an Artesian vein at the depth of 2,086 feet, which depth almost exactly corresponds with the observed thickness of the secondary rocks below the coriniferous limestone in Kentucky.

The best water at St. Louis, penetrating to the depth of 2,199 feet, commencing with the upper part of the sub-carboniferous limestone, and also corresponds to the thickness of the secondary rocks developed in Missouri, below the "St. Louis limestone." The well, completed in Chicago, in 1867, has a depth of 1,120 feet, which would place the vein of Artesian sandstone. According to Mr. A. H. Worthen, the accomplished Geologist of Illinois, all the Artesian wells in that State, of which there have been several, have reached water in the lowest fossiliferous sandstones. Prof. D. D. Owen remarks that "the two great reservoirs of Artesian water in the valley of the Ohio are the two great porous sandstones, one of which is the millstone gneiss at the base of the coal measure, the other the lowest fossiliferous sandstones." The last, or Potsdam, sandstone, so far as we have been able to observe, in the North-western part of the Rocky Mountains, below the thickness of the secondary rocks developed in the interior of continents as well as upon the surface until that water shed and its associated formations, the other the lowest fossiliferous sandstone.

The great continental water shed, then, is the rocky formation in which Lake Superior has its bed, and in which nearly all the lakes in Minnesota rest. Our theory may now, perhaps, be more clearly understood. The great trade-winds of the southern Atlantic Ocean, sweeping upward along the Pacific coast, and which in so marked a degree moderate the climate of the Pacific States, coming, as we do, surcharged with moisture from the Southern sea—crossing in their northwest course the Rocky Mountains, are there wrung dry of their moisture, as is evidenced by the great dryness of the climate east of thuranger. A large portion of this moisture finds its way to the southeast by the Missouri and other tributaries of the Mississippi, and by the Saseatowel, the great river which flows eastward from the Rocky Mountains to Lake Winnepeg; but another large portion, following the course of the igneous rocks underground, and does not again revisit the surface until that water shed and its associated sandstones reappear at the surface.

That there is such a great underflow of water near the surface in Minnesota is evidenced by the fact that an artesian vein was struck, many years ago, in the neighborhood of Fond du Lac, near the western shore of Lake Superior, in digging an ordinary well, at the moderate depth of eighty feet. The result was, the surrounding country was deluged, and a small lake occupies the site at the present writing. In several places in Minnesota there has been observed to be subterranean connection between lakes, which lie near together. Scholarrack speaks quite positively to the same effect.

The sandstones which overlie the metamorphic and igneous rocks are readily subject to erosion, and give formation to numerous reservoirs and lakes.

To the geologist it would be a curious speculation, as to how much of the rock erosion and denudation of strata, now attributed to surface action, may have been going on for ages far below the surface. Many marks of wear and excavations, now difficult to account for on the common deluvial and glacial theory, may find here a ready solution. It is not impossible that some of the earthquakes which occur may be attributable to the undermining of vast rock formations, by subterranean water. We have also observed a new tradition which strikes terror to the hearts of thousands may be due to the falling in of great rock strata far below us, and not through plutonic agencies, for here in the interior of continents as well as upon the see, the watery god may assert his reign.

We cannot but think that the great bulk of water which, as we surmise, girdles for so great a distance underground consists of a body of water in the lower part of the Secondary, and which, if it does not come from the Rocky Mountains at their nearest point, but to the north of the sources of the Saseatowel, river, where the coast or cascade range and the Rocky Mountains proper come in closer proximity, insuring a greater precipitation of water than has hitherto been observed in the Rocky Mountains within the limits of the United States.

Perhaps, in this connection, a few remarks concerning the Mississippi and the country through which it flows, will be forgiven in one who has spent years upon its banks and has been hither for many degrees of latitude—petulicarities. The many pilgrims to the Upper Mississippi, whether for pleasure, profit or health, concur in their expressions of admiration for the beauty and majesty of the stream and the picturesque loveliness and grandeur of its banks, surpassing the storied Rhine, in its ancient and more beautiful setting, for it is its storm-bayed pinnacles and turreted storms have stories far more ancient, for are they not written all over with legends of a wonderful past, to be translated by Him alone who has the key and is read in Nature's lore? The Upper Mississippi is a river sui generis—with its own peculiarities—until it is swallowed up, or overrun, rather, by the Missouri; after which it is no longer lovely in its strength, but a wayward and turbulent stream, its picturesque features, with but few exceptions, merging into interminable bottoms or the dismal wieredness of cypress swamp. Above the Missouri, however, the river is placid and reposing, its course broad and clear—these features becoming more and more marked as we approach its birth place among the beautiful lakes of the North.

The Upper Mississippi is, perhaps, the most remarkable river in the world, not visited by tide-water, for the uniformity of its water stages. The difference between high and low water mark at St. Paul, Minnesota, is only twelve feet; at Keokuk, Iowa, it is fourteen feet, while the Ohio at Cincinnati has a difference of seventy-two feet. The Missouri, also being a mountain stream, is especially subject to striking irregularities in its water stages, showing a difference of thirty-eight feet between high and low water, which renders its navigation uncertain. Two causes combine to produce the remarkable uniformity of water stages in the Upper Mississippi. The river, crossing as it does so many degrees of latitude, is not exposed at once throughout its length to the climate which induces so low water, as the rivers which flow parallel. It is not a mountain stream. Like the Nile, it has its origin in lakes. The State of Minnesota bears within her breast the fountains which nourish and sustain our glorious river. Her myriad lakes operate as temporary deterrents to the waters, and constitute a system of feeders to the river. Thus Nature anticipated the celebrated scheme of Col. Ellet, who proposed to keep up the water stage of the Ohio by a series of great artificial reservoirs or lakes, along its course, to receive the excess of water during freshets, and to distribute the same to the river during the low stages of summer.

We have already indicated how Nature keeps up the supply of water, so clear and bright, to reclaim an otherwise arid desert to life and beauty, and to keep the Mississippi running in life-giving floods. After many years another river has been dried up and forgotten.

And Minnesota, with her myriad reedy lakes, is a fit birth-place for the majestic river, which, beginning its course far to the North, terminates its wonderful career on the border of tropic life and fire.

The Mississippi is the silver cord which links the present with the remote past. It now drains the valley once occupied by an immense chain of lakes, whose outlines may be well-traced in the great prairies of the Northwest, and of which the existing lakes in the North are mere continuations or repetitions.

The lakes of the North, are all encircled by great reedy lakes, which were turned up in the days of old, when the Mississippi was full in its mouth, and the Missouri was far from its present bed.

The great mother of waters in the North is as full-brewed as ever, however. A slight oscillation of the strata below might turn the waters of the Northern lakes into the Mississippi, repeating the wonders of the North in the South.
break the commands of God. I have no fear of individuals appearing at the august bar of justice to accuse me of wrongs inflicted upon man or woman. Neither do I utter this boastingly, but I say it to the honor and glory of God, who thereby, for the same, I also found that the majority of those that received this gospel were honest in heart, and were filled with the love of God in a preemin- 

cent degree. This made my soul rejoice, for I had found a people whose interest was one, and to whom I endeavored to imitate their divine bliss. I wished to live and die with them, and I said this people shall be my people, and their God my God. In process of time, I was taught, that it was my duty to gather my family from the wicked nations and go to the valleys of Utah, there to learn the way of the Lord more perfectly, and that I might worship Him with a purer worship than I could do, surrounded with the pernicious influences of the old world.

I was told that there intelligence flowed from the eternal fountain unalloyed with the base mixture of error, that there "it was without money or price," that there my children would be surrounded with a pure moral atmosphere, and I, as it were in the beacon of light, without the thousand enticements that beset them in the old world. All this I was taught to expect, yet I by no means expected to find every man and woman perfect, but I did expect to see them as a people trying to perfect themselves by an enlightened obedience to the divine precepts they had received, waxing wise with the depravity of the human heart and curbing those avaricious and debasing propensities that predominate in the human character, and lead to the oppression of the fatherless and widow, and the treading down of the poor and the needy. Yes, I expected that a war would be waged against these evils in the love of truth and God; that the widow's rights would be maintained, the cry of the poor heard, the feeble knee made strong, and honest industry protected, honored and blest.

But judge of my disappointments, if you can, when you consider all the endearing promises of pretended asylum of the oppressed. But when mine eyes beheld it, I did not for one moment think that such was the settled policy of the church. I attributed it to the weakness of man, and the worst view I allowed myself to take of it was, that a few bad men had ereip in among us and were acting thus under a cover of sanctity, and that ere long their hypocrisy would be manifested and their deeds discomfeted by the church. But time and experience taught me that there, as in the old world, the biggest rogue rode the fastest horse, and was bailed as the best of men, and such were the responsibilities, and sustained there by those whose duty it was to frown down such creatures and their acts, and hence I learned what I was unwilling to acknowledge, viz: that the abominations practiced were winked at and consequently sanctioned by the authorities. Yes, I was forced to the conclusion that the settled policy of those men was oppression, ambition, gold and lust. In fact, to use a vulgar maxim of Brigham Young, it was "tickle me Billy, tickle me, do; you tickle me and I'll tickle you." The correct rendering of which is, "If you will sustain me in my projects of ambition and wealth, you do so, in your business, and we will make it pay."

Who does not know that as the head of a community, state or nation is, so will be the people to a great extent, although, thank God, there will be honorable exceptions among them, as there are among those that have received, waging a despising influence, that the people seem to lose sight of each other's welfare in their own selfish desires, hence that pure cementing influence which the gospel brings, is gone, and will not return until he who has manifested and their deeds thus under the name of the church, (B. Y.) put on the wagons, and even the utensils were claimed by this great personage, the church, and even if some poor man had found a stray ox, cow or horse on the plains, the captain of his company would claim it on behalf of the church; and, be it remembered, that the wagons and utensils were more than the name of the church, (B. Y.) put on the wagons, and even the utensils were claimed by this great personage, the church, and even if some poor man had found a stray ox, cow or horse on the plains, the captain of his company would claim it on behalf of the church; and, be it remembered, that the wagons and utensils were more worth more when they arrived there than they were in the States, and the cattle, after they had been wintered, were of double value, and a great many were when they arrived there; but a poor man must be content if he gets there free of debt, without ever thinking of having what, in his simplicity, he supposed was his right. But if they had dealt candidly with him, and told him what to expect, he could have furnished his own team and thereby have secured it to himself at the journey's end, for with them there they would have gained nothing by the affair.

The next ruse was to persuade the honest hard-working man who, during his long and arduous toil, had procured him a home on his native soil, that it was his duty to sell the same and donate the proceeds to the Perpetual Emigration Fund, with an understanding that it was to be used for his emigration, and then to get him to sign a bond in Liverpool to repay the full amount of his emigration as soon as possible after he arrived there (in Utah), telling the preposterous falsehood that it would be an easy matter for him to do so; hence he lived on his destination, he has the satisfaction to find himself in a strange land without a home, or any means in his pocket, and bare of clothing, and of course destitute of every other comfort of life, with a debt upon his hands that will cost him years of labor to get rid of. But should he be arrested on his journey by the laws of the nation, his children and they will be required to liquidate the same. Methinks I hear you exclaim, "Is it possible that those who clamor so loudly about being the true benefactors of mankind, can be so dead to every virtue as to exact from the widow and the orphan, so unreasonable a demand? Is it not enough that they have been deprived first of their home and then of their dearest friends on earth, that oppression should be added to irreparable loss and inconceivable grief?" There are hundreds of souls that can bear testimony to this fact. Of course they have not arrived before these poor creatures can satisfy their demand; but these demands are exacted if it is ten years hence. In some cases the poor woman finds another protector for herself and children; in such cases this man has to liquidate the debt, or if he demurs, his property is taken by force, although he is perfectly ignorant of the transactions of the debt until he is informed it is his, as is the case in some instances. Tell me, ye lovers of justice, is this equity? Or is it oppression? But enough on this point. My space is limited. I must leave the weary, worn dragger of the heart, half starved and half dead, to tell his own wrongs, or you to imagine how it is with him when he arrives, half dead, and an enormous debt upon his hands that his oppressors will exact from him to the last cent, as soon as he has gathered something around him. We will now look at the degrading principle of polygamy and see wherein that is oppression. We are told in the precepts of the church it is a "marriage law," will sustain me in my projects of ambition and wealth, you do so, in your business, and we will make it pay. "

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nothing of the anguish he must feel, if his heart is not dead to every principle of love and virtue, in seeing the envious looks, hearing the angry words, and witnessing the daily quarrels that occur in his family, caused in some measure by a want of the means to live. Tell me, ye that are versed in the laws of God and the history of his dealings with his people, did he ever institute a system so debasing to the human mind, so oppressive to his creature man as this, which binds him in fetters the heart is not dead to every principle of love and tenderness save when God has declared there, that it is an abomination in his sight? Is it false for them to say that they will be looked upon as honorable men, even if they should not comply with it? The pretended revelation says they will be damned and they do not damn men that they damn women. But if they damn them, God will not, but will exalt them for their love of truth and virtue.

It is not only oppressive to the man, but imagine, if you can, how that poor woman feels who has united her destiny to a man for life. They have "lived and loved together" for years, and have only the joy and pride of a wife and mother, but now, the heart that has hitherto been all her own is divided, it is no longer her's. The smiles that were given to her are lavished upon another who is young and beautiful as she once was. Is it any wonder that a settled pallor is on her cheek; that melancholy has robbed her eye of its brightness, which is only lighted up at intervals as the memory of the past rushes on the mind and she realizes the dark, dismal, cheerless present? And not then with a gleam of joy as in happier days; but with a demoniac gleam of hatred and indignation. The shackles, the fetters, are cruelly twisted, their weight is felt the less because it comes from the mouths of those half naked children, and especially when we understand that this is no voluntary contribution. It is compulsory upon every one, and if they will not pay it, their little means will be taken from them under cover of law. But not so in the law of God, every duty of the Saints must be voluntary or God does not accept the same, neither will His servants be found compelling them. God says "I hate robbery." Neither will he take away that agency which he has given unto man. If He was to do so, man would be a mere machine. Virtue could have no place in his soul, in fact in the case of man the relation which thousands, both in and out of Utah, has yet to be supplied from that source, unless it is the widows of the prominent dead among them.

One thing I do know, I never saw any one that really needed it receive any benefit from it while it was there, which was four years and a half. Even those poor men that worked on the public works could obtain but a scanty pittance, and that mostly dry bread. And when the poor, weary, worn, sun-burnt laborers applied in 1855, for something more than dry bread, they were told by a pretended prophet, "damn it, dip it in the creek and eat it dry," and their wives and their children, who were very bare of clothing, were told to go home and mend their dresses, instead of hanging around the tithing office to see what they could get. But enough, I have told the truth which thousands, both in and out of Utah, can bear testimony to, and in those truths you will find my reasons for leaving Utah. My statement was based on love and pure, genuine, righteousness that had been pictured to my mind was not there. Their boasted family government was only a loose, reckless negligence, that left the young mind to grow up without restraint or instruction, and I do not know that I have ever seen a community of the same number that so utterly neglected the culture of the rising generation as do the people in Utah. This state of things is not confined to the mass, but the children of the leaders are accounted the biggest rowdies in the Territory. I have not made the above statement from a desire to injure, for I am striving not from a sense of duty and a conscientious belief that this letter may be productive of good to those for whom it is intended. I am aware that in publishing these things to the world, I run the risk of incurring the hatred and displeasure of the Utah leaders; but my trust is in that God who gave me life, and who has promised to protect me from evil so long as I do his will, or until I have finished my labor on this earth. Thousands that have left Utah, when they see this will remember a great number of evils practiced there, that are recorded here; but I think enough is written to show that oppression is their modus operandi, and ambition, power and lust the objects at which they aim. And if I am successful in saving one poor family the misery and degradation and especially when we understand that this is no voluntary contribution. It is compulsory upon every one, and if they will not pay it, their little means will be taken from them under cover of law. But not so in the law of God, every duty of the Saints must be voluntary or God does not accept the same, neither will His servants be found compelling them. God says "I hate robbery." Neither will he take away that agency which he has given unto man. If He was to do so, man would be a mere machine. Virtue could have no place in his soul, in fact in the case of man the relation which thousands, both in and out of Utah, has yet to be supplied from that source, unless it is the widows of the prominent dead among them.

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received and enjoyed with a relish by the house-
hold of faith. The knick-knacks of doctrine, ab-
struse, mysterious and enticing, with which some
were fond of tickling their own and others spirit-
ual intellects, are comparable to the external and
mental digestion of the saint, as are the spices
and after meals dainties of our state dinners, to
the physical man; only true constitutions will with-
stand either; and those who indulge freely run
not only the risk of personal injury, but they
likewise injure others by their bad example.

We suggest as a topic for thought and conver-
sation among the Saints, Why should these waiting
sleep be fed, though it may be there is only a
woman to feed them.

THE OGDEN "JUNCTION."

From the issue for August 23rd we quote:
"The San Francisco Call of the 14th inst., con-
tains a report of a meeting at Oakland Point, on
the 13th, at which Mr. Smith, or did not,
Mr. Smith, received an address. An elderly gentleman asked
some embarrassing questions of the speaker, who had
failed to meet three times, and was compelled to polygony
in every form. He also stated that 'his voice had
always been raised against it, and his voice should
continue to speak against it.' This plain declara-
tions, or did not, correctly reported, puts it beyond the pow-
er of the speaker to dodge the issue that it brings.

The gentleman referred to, asked Mr. Smith
whether or not he had practiced polygamy. He may be something like
the "old lady" of the system for which his father lived and
suffered and bled and died. The only temperance man who suffered from
scurrilous or consigned to Utah, notwith-
stand. There is only one drawback, at present, in some
otherwise very prosperous branches, and we are almost ashamed to name what it is; but as there
may be a time when the truth may be spoken,
or written, we venture. The hindering cause re-
duced to a sort of deadlock between the "wills"
and the "wills," the wills being arrogant and de-
determined, and the wents obstinate and saucy;
there is a lack of adjustiveness between them
both, that we think strangely unbecoming, and
even unlike him who patiently held the
"reed" which the soldiers of Pilsen thrust into his hand as
a token of the scepter of power. He who is
right can afford to be conciliatory and magnani-
ume, and he who is wrong should be conceding and
generous, if he wants to become noble.

A very unmanly and unsaintlike method of pro-
ceeding against Elders or brethren to whom per-
takes a dislike for real, or fancied cause, is to
write to those in authority asking, "what ought
to be done with a man who does so and so," or
"what do you think of a man who says thus and
such." And after getting an opinion from the au-
thority written for, write to the discriminator of
the persons referred to. It not infrequently happens,
that letters are received by those in leading au-
thority reciting certain hearsay accusations, but
which the writers do not care to affirm, they only
suggest that these officers should inquire into such
things. This is just the same as tailling, and its
effects are injurious. If an Elder does that for
someone to whom it is known, if they desire or feel that
it should be officially inquired into, should make
specific allegations against the persons offending,
and be written to, them as the law directs; and failing to
get redress there, then to authority.

We remember the answer of a statesman, now
dead, in reply to a friend who urged him to hunt
up and punish some one that had put into circu-

The Saints' Herald.

ARTIC COLD AND STRONG DRINK.

The London Times furnishes some statistics from
the records of the Arctic Expedition upon the
atmosphere, which are confirmatory to the
advocates of total abstinence.

There were six of the abstainers on the Alert and
Discovery, and at the end of July, when the sled-
ging duties and expeditions northward were over,
during which there was great suffering from
the scurrilous and numbers disabled from the service, it
was found and is so stated as "a remarkable fact"
that the abstainers were entirely free from the
disease during the 84 to 110 days they were out
from the ships, much of the time living only on
the salt provisions of the ships, being far beyond
the limit of animal life. They also endured the
cold better than the others, and the fatigue, and
ate more heartily. In fact the testimony of of-
ciders and doctors is unanimous and conclusive
that it was demonstrated that no continued work
can be done as well up on the
The only temperance man who suffered from
scurrilous was one who broke his pledge and took
his allowance with the drinkers. This experi-
ence fairly refutes the old theory that men who
drink can endure more cold, and more fatigue
than those who do not.

We deem it not a little singular that the Editor of the...

Deem it or not little singular that the Editor of the
Junction should reproach us that we have failed
been committed by speaking out, so that we could
dodge the issue. Suppose that we were to
avail of an example set us, what was permis-
sible under one set of conditions is not under
another; hence, to dodge is permissible if to dodge
be necessary under the conditions. For instance,
under a "righteous law" of God and in the State
of Illinois, where it was unlawful to have more
than one, a man could have only one wife;
but in Utah a man may have more and be
justified. God may change from one law so
far as to command its opposite; and still be
considered as consistent by this Editor of the
Junction, but "Little Joseph" if he but once
speak out, must be held to what he has spok-
en and the "issue which it brings." The one
must be bound by what he says, and its con-
sequences, or he is untruthful and inconsistent; the
other, whom we have always been taught to believe
was wise and consistent above all men, may have
commanded yesterday and to-day, command its
opposite, and "Little Joseph," and all others must
think this to be consistent, and if he does not so
think, he must be charged with being "an oppo-
nent of the system for which his father lived and
suffered and bled and died."

Time which in its ceaseless flight has worn
many an idol to its dust, and the stern law of
compensation which has rightly many a wrong,
will by and bring to pass the reckoning day—
then it will be seen who they are who are oppos-
ing the truths for which the martyr lived and died.
—We hide the issue.
lation a slanderous story about him, he said, "I am not now under any obligation to defend myself against such stories as this; but should I pay heed to this one, I establish a precedent, and must therefore answer every man that chooses to assail me. I have neither time nor inclination to engage in such warfare."

This man was right, let it once become known that an Elder, or Saint, stands ready to hunt every slander or vicious tale that is blown into the air about him, and his hands will be full. A blacksmith urged to sue some one for slanderous treatment, a slanderous story about him, he said, "I can go into my shop and hammer out a better character in six months, than I could get in the courts in a year."

Waters that are never stirred become stagnant and foul; but those moved by gentle zephyrs, and lashed into thunderous waves by fierce winds, keep pure by their commotions. So it will be with the Church if we consent to abide by the charter of religious freedom, the gospel by which we are saved; the gentle breezes of argument, and the fierce winds of discussion may stir the waters of our religious sea into waves mountains high; but if we remain steadfast in heart, unmoved by fear, the storm past will find the waters clear and us safe. Remember that "everything that can be moved will be shaken."

By request we republish "The Reasons for Leaving Utah," written by Bro. Charles Derry, and published in the Herald of June, 1866. It is believed that it will do good, by enlightening some of those in foreign lands as to the disappointments and bitter experiences to be realized in Utah, and thus, perhaps, saving them from like sorrows. The recent article about Manchester, England, has shown the need of their being thus enlightened. In our next we will publish Bro. Derry's "Reasons for Unitilng with the Reorganization," recently written.

Bro. Arthur Hailey writes from Castle, Andrew county, Mo., favoring the settlement of Saints in that region, as being a fine country, well watered and wooded, with plenty of good building stone, and prices from $15 to $20 per acre, and many, for some reason, are wishing to sell. The Saints there are ready to assist those who wish to locate in that region. There are seventy-five miles north of Independence, and nine miles from St. Joseph.

Bro. Silas E. Russell writes from Cameron, Mo., in favor of that region of country, which is also near the above. Land is cheap and many other favorable features exist, he thinks, to settlement by the Saints, and hopes that they will come with the right spirit and with full intention to do right, to mind their own business and work for living.

If some of the elders in or near Pawnee county, Iowa, will call at Malcolm they will find a Miss Alice Pratt who wishes to be baptized. Her parents are members of the Church, and, as she believes the gospel she is anxious to obey the truth as soon as possible. She thinks that favorable openings exist for preaching there.

Bro. Joseph Luff writes that since last October he has been preaching in Canada and Michigan. He hears from Toronto, his home, that some there are about ready for baptism, where formerly there was much prejudice against him for having left the Methodist church, but where he believes a good work will yet be done for the Church of Christ.

Bro. E. H. Webb writes from Sacramento, Cal., that the Saints there enjoy the approval of heaven in their meetings, and the evidences of God's love and peace towards them, especially those who are constant in their service and attendance. Loving service towards God and each other characterizes their worship and association, but without outward show or undue exuberance in demonstration, delighting in acts of devotion and of kindness.

Bro. A. C. Everett, formerly of Michigan and more recently of Wisconsin, writes from Wayne county, Illinois, where aforetime he was an Adventist. Some of his old friends deem him un worthy of notice for having believed God's work, but he rejoices more and more therein. He speaks highly of the brethren there, and of those he met in St. Louis; finding them in conversation, in precept, and in practice alive and active in the cause of Christ. May he and they continue thus unto the end.

The Saints are saved; the gentle breezes of their organization are given in the Herald of June, 1866. In our next we will publish Bro. Derry's "Reasons for Unitilng with the Reorganization," written in the year 1866.

Bro. J. G. Cornish wrote from St. Thomas, Ontario, that he had good liberty preaching there. Some opposition but good results, and the London elders intend to keep up the effort there. He found the people of other churches dissatisfied with paying so much of their substance and their earnings to support their ministers.

Bro. J. T. Greenfield of Healdsburg, California, writes that they are fair to the Saints of the region, willing to do good in the Master's cause.

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Bro. J. T. Greenfield of Healdsburg, California, writes that they are fair to the Saints of the region, willing to do good in the Master's cause. Some one sends us a Rocky Mountain Christian Advocate, published at Salt Lake City, which, among other things, contains an "open letter" to B. Young, by "An Old Mormon," in which he recounts some of the deeds of the former in oppressing his fellow men.

Bro. Joseph Hammer sends a copy of the Baptist Battle Flag, containing part of a debate between two ministers, a Baptist and a Methodist, as to whether the Methodist organization is "a branch of the visible church of Jesus Christ," or not.

Bro. Henry Marriott sends a copy of the Desert Notes, containing an account of the dedication of the Brighamite temple at St. George, three hundred miles south of Salt Lake City. The three dedicatory prayers, offered in the foot room, the auditorium, and the sealing room, are given in full, the first one equal to four columns of the Herald.

Bro. Wellington Barse writes from Mobile, Alabama, that brother N. C. Eldredge and himself, both of Massachusetts, are running a trading vessel between Mobile and the island of Jamaica this winter. They find none of the Saints, and we know of none in those regions.

Bro. S. S. Wilcox writes from Shemanoah, Iowa, that their branch moves steadily and peace, fully on in the work. Brother Forcsett was lately there, and his preaching gave the usual satisfaction; but his health was not good.

News from Bro. Jason W. Briggs indicate that the truth is not idle, though its influences, like the dews, are often silent. The heaven is at work. Some of those who have heretofore thought that we had no truth that should challenge the attention of Latter Day Saints, are fairly persuaded that there is a "method in our madness," and that reorganized mormonism will not down at a nod.

Sister Nancy V. Richardson, formerly of Mt. Olivet Branch, Florida, now lives near Rancho, Gonzales county, Texas. She thinks that good might be done among her friends by the visit and labors of an elder. Inquire for Mr. Powell, one mile west of the town. The almost universal voice of those who mention the change in the Herald in their letters to us, is in commendation; a little larger list would double its size, or make its issue weekly— that would be "so nice." We are progressing.

A brother in England sends us a copy of Royal's Newspaper, published in London, England, which contains an article signed "N" puts in a "Plea for Mormonism," especially for the polygamous part of it. We thank the brother for the paper; it may sometime he turned into a boomerang, against "N," and his compatriots.

At last advices Bro. D. S. Mills was at work in Southern California, about Gospel Swamp, and was doing well for the cause.

Bro. H. P. Brown, formerly of Waverly, Iowa, and late of Sacramento, California, has removed to Oakland, California, where he will do what he can for the cause. Brother Haws, who last year labored in Alameda and other districts in California, has removed from Battle Mountain, Nevada, and has located at Washington Corners, Alameda county, California.

Bro. J. B. Prestamay writes from Knox, Stark county, Indiana, that they have been holding a series of meetings there, Bro. C. W. Prestamay being the preaching, and being blessed therein. As a result three desires to unite with us, Bro. C. W. had also held a debate with a minister, who declares that he will not fight it any more. None of our traveling elders call at Knox, and the
Saints and friends there would like a visit and some preaching from some of them.

Bro. C. M. Fulks of Weir, Kansas, writes that their conference lasted four days, and during the stay of the Saints from Columbus and elsewhere, they had a time of rejoicing and of peace in their assembly and worship.

Bro. Abraham Halliday writes from Kingston, Caldwell county, Missouri, that some of the brethren are doing considerable preaching. Bro. O. A. Richey is working toward Hann’s Mill neighborhood, to give the people of that region a chance to hear the truth again. Bro. H. has been laboring as Teacher of the Far West branch, and has all the three books of scripture, and the Herald, for their reading and instruction. He would advise those who seek locations in Missouri not to buy until they have looked in various places, so as not to wish hereafter, after they had done so, or had purchased elsewhere.

QUESTIONS AND ANSWERS.

Question. What are the specific duties of a deacon? Is he necessarily the janitor of the meeting house?

Answer. A deacon is, as we understand it, one in the service of the church to do whatever the church may need to be done to bless its members.

Q. Where is the land for all this?

A. There is not much. We gave some of the land away, but others we have kept.

Q. Is it proper and advisable for Elders, when administering the sick, to do so ostentatiously in the name of the Holy Priesthood?

A. No. Conference some time ago advised the Elders to avoid the terms, “by virtue of,” or “in the name of the Holy Priesthood.”

Q. Is not one entitled to opinion, and the right to express it, upon any subject which the Church has not spoken authoritatively upon?

A. Yes; much people expresses opinions in spirit and manner becoming a Saint.

Q. Is it right for brethren to assert that we are as perfect in our sphere as God is in his?

A. The right to state is conceded in the answer to the foregoing query; but we have not yet seen the man, who, if he does say it, could easily believe. That man may, in his sphere, become perfected, as God is in his, seems to be possible, for we are commanded, “Be ye perfect as your father which is in heaven is perfect.”

Q. Is a District President necessarily a traveling Elder?

A. We think so, to a great extent.

Q. Whence comes the practice in the church, under Brigham Young, of making members liable for casting a dissenting vote, a vote unlike that of the priesthood then present?

A. We cannot answer this question, as we have never been under the rule of Pros. Young, we might conjecture, but prefer to let some one familiar with the practice reply.

Q. Has a branch anything to do with an Elder and his family, if they are all the time grum

quarreling, fault-finding, tattling, and accusing each other of lying, &c.?

A. Certainly. They are disorderly, and should be laborious, reformed, and finally dealt with. In families will not live in peace with each other, they are a burden on the family and to society.

Q. Don’t many worlds mean as it reads, (D. C. 22:7), and that each was, or is, or has been people as our own, and that the first man of each was called Adam? I think so, but for others I ask its explanation in the Herald.

A. Certainly, the word “worlds” means worlds. But nothing further than the facts of the existence of the worlds, and the fact that the Only Begotten, they were created for the purpose of God, known only to himself, is conveyed in the passage cited; and the Lord specially provides a stay to applying what is said of this world to other worlds by saying, “But only an account of this earth, and the inhabitants thereof give I unto you.” The name Adam was evidently applied to the first man of this earth; any further application of the name would seem to be in violation of the statement, “But only an account of this earth,” that he might give gifts to it, it is not revealed. We do not understand that passage cited, gives any account of the peopling of the other worlds. It may be inferred, but inferences are not always safe.

Correspondence.

STEWARTVILL, Missouri, Jan. 31, 1877.

Bro. Henry. We have good meetings here; the Saints who have not been a member of this branch very long. I used to belong to the Long Valley branch, in California; but falling in with our brethren here in Missouri. I like this country pretty well. There are a good many Saints here, in this part of the Lord’s vineyard, and they are trying to keep the commandments of the Lord. I have read of God’s promise being verified to the people who are trying to serve him; and may the Lord sometime his blessings unto his people until they come more perfect. In gospel bonds,

THOMAS MCKESS, Jr.

TARKO, Iowa, January 4th, 1877.

Brother Henry. As the Lord in his goodness has permitted me to return to kindred and the Lord specially provides a stay to applying only to himself, is conveyed in the passage cited; gives any account of the Lord’s vineyard, and they are a good many come more perfect. In gospel bonds, they will be laboring with, remonstrated with, plead with, admonished, reproved and finally dealt with. Admonished, reproved and finally dealt with.

Q. Since we have onlyibegun. I realize this to be true. In the gospel of Christ there is hope, peace, and joy unspeakable.

In the seven years that I have been with the children of God I have learned very much of God’s love, and yet I feel that I have only begun. Since I began to try to serve, there has been much to cheer me on my journey through life. I have seen bright prospects, and a glorious tri- but to return there in the spring, and want Bro. D. S. Mille to go with me, if it is possible. Quite a number expressed their belief in the truth and said that they could not find any fault with our doctrines.

They are writing from Hollister, wanting me to come there and preach. I have not made up my mind whether to go or not, but as the way
seems closed in this district, for the present, perhaps it would be well for me to go and spend a few weeks in some place where they have been, by God's blessing, to erect. "There had proceeded God's word; that to him was given the message of the coming of the Lord: sons' death he bore up under, but when the Ark of the Covenant was brought forth, the elders and the people all joined in the work of heaven." He preached an exalted scripture, full of instruction and comfort.

He declared the necessity of the worship of God by man upon the earth; of Israel's journeys during their journeys in the wilderness, and traced the history of the Ark of the Covenant from the time it was built until it was placed within the temple at Jerusalem, which temple was the glory of Israel; and the terror of the nations round about affrighted the nations.

So far as I can tell about the meeting, the prophet, when the Ark of the Covenant was captured by the Philistines, the sad news of its capture was brought to him, but when the Ark was taken, it was more than he could bear, and he fell dead at their feet; for there his children had been taught, there he worshipped, and there was the Ark of the Lord; that is, the house of God, the very gate of heaven; and when he learned of its loss, he knew that the glory of Israel was in danger.

Elder Smith commended the effort of the Saints, and the sacrifice that must have been made to erect this house, which was a testimony of their faith and zeal in the Latter Day Work; and he hoped that more would be built by the church and the children of Zion, and that this place might be a sanctuary, where the Saints can assemble for the worship of God, and may this be "the house of God, the gate of heaven." He then offered a most fervent dedicatory prayer, and hymn 767 was sung.

Then the secretary of the building committee read the financial account of the branch with the building, which report was accepted by vote. The committee was then released, with a vote of thanks, and three trustees were appointed, to read the deed of the church.

...
I left
I received the letter you
I have held meetings in
meetings here last night; had large congrega.
was called to the office of elder, and ordained by
breaking down prejudice. Three were baptized
occasionally hereafter, and prospects look good.
tracts and testifying to the work of the Lord, to
here, December 24th, and had a good hearing.
rich treasures of knowledge about the gospel of
obey the gospel as soon as I go out there again.
was a rainy, disagreeable voyage,
the ship was J
I have assisted Bro. Blair some in opening the
Last Sunday, the 7th, had the pleasure, of baptizing two, and more are ready and will
be able to organize a branch as soon as spring opens. I am also going into Clay county
soon, where I expect some to unite with the Church.
I have considered that it was my duty to warn my
was a wise choice. I do not believe the
Go and labor for the Master.
I know whereof I affirm. I tell them I don't
care whether they believe what I tell them or not.
I have assisted Bro. Blair some in opening the
The work is onward here; the people seem to
be surprised to think of our doctrines have been so little
understood and so little talked about. We are received from all sides. May the Lord prepare the way and loosen my hands so that I can
do my best for my Master.
Yours in the gospel,
GEO. W SHUTE.
SCRANTON, OREGO Co., Kansas.
Bro. Joseph.—We have been isolated from the Saints till this last few months, most of the time,
we have been sequestered in Utah by your brother Alexander, yet the regular issue of the Herald, Hope, Messenger, and tracts; from which I have been happy to say I have received many rich treasures of knowledge about the gospel of Jesus Christ. Although away from any branch I have considered it was my duty to warn my neighbors which I have done, in distributed tracts and testifying to the work of the Lord, to a small extent. The Lord is blessing my feeble efforts by awakening an inquiry as to the claims of the Church of Jesus Christ, which is here in October last, and told us that it had been
manifest to the Saints in Leavenworth by the Spirit. I went and in a few days after Bro. Chapman arrived by
Henry Green came. We then came together in the presence of the Lord, and took upon ourselves
what was needful to be done for the work of the Lord. We had a meeting at my house De-
cember 10th, and it was resolved that a branch of the Church be organized here, to be
known as the Scranton Branch, and J. B. Jarvis was called to the office of elder, and ordained by
Bro. Henry Green and Geo. Chapman, and chosen as the president of the branch. The branch numbers seven members. The meeting adjourned after prayer and preaching.
Bro. Henry.—Bro. Blair closed his series of meetings here last night; had large congrega-
tions attending, and the same time, and I think
that much good has been done in the way of breaking down prejudice. Three were baptized and others have said that they would obey. They are receiving the standard of the Church; I think that it is not so bad after all. There has been a wonderful change in this country since four years ago, when I was the only Latter Day Saint in this township.
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Potawatamic District.

A conference of the above district was held at Springerton, October 25th, 1876. Elders Reports.—Asa Walden and Andrew Hall had not done any preaching in the field to which they were assigned. Samuel Longbottom, S. P. Gould, and Samuel Davis, James Caffall, W. Hansen, H. Strang, and A. G. Weeks reported preaching both in the district and outside of it. H. Neilson had assisted some in the branch labor, and vicinity. Elders and Priests not employed in branch labor were, by vote, requested to do all the preaching they can.

Andrew Hall, Bishop’s Agent, reported: On hand last quarter $20.60, received since in preaching they can. Minutes of the above conference were returned for correction.

Pittsburgh District.

A conference of the above district was held at Pittsburgh, October 24th, 1876. Prayer by T. P. Green, followed by J. A. Morris. It was agreed to accept the report of the committee appointed to investigate a difficulty in the district, as standing as reported, and to rescind the resolution to accept was lost, and he was sustained in charge of the district.

On motion of J. A. Morris, as a motion to rescind the resolution relating to Elders’ reports, be rescinded.

Elders Heports.—Asa Green’s Bank reports.—Green’s branch was doing well. H. Neilson had acted as clerk and book agent for the district, and as assistant in the ministry. He had assisted some in the branch labor, and done some preaching besides. Z. S. Martin had done his best.

Bishop’s Agent reported: Balance on hand June 24th, 50 cts.; received $29.25; paid the ministry $23.75, the poor $11; in hand $1.

The above conference adjourned on Saturday, March 3rd, 1877.

Gallaud’s Grove District.

The above conference convened at the Salem branch, December 1st, 2nd and 3rd, 1876; Eil Clothier, president; John Pett, clerk. Prayer by the president. Visiting brethren were invited to take part in the exercises.

On motion of J. A. Morris, as a motion to rescind the resolution to accept was lost, and he was sustained in charge of the district.

Elders Heports.—George Sweet, John Hawley, and W. M. Goreham, Elders; Henry Halliday had baptized two and Samuel Longbottom one. Priest Thomas Bullard and John Latham were recommended, and Teacher Richard Latham was appointed. John Pett reported as Bishop’s Agent: On hand last report $36; received since $10; paid out $5; balance $31. John Pett reported to the Salem branch.

The committee on difficulty in the Boyer Valley branch was accepted, and committee discharged.

George Sweet, John Hawley and W. M. Goreham were to investigate a difficulty in the Salem branch; said committee to report at the present session.

John Hawley and Thomas Dobson were appointed to labor in Carroll, Calhoun and Sac counties. George Sweet and Samuel Longbottom to labor in the district. J. A. Morris was appointed to the district. All the Elders, Priests and Teachers not appointed missions, were requested to labor all they can.

The above conference adjourned on the 11th, 1877.

The committee on difficulty in the Salem branch reported. The report was accepted and the committee discharged.

The authorities of the Church were sustained; also Eil Clothier as president of the district.

Western Maine District.

The above conference was held November 18th and 19th, 1876, in the Green’s Landing Branch, Dear Isle; J. C. Foss, president. Prayer by J. W. Blastow.

Elders reports.—Green’s Landing, 85 members; Rockland, 18; Little Deer Isle, as last reported; Brookfield, 2 added; Bear Isle, not reported.

Elders’ report.—J. C. Foss, Peter Enon, J. W.
Miscellaneous.

News Summary. [Prepared expressly for the Herald.]

The commissioners appointed by the Government to the different routes that had been surveyed for the proposed Canal across the Isthmus as an international route for the trade and commerce between the Atlantic and the Pacific Oceans, have at length made overtures towards Servia, for peace, although their propositions are not satisfactory to the latter, and things are yet unsettled at the future, but anxiety does not run as high as it did.

From revenue returns a calculation is made that two billion cigars were smoked in the United States last season; and that the proceeds of commercial interest between these two oceans via America.

A summary of the campaign against the Indians is described, opening up giving the damage to the Indians as follows: Four important battles fought besides many skirmishes, resulting in the destruction of the lodges or homes of 4,000 Indians; the taking of 2,000 ponies; 2,000 lives lost; and other valuable furs, tons of fresh and dried meats, also clothing, ammunition, arms, etc.; 250 Indians killed; 500 Indians captured; 1,500Indians captured; 1,500 ponies captured. They have been punished and harrassed, and bid at times to eay their ponies to keep from starvation; so the army, with this exhibit feels that the fighting is about over. But the question of what shall be done with the "Nation's Wards" is still a perplexing question.

The cotton mills of Fall River, Mass., are running on full time, and the wages are ten per cent higher than a year ago. Prints in great demand and plenty of cotton on hand to work upon. A recapitulation of business houses in the United States for 1876 puts the number at 9,000, with liabilities aggregating $200,000; but it is thought that the worst is passed in this respect, and that business will go on better. The arrival in the city of the last several months of new merchandise will give the consumers much more to select from.

It is expected that the gold mines of California will be worked for another trial. Gold has not lost its power yet.

The insurance companies have lost about $100,000,000 in the Indian wars, and the property destroyed was valued at about $110,000,000; this to be paid by the various nations which are to be benefited.

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The commissioners concluded that the project is to be done. They have been making overtures towards Servia for peace, although their propositions are not satisfactory to the latter, and things are yet unsettled at the future, but anxiety does not run as high as it did.

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### Call to the Seventy.

Members of the Quorum of the Seventy are requested to write to me in time for the Annual April Conference, making known their conditions and purposes relative to labor in their office and calling, for the coming summer and season. A lengthy and detailed report of past labors is not necessary. Also as many of the Quorum as expect to attend the session will please thus mention it in their correspondence.

C. G. LAPPINER, President of Quorum.

*Hearing, Iowa,*
27th, 1877.

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### Des Moines District.

The quarterly conference of the Des Moines District will be held at Des Moines, Polk county, Iowa, on the 24th day of March, 1877, convening at four p.m., instead of the third of March. The change is made in order to have conference during the light of the moon. All are invited to attend.

WM. N. NIXE, President.

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### Pottawattamie District.

To the Officials of the Pottawattamie District: Brethren, please remember that a quarterly conference will be held in Council Bluffs, Iowa, Saturday, February 24th, at 10:30 a.m.; and that the services of the local Elders, prayer, and music as the law requiring the Elders to meet in conference once in three months, or as often as said conference may direct, has not to our knowledge been observed. Therefore, we respectfully request you to attend; or if distance or other obstacles prevent, please report by letter, and in the event of your not coming and being present, we will just mention the place of meeting on the above date.

JAMES CASHALL.

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### Manners and Morals.

Manners easily and rapidly mature into morals. As childhood advances to manhood, the transition from bad manners to bad morals is almost imperceptible. Vulgar and obscene forms of speech first, and gross indecencies in the mind, under cover of the imagination and prurient impulses in the imagination and make unlawful desires prevalent. From the prevalent evil of the mind, that evil so prevalent, as water rises from a fountain. Hence what was originally only a word or phrase becomes a thought, is meretriciously embellished by the imagination, is intensified by a vicious turn and boldness by always being welcome, until at last, under some urgent temptation, it damns, for once, to an evil of the mind, for a sin, which has not been regarded as such. From the fountain of bad manners and of taste; they repel licentious imaginings; they delight in the unsullied and the untainted, and all their tendencies are on the side of virtue.

### Defense of the Goose.

It is a great liberty to accuse a goose of being a silly bird. Even a tame goose shows much instinct and attachment; and were its habits more closely observed, the tame goose would be found to possess no mean degree of intelligence. When its watchfulness at night time is as great as that of any other bird, and its perseverance in its work a much longer period before a rest is permitted, it is a marvel in the mind of the observer.

### Marriage.

At the residence of the late Frederick Collins, Collinsville, Illinois, December 6th, 1876, of apoplexy, Mary Angel, aged 55 years.

### Buried Forests.

The discovery of a subterranean forest just below the surface of the Thames river, is attracting great attention. The aged alder and the willow are the principal trees found. These retain their vegetable character, but other signs show that the forest belongs to the vegetable kingdom, and is of some sort of root. The Thames is surrounded by such forests, and is a mystery, and in some instances they are the principal source of extraction. The time of their burial has not yet been determined, but the cause is undoubtedly due to the action of the water, and the current of the river, which has caused a sinking of 40 feet, and thus the forest may, 3,000 years ago, have been 30 feet above tide water, while now it is 10 feet below, and buried under the deposits carried on top of it by every flood.
A late writer claims that Ezekiel prophesied that which did not come to pass in respect to the subjugation of Tyre by Nebuchadnezzar.

He says:

"In the eleventh year he (Ezekiel) prophesied that Nebuchadnezzar should come and utterly destroy Tyre. He did come, and invested the city for thirteen years, but did not take it. And they shall destroy the walls of Tyre, and break down her towers. I will also scatter her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord; and it shall become a spoil to the nations."—Ezek. 29: 17, 18, 19.

In these verses is displayed the terrible calamity that would eventually come upon Tyre, and come by means of "many nations" who should come, not all at one time, but successively, one after another, "as the sea causeth his waves to come up. And they [many nations] shall destroy the walls of Tyre, and break down her towers." No clause is here given as to how long a time it should be from the beginning of her desolations till she should be "a place for the spreading of nets in the midst of the sea," but that it would be very considerable is clearly intimated in the fact that "many nations," in succession, would be engaged in the work, and that Tyre should "become a spoil" as they should, in their turn, make the conquest of it. This prophecy, we see then, was to have its fulfilment by degrees. And to this history fully agrees, as it shows that it was subdued and spoiled by many nations.

Nebuchadnezzar, as we shall now show, became the real instrument of destroying and degrading this great city, which at that time was built chiefly on the main land.

"Nebuchadnezzar, in the twenty-first year of his reign, and the fourth after the destruction of Jerusalem, marched again into Syria, and besieged Tyre, at the time when Ithobaal [Ethbaal] was king thereof. Tyre was a strong and opulent city, which had never been subject to any foreign power, and was then in great repute for its commerce; by which many of its citizens were become like so many princes in wealth and magnificence. It had been built by the Sidonians 240 years before the temple at Jerusalem. For Sidon being taken by the Philistines of Ascalon, many of its inhabitants made their escape to Tyre, and founded the city of Tyre. And for this reason we find it called in Isaiah, the daughter of Sidon, ( Isa. 23: 12). But the daughters of Sidon surpassed the mothers in grandeur, riches and power. Accordingly, at the time we are speaking of, she was in a condition to resist, thirteen years together, a monarch, whose yoke all the rest of the East had submitted to. It was not till after so long an interval that, Nebuchadnezzar made himself master of Tyre."—Rolin, History of the Antients, ch. 2.

By this occasion Rolin supposed that Nebuchadnezzar actually succeeded in making himself "master of Tyre" at that time.

It is but fair to state that others, as well as the writer referred to, have disputed the claim that Nebuchadnezzar conquered Tyre. Smith, in his Dict. Bible, ar £v Tyre, says:

"It is still a disputed point whether Tyre was actually taken by Nebuchadnezzar on this occasion. However this may be, it is probable that, on some terms or other, Tyre submitted to the Chaldeans. The rule of Nebuchadnezzar over Tyre, though real, may have been light, and in the nature of an alliance; Smith, we see, claims that he subdued it.

The work to be accomplished against Tyre by Nebuchadnezzar is stated as follows:

"For thus saith the Lord God; Behold, I am against thee, O Tyre, and will cause many nations to come up against thee, as they should, in the twenty-seventh year, sixteen years after Ezekiel admits the failure, and prophesies compensation for his hard and fruitless attempt against Tyre. See Ezek. 29: 17, 18, 19, 20."

We fail to see that Ezekiel prophetized that Nebuchadnezzar would "utterly destroy Tyre;" but rather that he would conquer it, which we hope to show he did do. "Many nations," it was said, would subdue and spoil Tyre, before its utter overthrow; and of this event Ezekiel said:

"Therefore thus saith the Lord God; Behold, I am against thee, O Tyre, and will cause many nations to come up against thee, as they should, in the midst of the sea: for I have spoken it, saith the Lord; and it shall become a spoil to the nations."—Ezek. 29: 17, 18, 19, 20.

Tyre was the leading city of Phoenicia; and if Nebuchadnezzar had failed to capture it with the rest of Phoenicia, Berosus, and Josephus after him, would not have omitted to mention it. From the language used we can only conclude that his conquest of Phoenicia was complete; and that both these writers intended to be so understood. The Phoenician annals, it is claimed by Prideaux, and after him by Thomas Newton, show that Tyre was taken, as predicted by Ezekiel. (Prideaux Connect, Part 1, Book 2; also Newton on the Prophecies, p. 164.)

Newton, on pp. 174, 175, says:

"Nebuchadnezzar, as we have seen, destroyed the old city; and Alexander employed the ruins of it in making his causeway from the continent to the island, which henceforward were joined together. So that, as to this part of the prophecy, it has been literally fulfilled. Thou shalt be built no more; though thou be sought for, yet shalt thou never be found again."
It may be questioned whether the new city ever after that arose to that height of power, wealth, and greatness, to which it was elevated in the time of Isaiah and Ezekiel. It received a great blow by its capture by Nebuchadnezzar, burning the city, but much more by his building of Alexandria in Egypt, which in time deprived it of much of its trade, and thereby contributed more effectually to its misfortune. This is the misfortune afterwards of changing its masters often; being sometimes in the hands of the Ptolemies, kings of Egypt; then the Seleucids, kings of Syria, till at length it fell under the dominion of the Romans. It was taken by the Saracens about the year of Christ 629, in the reign of Omar, their third emperor. It was taken by the Christians during the time of the holy war, in the year 1124, Baldwin, the second of that name, being then in Jerusalem. It was recovered by a fleet of the Venetians. From the Christians it was taken again in the year 1289, by the Mamelukes of Egypt, under their Sultan Alphaz, who sacked and razed it, and Sidon, and other strong towns, that they might never again afford any harbor or shelter to the Christians. From the Mamelukes it was again taken, in the year 1299, by the Turks, that, with the rest of the Turks, and under their dominion it continues at present. But alas, how fallen, how changed from what it was formerly! For, from being the centre of trade, the most important, and the most powerful merchant ships of the east and west, it is now become a heap of ruins, visited only by the boats of a few poor fishermen. So that, to the part likewise of the city, which prophecy has literally been fulfilled, "I will make thee like the top of a rock; thou shalt be a place to spread nets upon."—St. Jerome, an eminent Christian writer of the fourth century, who is quoted by Newton, p. 106, says: "We have read, in the histories of the Assyrians, that when the Tyrians were besieged [by Nebuchadnezzar], after they saw no hope of escaping, they went on board their ships, and fled to Carthage, even to some islands of the Ionian and Egean sea;" and in another place he says: "When the Tyrians saw that the works for carrying on the siege were perfected, and the foundation of the walls were shaken by the battering of the engines, and their vessels, clothes, and various kinds of furnishing the nobility had, they put them on board their ships, and curried to the islands; so that the city being taken, Nebuchadnezzar found nothing worthy of his labor." These historical testimonies, we submit, are entirely conclusive as to Nebuchadnezzar's taking the city of Tyre, as predicted by Ezekiel; and they are also conclusive as to its having been captured and spoiled by the Romans. I tell you exactly what happened. The city was retaken by the Christians during the time of the holy war, in the year 1124: exact mention of its capture and its having undergone the utmost fatigue during so long and difficult a siege, and having found nothing but ruins in the place where they had rendered Almighty God (as it is the expression of the prophet) in executing his vengeance upon that city, to make them amends, God was pleased to promise by the mouth of Ezekiel, that he would give them the spoils of Egypt. And indeed they soon after conquered the country, as I have more fully related in a "history of the Egyptians."—Hist. Assyrians, ch. 2.

How full and definite these prophecies! and how exact and complete their fulfillment! Indeed, when we carefully examine the predictions of the prophets in the light of authentic history, we cannot fail to be filled with wonder, amazement and delight, at the nice, exact, and perfectly complete fulfillment of prophecy. Like brilliant and unerring lights, which they are, they cast forward through the darkness and gloom of unborn ages their illuminating and cheering rays, bringing to our view things that are not, but are to be; and showing us things that are to come with un-failing certainty, and with undeviating accuracy. Peter says, "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 of any private will of man: for prophecy came not by the will of man; but holy men of God make as it were prophets, moved by the Holy Ghost."—2 Pet. 1 : 19, 20, I. T. Such dear reader, is the trustworthy and very important character of the "prophecy of the Scripture." When we consider the importance of the word of prophecy in the scheme of redemption, and in God's government of the race, we may well regard it as "the word of prophecy" should not be "given of any private will of man;" but that it should be just what it is, the mind and will of God and of Christ, and of the Holy Ghost—the spirit of truth—absolute and perfect truth. Unless it were such it would mislead, disappoint, discourage, and destroy. They who trusted in it would be deceived, and they who leaned upon it fall. The prophecies of the holy men of God are not mere events that they proclaim, though the style of language, and the methods of expression may be, in some sense, peculiar to the person prophesying. That they are true, must be allowed from the fact that God has ever held his people, and the nations to a strict account for the manner in which they received them. If they were not true, in part and whole, they could be of no binding force; for it would be quite impossible to judge which was true and which false, only by awaiting their fulfillment; and then the chief object of the prophecy—knowing of things to come—would be of no avail. A prophecy has always been of most value to God's people by reason of its showing, before hand, events and things of importance to be foreknown.

In view then of the fact that God makes the words of his prophets binding, and of force, upon all who have them, we have right to expect that he will guard well his accredited prophets that they do not utter false prophecies. Prophets are themselves given as such; and laws and statutes, with binding authority and power. We find in Deut. 18: 22: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." From this we may learn that if a person called to be a prophet of God utters even one false prophecy, that is the end of his prophetic calling—the people shall no longer regard or fear such as a prophet of God. This is consistent—a wise and safe provision. For, having proved himself unreliable in matters of such great importance, he must not be trusted any farther.

In the 20th verse we learn further, as to the fate of God's prophets who shall by any means prophesy falsely; and also as to how God will preserve his people from deception through a prophet prophesying falsely: "But if the prophet be a false prophet, and shall utter a word of prophecy, in the name of the Lord, and the thing do not come to pass, or come to pass, and the word of the prophecy fail; then shew the prophet, that he hath spoken unto thee in the name of the Lord; and thou shalt say, Why hast thou prophesied under my name? thou shalt not do the like again: otherwise shalt thou be cut off, both thou, and the prophet that prophesied of thee."—Deut. 18: 21.
destroy him from the midst of my people Isra-
- 9.

"In the 11th verse we are told why God will destroy him,—"That the house of Israel may go no more astray, and nor be led any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God."

In Jeremiah 25: 10—17, we are informed that the prophet Hananiah (though not a prophet of equal authority with Jeremiah, or similar, prophesied falsely; and for so doing he was cut off by death. He prophesied in the "fifth month" (v. 1), and he "died the same year of the seventh month" (v. 17): —

"Thus maketh this people to trust in a lie. Therefore, thus saith the Lord: Behold, I will cast thee from off the face of the earth; this year thou shalt die, because thou hast taught rebellion against the Lord."—vs. 15, 16.

The prophet is here indicted for a terrible crime—a crime against God and against man —and he is made to suffer, speedily, the highest form of punishment pertaining to this world's death. Such punishment was threatend, we see, under the law of this world—death. Such punishment was the transgressor. From all this we should eth from above is sacred, and must be spoken with care and by constraint of the Lord, but simply to write a commandment, like unto one of the different act the Seer has said, "It is a great thing to enquire at the hand of the Lord, by a prophet of God, is a very grave, and important one; and one to be carefully and with the utmost possible care, and with the subject of the inquiry, etc.

Joseph, the Seer, because he delivered to Martin Harris the one hundred and sixteen pages of the MS. of the Book of Mormon—"that which was sacred"—contrary to the will of God, an act in no sense comparable with uttering false and the providential care with which they are preserved; all of which exhibits the careful manner in which God requires his servants to treat these sacred affairs. We do not read that Samuel, and the prophets after him, ever thought of questioning the inspiration of Moses; or that Jesus, or his apostles, ever questioned the inspiration of the prophets preceding them, or the scriptural books bearing their names. Neither do we find the writers of the Book of Mormon doubting any of them in the least, except in respect to alterations in the text. And, what is more, when the "choice Seer" enters upon his work, he accepts all those scriptures for just what they claimed for themselves after his correction, revision, and translation of them; and certainly his example in this matter is worthy of all acceptance by the Saints.

It is worthy of remark that Jesus never threw the least discredit upon the writings of Moses and the prophets, or the inspiration by which they were given. On the contrary, he endorses them. To the Jews he said, "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believed him not, how shall ye believe my words?" (John 5: 45—47).

Unbelief of the Scriptures was one of the leading sins of even the pious Jews, and it is not at all surprising that the disciples of Christ should be affected to some extent by these pernicious influences. That they were thus affected to some extent may be felt easily by reference to the following words: —"If fools, and slow of heart to believe all the prophets have spoken. * * * And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke 24: 25, 27). From this we see that Jesus respected and endorsed all Scriptures, and delivered them all—"all the Scriptures; and that he sharply rebuked his disciples for not believing "all the prophets have spoken."

Paul, than whom a more intelligent and devoted servant of God 'twere vain to seek, never questioned the inspiration of Moses and the prophets. He said, to Felix, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law, and in the prophets." (Acts 24: 14).

Abraham in heaven fully endorses them—"(they) are the words of the living God, and let them hear them. * * * If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16: 29, 31).

"Moses and the prophets" have outlived the blinding, hindering influence of unbelieving Jews and Christians, and have successfully withstood the malignant and unsparing shocks of the great army of ancient and modern skeptics. Their light, received from the great fountain, "The Sun of Righteousness," is still reflected clearly upon the dark pathways of the past, the blinding haze and mists of the present, and portends the glorious advents of the tentous gloom of the future. They reveal the history of nations before they are founded, and the acts of men before they are born. They outline the pathway of the just, and with their divine rays reveal the cross and the crown, the rights of kings, and the Immanuel of God, and "the King in his beauty." Their beaming radiance illuminates all the dark and weary way of man, from Adam the outcast, to Adam redeemed, kingdomed and enthroned with his children in immortal glory. By their light we are led back to the time when God laid the foundations of the earth, "when the morning stars sang together, and all the sons of God shouted for joy," and across the intervening ages to that blissful day when God shall have created "all things new"—the "new heaven and a new earth," and his people "shall inherit all these things." It lights up the immeasurable past, and sweeps away into the illimitable future. Such is the light of God's word, as revealed through his servants the prophets.

Let us therefore beware, lest the Master rebukes us with being "fools, and slow of heart to believe all that the prophets have spoken."

SUPPORT THE GOSPEL. No. 5.

Our last article on this subject closed with the following words: "One may give every week and never give enough. Does the Bible help us in determining the proportion?"

It may very briefly be said that the rule of the tenth was known before Moses or Jacob or Abram; it is found, like the decimal system, among nations that had no commerce or acquaintance with each other, and seems to have been a part of original revelation; that this rule was enlarged and afterwards enjoined upon the Jews, so that they seem regularly to have given not less than one fifth, some say one third; and besides this ordinary offering, they added on special occasions, as when they set free their bond-men, or joined in the free-will offerings. Passing from Judaism to Christianity, where the stress is thrown on the spirit and not on the letter, it is right to ask, is christian love less potential than law? Are we not constrained to give as much as Moses commanded? Has Christianity tarnished a law so ancient and so splendidly laid down, in the sweet grace of charity, stand behind the Jew, and be hidden in his shadow? To ask these questions is to answer them. The Apostolic Church did not lag behind Judaism nor may we. In ordinary circumstances, to give "according as the Lord has prospered," we allow the thinker, who can count upon a much greater and more constant success in the application of the Church paper, which may be, and often is carelessly glanced at and laid aside, to be no
WHY I DID AS I DID.

REASONS FOR UNITING WITH THE REORGANIZATION OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Having given my reasons for leaving Utah, I will now give my reasons for uniting and abiding with the Reorganization.

It is well known that when I left Utah, being ignorant of any other phase of Mormonism than existing, other than Brighamism, and realizing to my satisfaction that all the religion there was in the latter system was but a cloak to cover up their ambitious designs and corruption; and believing that this was the original Mormonism, I threw it behind me in disgust.

None but God can tell what bitterness of soul, what heart-burnings, what restless days and nights I spent, before I could throw away what had been the only ray of light and hope to my soul; (I here refer to the truth, not the errors that had been taught me, and which I had sincerely obeyed and labored for); nor can any but He, tell the feeling of gloominess and unrest that pervaded my mind, when I found that I had no God, no Savior, no beacon light to point me to the only sources of hope and life. My only hope had failed me, and the creeds of christendom were empty chaff—they made God a tyrant, the Savior of the world faithless to his promise, and his holy word a fable, to be construed according to the poor, vain imaginings of man. I was affllicted on the treacherous ocean, and my bark was tempest-tossed, without a rudder to guide, or a compass to direct me.

In this condition, one Sabbath morning, a little pamphlet found its way into my hands; I recognized its power, and my heart melted away. I read the truths; I could see the hideous form of idolatry, and the promises to those who exercise it. To incite us to emulation we have many useless things except the exercise of this virtue, and to press it further, it was founded on the Rock of Eternal Truth; established in truth and righteousness. Doubt and darkness, and the very ones who were Brighamism. I investigated more fully the claims of the Reorganized Church, was satisfied that God was with it, and that it was founded on the Rock of Eternal Truth; and so earnestly and persistently was idolatry, though well dressed, orthodox and respectable, must be shown to be a sin, and the sin that doth most easily beset the name of the church to be present on Sunday and at "two day meetings, and at conference. In looking to the interests of the Church should be presented; the magnitude of the work should be set forth; our duty in this regard should be plainly but earnestly and forcibly urged; for, as has been well said; "Without knowledge there will be little interest, and without interest there will be neither gifts nor prayer. Covetousness, which is idolatry, though well dressed, orthodox and respectable, must be shown to be a sin, and the sin that doth most easily beset us." And in no Church—in no organization claiming the name of Christians—is this more necessary than in ours. Yet there is a strong feeling among many that we are not attending to this important matter, except in private conversation, or in strictly business meetings. Any allusion to such things at any other time is spoken of as out of place,—as quenching the Spirit, etc. Why this should be I cannot tell, unless, it may be, that, conscious as most of us are that we do wrong, that we neglect in this important work, is unpleasant to be reminded of our reminiscences in the discharge of a known and acknowledged Christian duty. There was no such false delicacy,—no such unnecessary sensitiveness on this subject among the earliest worshipers of God, or among the early followers of Jesus. And both the Old and New Testament, is full of teaching and exhortation on this subject. Nor is it treated of in chapters separate and distinct from other Christian graces and duties, but so intimately blended that it is impossible to separate them. Liberality in all its phases is dwelt upon and so earnestly and persistently presented as to show not only its importance in the estimation of the sacred writers, but the necessity, also, in those days as well as in our own, of "line upon line and precept upon precept" in order to awaken the Saints to a proper conception of their duties in this as in all other matters pertaining to the services of God. We are told how liberal should be exercised—that we should give willingly and abundantly, according to our means; with all simplicity, without ostentation, and yet, upon occasions, in such a manner as to provoke others to the exercise of the same privilege (for it is a law of God). We should give, not because it was born to a new life, I had something to live for. My life was no longer to be a blank; the Eternal had again manifested his love to me and I knew his voice. Oh! how sweet it sounded to my soul! I returned home, called my wife and little children around me, confessed my sins to them and my God, and asked their forgiveness and his. It was a tremendous struggle with self, but in the strength of God I conquered, and we all bowed with broken hearts and streaming eyes in prayer to God, and there and then I covenanted to love and serve him with all my heart, if he would only direct my way. While thus engaged, Utah stood up as a cloud of darkness before my vision. I invol-

untarily shuddered at the sight, but had strength enough left to say, "Lord, thy will be done!" I awoke and was no longer confused and found myself before my mind, and my pathway seemed bright, and Utah has never obscured my vision since. Thank God for his loving kindness in delivering me and mine from that horrible pit.

I now yearned for the society of God's peculiar people, and, agreeably to my family, I started for Iowa, and found Elder William W. Blair and E. C. Briggs on Keg Creek, in Pottawattamie county. I recognized in them the Spirit of the Savior of the world. I investigated more fully the claims of the Reorganized Church, was satisfied that God was with it, and that it was founded on the Rock of Eternal Truth; and so earnestly and persistently was idolatry, though well dressed, orthodox and respectable, must be shown to be a sin, and the sin that doth most easily beset us." I, and in no Church—in no organization claiming the name of Christians—is this more necessary than in ours. Yet there is a strong feeling among many that we are not attending to this important matter, except in private conversation, or in strictly business meetings. Any allusion to such things at any other time is spoken of as out of place,—as quenching the Spirit, etc. Why this should be I cannot tell, unless, it may be, that, conscious as most of us are that we do wrong, that we neglect in this important work, is unpleasant to be reminded of our reminiscences in the discharge of a known and acknowledged Christian duty. There was no such false delicacy,—no such unnecessary sensitiveness on this subject among the earliest worshipers of God, or among the early followers of Jesus. And both the Old and New Testament, is full of teaching and exhortation on this subject. Nor is it treated of in chapters separate and distinct from other Christian graces and duties, but so intimately blended that it is impossible to separate them. Liberality in all its phases is dwelt upon and so earnestly and persistently presented as to show not only its importance in the estimation of the sacred writers, but the necessity, also, in those days as well as in our own, of "line upon line and precept upon precept" in order to awaken the Saints to a proper conception of their duties in this as in all other matters pertaining to the services of God. We are told how liberal should be exercised—that we should give willingly and abundantly, according to our means; with all simplicity, without ostentation, and yet, upon occasions, in such a manner as to provoke others to the exercise of the same privilege (for it is a law of God). We should give, not because it was born to a new life, I had something to live for. My life was no longer to be a blank; the Eternal had again manifested his love to me and I knew his voice. Oh! how sweet it sounded to my soul! I returned home, called my wife and little children around me, confessed my sins to them and my God, and asked their forgiveness and his. It was a tremendous struggle with self, but in the strength of God I conquered, and we all bowed with broken hearts and streaming eyes in prayer to God, and there and then I covenanted to love and serve him with all my heart, if he would only direct my way. While thus engaged, Utah stood up as a cloud of darkness before my vision. I invol-

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posterity after him; and as I said unto Abra-
ham, concerning the kindreds of the earth, even
so I say unto my servant Joseph, in thee and
in thy seed shall all the kindreds of the earth
be blessed.

What was it that I could withstand God?
I felt to bow to his will and own his sway.

Soon after I joined the Reorganized Church, the
Brighamites industriously circulated the report
that Joseph had nothing to do with the Church,
and that he was going to sue the brethren for
fractions. This was a great disappointment to
me, as many were coming to me for information
on the subject. I thought it is now nearly sixteen
years since I began to call. and speak plain and
straightforward statement, defining his in-

position, and in reply I received the following
manly answer:

Nauvoo, July 11th, 1861.

Charles Derry, Esq., Dear Sir:

Your letter of July 4th was received to-
day; and that I may show to you that I appreciate
a straightforward, honorable course and manly
action, I answer you out of hand.

I thank our Heavenly Father that he has
cast me into a situation in which I must be
demonstrated to be a base falsehood, although I had
never seen the man; and, as many were coming
to me for information on the subject. I thought
it is now nearly sixteen years since I be-

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MOUND BUILDERS.

Prehistoric Races of Colorado and New Mexico.

Spécial correspondence of the St. Louis Globe-Democrat.

I see by copies of your paper that much in-
terest is manifested in regard to the prehistoric
people of this continent, known as the Mound
Builders. After spending several years on the
frontiers of Colorado, New Mexico, and
Arizona, in search of prehistoric remains, I have
reached civilization for the Winter, and will
give you an insight into my travels relating to
the peculiar people on the borders of the Ter-
ritories above named. I have had uncommon
advantages for studying what I considered the
most interesting race of prehistoric people of this
continent—the Zimics and Moquis—who are undoubtedly the last of
a once powerful and enlightened race, who were
to the Mound Builders, Aztecs and Toltecs.

They language is peculiar, so are
their habits, and they are totally unlike either
the Indians or Mexicans. They have fast
days, and worship the sun, but not a deity,
but as the central principle of their worship. There
is no communion of divine favor. They have knowledge
of pottery, weaving, and many kinds of orna-
mental work, and are very industrious and
thriftily. Their pictured representation of
their history, of which they are very chaste
and jealous, is certainly wonderful, and is done
and painted on something resembling parch-
ment. I was permitted to see what, as near
as I could judge, was a history of the travels
of this people from some country to their pres-
ent home, and the events that have taken place
that have taken place up to a late period, all
of which is very strange and wonderful, and I
take pleasure in giving to the public, as near
as I can, a description of the figures and the
interpretation of them. I could understand
but a few words and some signs made by a
people who have been a remembrance of
the kindreds of the earth, even of my
father's God, to come away from their
habits, and they are totally unlike
the Aztecs and large river, with trees on each side. Here,
the ships are in the cove nearly
rounded by land, and the climate is apparently
tropical, as the surroundings are great;
the people and animals are landing, and the
important personage with the crown on, is in the
center of the group. Then comes another
procession of the people with animals, etc.,
some climbing mountains, and great plains,
with the wild animals viewing them in wonder;
by the procession presents ships with square sails,
and no sailboats can be seen. Different kinds of
animals and people; the sun is sink-
ing in the west, and they are steering north-

erly. The next represents the ships near
shore, with distant mountains and many trees,
and animals resembling deer. The men ap-
pear to be dressed in heavy garments, indi-
cating the weather is rainy. It represents the
same ships; the sun is now rising
above the mountains at the east and the ships
are sailing southward along the shore, and
birds, probably gulls, in the air near the ships.

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birds, probably gulls, in the air near the ships.
by the feathered warriors. There were several other pictures I could not explain. That these people are the degenerate descendants of a once powerful race, who once occupied the continent, cannot be denied. As near as I have seen of these peculiar people, and the meaning is quite plain. There is some written language connected with the pictures that I cannot decipher, but it represents something similar to what I have seen of Sanscrit and Egyptian. No. 1 is the picture which those Indians painted which I have a long while desired to testify to the Saints my belief in the power of prayer. Yes, dear Saints, prayer will save me, if I am saved; for if we cease praying we are none of us in a condition to be saved, but are likely to become castaways. In my childhood I was taken into the fold, but during the dark days was adrift upon the troubled waters, the thing as many others did, and good people too, that this of all religious schemes, was a falsity; yet I often prayed; and how earnestly I have prayed that if this was the true way, it might be made known to me, without any effort on my part to seek to know whether Mormonism had truth for its guide. Now I was like many others, and did not want that to be the way for christians to walk in, but my prayers were answered, and great is the blessing for which my heart is over thankful.

Let me tell more of answer to prayer. During the late war my aged mother often and often met with a son of a soldier each a son of a soldier, whom she was convinced was in a perilous condition spiritually and temporally. I have heard a brother who was then a grown up boy who was with our mother, say that he should never doubt the power of prayer. Now, this brother was again gathered into the fold, as nearly all of our mother’s children, for whom she so earnestly prayed. Mothers, pray for your wayward children, there are many times when the council or precepts of parents fail to have right effect on the minds of children, then great is the need of going to God, with our full hearts, in faith believing that our prayers will be answered. Yes, dear Saints prayer is the key which unlocks the store-house of God’s blessings, by which they are showered upon us. May the Father of all good help us to live aright.

L. E. Flanders.

Eustace vanity in the mind, and you naturally revetch the little superfluities of garritance and equipage. The blossoms will fall of themselves when the root that nourishes them is destroyed.

Pride is never more offensive than when it own descends to be civil; whereas vanity, whenever it forgets itself, naturally assumes good humor.

Vanity makes men ridiculous, pride odious, and ambition terrible.

PEREMABLE FULFILLMENT OF DREAMS.

Dear Herald:—It is just three years to-day, November 6th, since I bade farewell to my family, and the church in San Francisco, to carry the glad tidings of this Latter Day Work to the sunny shores of Australia, in company with Bro. C. W. Wandell, who now sleeps in death. Many incidents, interesting to me, have taken place since then, and some before, that show the wonder-working power and goodness of God to his creatures, and the future often read in visions and dreams.

Years before appointed on this mission I dreamed of being sent to prison for three years; but it was not for crimes I had done, but because of another. Many of my friends came around me weeping, and bade me good by. I told them not to weep, it was all through another that I was doomed to go. I did not feel cast down, but felt quite reconciled to my fate. This dream never left me. I felt that it meant something.

When the Australian Mission was proposed, and Elder Wandell appointed to preside over the mission, and the news reached father Green, the good old man who has now passed away, then president of California, he turned to me and said, "You are the man for that mission." I replied, "It is too far off, Father Green." In a few nights afterwards, the Lord showed me in vision, for I was neither asleep nor awake, the future, and my lot in the mission. I saw the old vessel, her bulwarks painted black and white, our party with several in tears, our long and tedious journey, and at last our entering Sydney harbor, and then towing up to the wharf along side of a great stone wall and between two great store houses we made fast; while a voice as from the heavens said, "Sydney at last!"

In a short time after this, we met in conference, and there was no small debate, both in conference and council, about the mission and who should be sent. In the midst of it all, I felt assured how it would end. I was appointed to accompany Elder Wandell. We then were on the look out for a vessel (as steamer then running to Sydney). At last we found one, a bark bound for Sydney, to be sold. She was not one desirable to take such a long passage in; but we secured a passage, and, after witnessing the scene of parting I had beheld in vision, on the afternoon of the 6th of November 1883, we hoisted sail and set our course on the waters of the great deep. As we heard and the land faded in the distance, where all that was dear on earth we had left behind, brought feelings that cannot be here described.

Nothing of great importance transpired as we swept along through wind and storm and calm for weeks until one morning our vessel sprung a leak in the bows. On examination she was found to be very rotten in parts. The seamen grew alarmed, the sea was running high; pumps were kept at work night and day; all was done wish packing that was possible to stop the leak, but to no avail. One morning, very early, all looked very blue. After con-

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versing with the season, and giving a hand at the pump, I went to Bro. Wandell, and said, "She is leaking very badly." He arose in his bunk and said, "She'll go down." I said nothing, but thought in myself "it cannot be, this is the ship that took me to Sydney harbor." In a short time we began to think about it, and the captain became more calm and we shipped less water. The captain feeling his danger, concluded to steer for the nearest port. Charts and maps were had, and we found the nearest port was the Island of Tahiti. We were then about 1020 miles off by calculation. We changed our course and to the westward of Tahiti. The captain feeling his danger, concluded to go to the Island of Tahiti. I went to the pilot house and asked for the book and read my dream, showing him my name was given to me when our ship came to Tahiti, and one would be of the name of Smith, the other would be Brown. Brown's name was not to clear to me as Smith.

In course of time we reached the island and anchored in the harbor at Petitee. Next morning we went ashore and made enquiry at several places if there was any of the name of Smith about the island. No such name could we find. We walked around and viewed the town and fortifications, and in the evening returned to the ship. Next morning we renewed our search; passing by a house on the outskirts of the town, two natives, large, fine looking men, came down and grabbed me by a hand and shook me heartily, saying, "Ah, missionary, you missionary." I made signs that I was. Bro. Wandell says, "Let us move on." He kept walking along as they still held on to me. At last I got away from them, and as I reached Bro. W., he says, "You had better beware of spies; you know the Elders were banished from here by the French government. We went on and met an intelligent native, who could speak French and English well. We fell into conversation upon things in general. We then asked if there were any Mormons. He said they were located about five miles from here, and we had better go and see David Brown their leader. I then felt assured that this was the man Brown, I dreamed of. We returned, and passing the same place, the same two men came and grabbed me again. Bro. W. went on, and I had a job to get away from them. I had no fear of them, but we could not converse, not understand English. We hurried on, and saw David Brown and the church. He took us into his dwelling, and says, "You can stop here," and, pointing to the corner, says he, "there is your bed." I replied "We do not wish to put your family about." "Not so says he, "we can live at my wife's father's." Here was, sure enough, the place and the bed shown me on the sea. The bed also was a mat, like Chinese matting (no bed) and a pillow and blanket.

But pie, a noble man with black mustache, was introduced who seemed so fond of us he would be with us late and early. We held several meetings, and as several desired baptism, one who had attended the meetings came forward and was baptized. I had the honor of baptizing him, and then upon the truth of our mission and desired to be baptized. He was an Englishman by birth, and was trying to raise a school to teach the English language. After conversing with him some time I asked his name, and he told me his name was John Smith. I then took out my pocket book and read my dream, showing him my name given to me when our ship came to Tahiti, and one would be of the name of Smith, the other would be Brown. Brown's name was not to clear to me as Smith.

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that in which is kept a record of the bad. The week is well nicked down; while you sleep the angels will bear the record to the recording one above, and it will stand for or against you in the day when the books will be opened. I hope that all the dear readers of the Herald have wrought well during the week, and are prepared to greet to-morrow’s light with glad hearts, and meet their brethren in the spirit that should charitate the true Christians.

To-night I write this chapter in a dear brother’s house; at home, yet not at home! warm hearts have made me welcome, while kind hands have administered to my wants. May our heavenly Father bless them, is my prayer.

Truly it is a pleasure to be a guest where there are hearts like these—in a home like this. Within these walls dwell a happy family band; they are united in faith and kind hands have administered to my heart, and meet their brethren in the spirit one above, and it will stand for or against you your life. I may not understand that there is any other compulsion to do this than the moral obligation of God’s law, to thus teach and instruct; and it seems evident that they are more excusable who live away from the stakes or branches of Zion, than are those who are surrounded with the conveniences, associations, helps and aids to properly instruct, guide, and bring up their children in the ways of the Lord, such as are only to be found in those places of gathering, those places which should be the most select of any society on earth, so far as morality, spirituality, and the examples and inculcations of truth are concerned, the places of doctrine, precept, and of Sabbath-schools, the places where parents and children can best improve the golden hours in increasing their store of knowledge of God’s truth and of his kingdom now and to come. Hence, the Lord shows that where the advantages exist the parents are inex-usable, even to the blood being upon their own heads; but, in a measure, the failure to do so anywhere and everywhere, is a fault and a sin to be answered for, according to the privileges and opportunities, circumstances and means which have been slighted and passed by, those which might have availed, if not to save, at least to free the parents from the obligation placed upon them by the law of God in this respect. D. C. 68: 4.

AIR.

Not long since, a brother treated the Herald readers to a homily on the air that we breathe. Some thought at the time that he wished to show himself smart; but if more heed was paid to many of the ideas presented by that writer, there would be less need for the healing power of God, or the healing art of men.

God designed the boundless universe of the air, so constantly stirred by sepyrs, breeze and storm, as a storehouse of health for all his creatures, man included; hence, he who would avail himself of all the agencies of health placed ready to hand, must consent to breathe freely of that best of all elixirs, fresh air.

Just now the city of Chicago is being visited with an epidemic scarlet fever. The whole medical force of the city is engaged in a combat with local uncleanness, and foreign malaria, in an endeavor to counteract the disease and prevent its spread. One point, upon which they all agree, is this, personal cleanliness is indispensably essen-tial to recovery or freedom from the disease. This cleanliness of persons demands cleanliness of houses and their surroundings. For disease lies lurking in the cess-pool, drain, cellar and neglected cast off clothing and house furniture.

Vegetable cellars under living or sleeping rooms, are nurseries for every type of typhoid fever; and persons who value their offspring, must take especial pains to keep the places where they live free from these evil airs, arising from foul and unclean surroundings.

The air is like a vast sponge; it is constantly taking up exhalations of all kinds from the earth, and when full, it is wrung out by the invisible hand of God’s power, and those exhalations are returned to the earth washed and purified. If we close the doors and windows against the health giving agents of God, sunshine and air, we deserve to be sick.

"Be ye clean that bear the vessels of the Lord." Let us be clean in the air we breathe, the clothing we wear, the houses we live in, and the cellars we live over, and in the premises with which we are surrounded. Let us think, and think well of the air we live in.
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are gathered out of the nations, which have gotten cattle and goods," and shall come "from the north," and "in the latter days" for that purpose and with that intention.

And so is the word of the Lord being fulfilled.

QUESTIONS AND ANSWERS.

Question.—Where did the first railway train run and in what year?

Answer.—By searching various authors we find that the first railways in use were those in and about Newcastle-upon-Tyne, England, the rails being of timber, and the carriages for transporting coal being drawn by horses. The date of this is fixed as belonging to the period between 1602 and 1649. Afterwards they covered the wood with iron, and in 1740 they substituted cast iron rails, fixed on wooden cross-sleepers. In 1802 a patent for a steam carriage which in 1804 was put upon the tracks to draw the coal wagons. George Stephenson employed this method so successfully in 1814 that he enlarged his plans, and, with the sanction of Parliament, he built and constructed the Stockton and Darlington railway which was opened for carrying passengers September 27th, 1825, but it was 1829 and 1830 before much advancement was made, when a speed of ten to fifteen miles per hour was reached. In 1839 the first locomotives were brought to this country, horse railways for stone quarries and coal mines having been in use since 1828.

Q.—Were the ties made of fire? I ask this to know if the prophecy in Nahum 2: 3, 4, was fulfilled.

A.—We have always supposed that, if the commonly received interpretation of this scripture among the Saints, was correct, that the prophet only spoke of the tree he knew to be common or most in use in those times to describe any trees that he saw in vision as afterwards cut down and used. The oak does not seem to have been used in those days except as a shelter, a retreat, or a gathering place of worship, etc., whereas it is stated that the fir tree was "especially used for building" purposes of various kinds. While fruit and ornamental trees and shrubs were well known in that country and cultivated with careful attention, there were very few trees available for their enduring qualities, the remainder were small, and of soft texture; hence those trees of any size for much use were the cedar and the fir, the latter in the main, as various authors give us to understand. Therefore undoubtedly, this was why the prophet called the trees he saw after that name. Again he might not have referred to the railroad ties at all, but to the extensive lumbering business among the pineaters of the north, the fir and the pine being alike evergreen.

Bro. James Kemp, president of the North-west Missouri District, writes from Stewartville, February 2nd, that he had been laboring in and near Belleville, Missouri, and had found two old time Saints, had baptized them unto the renewal of their covenant; and had organized a branch to be known as the Salt River Branch, Elder Robert Thrushly, presiding and in charge.

Thus the work goes on; for twenty-eight years these aged Saints, one sixty-three years of age and the other sixty-one, have waited for the Sun of righteousness to arise and shine into their hearts. Bro. Kemp says, "they knew the sound of the gospel when they heard it again." God speed the plow.

Every where where the Saints are living in peace, after the precepts of their faith, they, the Lord has blessed them with. See what Bro. Sprigg, wrote of his reception in an Ohio town, in his letter in the last Herald.

PALESTINE AND THE JEWS.

Now, while the eyes of the civilized world are turned towards the East, and all the nations are awaiting with bated breath and long pending question, as to whether Russia shall be permitted to advance on Turkey and gain a hold upon the Mediterranean Sea and upon Asia, which for a hundred years or more has been one of her aims, there has also sprung up lately a flight of rum­ours, surmises and speculations concerning that geographical trifle of Asia, called Palestine, or the Holy Land, and the present movement of the Jews thitherward, as now fully reported in the current newspapers to be an established fact of present history.

In another article we give the current rumor about the Jewish feeling for Turkey, and its causes, and what we may apprehend as a deeper reason than money or than a love for Turkey which they have little reason to have, as a race.

A correspondent of the London Times who is now on a visit to Palestine, was lately in the Holy Land, and had with the evidences of Jewish return that he saw while there. He says: "Everywhere, from Dan to Beersheba, I saw evidence of the renewed energy and activity of the Jewish race. As a people the Jews are flocking back to the land of their forefathers in great numbers, and from all parts of Europe. In Jerusalem and its neighborhood, particularly, every plot of ground for sale is eagerly bought by them."

Who may not see in this the realization of that power that we may suppose from the prophets was to move upon the people of Judah to cause them to turn their hearts and their faces towards their beloved land and their promised inheritance, when the words of their scattering and desolation should be fulfilled? The Lord said, in Deut. 30: 1-3; "And it shall come to pass when all these things are come upon thee, the blessing and the curse, and thou shalt call them to mind among all the nations, * * and shall return unto the Lord thy God, * * Palestine then the Lord thy God will turn thy captivity, * * and will gather thee from all the nations."

The aforesaid correspondent remarks that the Jews are a wealthy race. By our News Summary it will be seen that the Hebrews are worthy, as a family, thirty-four hundred million dollars, and others are also immensely rich: in fact, in the old countries, their financial power is very great, and their hold upon the national credit of many kingdoms is not small. Also the prophecy of Ezekiel, chapter thirty-eight, shows that they will have such an aggregate of wealth on their re­turn to Palestine as to be the envy of Gog "and many people with them." The Turks nominally govern Palestine, but the Jews are large holders of Turkish bonds, and the Turks are in want of more money: therefore a writer asks if the Jews may not likely make a new loan, on condition that they should "obtain the right of governing their own land under the guardianship of the great powers of Europe?"

That some of the powers will have this guar­dianship, either from pecuniary, or other inter­ests, or both, is evidenced by the prophecy: "Kings shall be thy nursing fathers and queens thy nursing mothers, and they shall bear thy children and older thee, and thy silver and thy gold to the place of the Lord of hosts."

Another paper says that possibly a Jewish Re­public may be established at Jerusalem, and that it would be a notable circumstance if the war in the East should eventuate in giving Palestine to the Jews.

The London Spectator says that a "tumor is about that the Porte has offered to sell the herit­able Pashalik of the Holy Land, to any person accepted by the Jews, in return for a loan. It also remarks that "Palestine needs nothing but irrigation and trees," and that "the restoration of the Jews" would be a romantic event.

The New York Watchman says that the proper­ty of the "ill-starred American Colony at Jaffa" (we suppose Geo. J. Adams') has been purchased by the Jews, and that it is called The Temple, which is "composed of those who believe that the second advent of Christ is near at hand, and that the capital of his dominion is to be at Jerusalem. As fast as the way opens this society is sending to Palestine, for its settlement and improvement, good, fragrant and industrious men and women, who do not preach there but who "work and wait for the better day," and who are "gradually gain­ing possession of land and introducing European houses and ways of industry."

Mr. Conway, the author and traveler, writing of the present emigration of Jews, sees in the movement "the probable foundation of a new na­tion."

The London Economist says that there has been "no such organization and gathering of Jewish opinion since the dispersion of the nationality."

Those eminent Jews, Rothschild and Montef­iore, "have a number of schools, a hospital, and other institutions at Jerusalem, and have added a printing office, from which a work treating of the Holy Land has just been issued; the first book ever printed in Palestine."

A correspondent writes that a rumor is out that the Earl of Beaconsfield, Disraeli, intends request­ing the Queen to make the head of the Roth­schild family in England a Peer of the British realm.

A German Jewish paper contains a letter from Jerusalem. The writer says that during eight years the population of Palestine has doubled by emigration, but that house building and improvements in that hitherto dead country have not kept pace with the increase. There is scarce­ness of commerce or trade, and the native farmer is without energy, and with no farming tools to produce what might be called a real harvest, for he uses the most primitive implements. Yet the ground is now very productive the writer says, and wheat, barley and dura are raised by super­fluous plowing, and such poor helps as they have; while "figs, lemons, oranges, etc., grow wild, without the least care or attention." But, he says, "the country would feed the finest fruits, and be a land flowing with milk and honey, if the modern methods of agriculture could be appli­cated."

Of the article from the correspondent of the London Times the Chicago Times of January 1877.

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Bro. W. W. Blair left for Kewanee, Canton and says:

18th made the following peculiar remarks. It says:

“To the Christian world, that is to say, to believers in the utterances of the Bible, just as they stand, this statement will present itself as one of singular importance. For the prophecies of the ancient book, and one which indicates that the end of "mournful things" is nigh at hand, is that the Jews shall be gathered once more to Jerusalem. Such people will derive some hope from the experience of the past above given. Nevertheless, it is but fair to give warning to this class, lest they may become unduly elated over this seeming fulfillment of a prophecy many centuries old, that, as one swallow does not make a summer, so a few hundred, or a few thousand, Jews engaged in purchasing real estate in and around Jerusalem, does not essentially mean the fulfillment of the prophecy in regard to the restoration.

"The fact that this restoration "has become an impossibility. It was foretold at a time when the seer had no idea of what an expansion there was to be of the Jewish race, and it was prophesied that the "mournful things" of all the prophecies being fulfilled in all the ages of our world. Besides, it would become a matter easy of accomplishment. It was foretold that the Jews, as easily as a few thousand could overrun this narrow world, and hence, when he had sufficient punlished his people, he would restore them to Jerusalem. The former exiles would gather up the scattered sheaves on a ten-acre lot.

"But the world has extended enormously since then. A scattered people, once well known was known to the Jews of the world, is now a mere speck in the vast areas known to geographers and makers of maps. As discovery pushed the horizon of the known world further and further away from Palestine, it took the Hebrews along. They are to-day scattered everywhere. They are intermingled in the crowd. Civilization and Christianity are an essential part of the music, the monetary system, the commercial enterprises, the government of the present day. They occupy stations of wealth, consideration, and honor. Not only can they not leave their present locations, but there is not one in ten thousand of them who could be removed to a presentation in the soil of Jerusalem. The Jews are in the world, where they are. They cannot be torn from their homes, and the whole fabric of society and dissenting society. In fine, what is believed to be a prophecy was simply the dream of some dreamer, who saw his people gathered, their supremacy gone, and who hoped for their restoration."

It is pleasing to note the first sentence about those who believe "the utterances of the Bible just as they stand," and the acknowledgment of an idea once so quoted, that the prophecies in God's word foretold "that the Jews shall be gathered once more to Jerusalem," in connection with which also would "the end of mournful things be nigh at hand."

Again to dampen the ardor of those who believe in such a restoration, and to strive to not believe the nevertheless irrepressible facts, the editor says that the gathering back of "a few thousand Jews" does not affect the issue, and that a general gathering is "an impossibility;" but his attempted reasons are no reasons at all, and his effort is a very labored one, as well as including some untruths in it. One is, that but little beyond Palestine was then known and that the size of the world was not suspected. It is amusing to see such a statement, when history attests of the long previous establishment of the kingdoms of Egypt, Assyria, Crete, Persia, Thracia, and the settlement of the vast Chinese Empire, and of Gog, Magog and their followers in Europe, which left Palestine that it was not a thousandth geographical area of the whole world in the days of Isaiah and Jeremiah. It is establishing what men will assert to carry their point, and directly against the plainest truths of history, and yet in another place they may boast of the glory of Babylon; of the antiquity of China; of the learning of Egypt, and of the advancement of Greece, all in the long ago.

But of the entire return of the Jews we do not read in prophecy, but only that the believing, the obedient and the better class, as it were, shall return. The Lord says of this very event, in speaking of their return, through Jeremiah, chapter 3: 14:

"Return, O back sliding children, and I will take you one of a city and two of a family and will bring you to Zion."

And other places show that this is his intention only, and the present impulse towards Jerusalem, as seen by the extracts given, confirming this idea. And after all this attempt to deny present statements of travelers and historians and to invalidate the Scriptures, the Times is forced to admit the probability and wonder and glory of it, even the accomplishment of that which the nations have sought in vain to do. It says:

"There is no doubt about this longings up of Jerusalem by the Jews that it is worthy of notice. For the past eight centuries the infidels have held possession of the Holy City and sepulcher. For nearly or quite three centuries the Christianity of Europe attempted to wrest these places from the Saracens. Some half a dozen times in former ages were mingled the very flower of the world's chivalry, from Count Robert of Paris to St. Louis and Richard Coeur de Lion; hundreds of thousands of lives were lost in these efforts, and the man and the sepulcher was not gained.

"In those days the Jews were a hunted and despised race. They were allowed no part in the labor of rescuing from the infidels the resting place of one of their own race. Now this once despised people seem to be doing what all Europe tried vainly for centuries to do—holding, the unique and the precious jeweled up of the sepulcher. They are not doing it with sword, lance, or battle-axe. They are simply employing the weapons of civilization and Christianity. They are interweaving the sepulcher with the evidences before his eyes, and spiritualize society. In fine, what is believed to be a prophecy was simply the dream of some dreamer, who saw his people gathered, their supremacy gone, and who hoped for their restoration."

On Crooked Creek, between La Harpe and Carthage, west of Fountain Green, in Hancock county, Illinois, there is now a branch of the Church, numbering over fifty members, presided over by Elder John St. John, of De Smet, Iowa. Mr. Forscutt, one of the surviving sisters of Joseph and Hyrum Smith. And, in Missouri, there is mission labor being done in the neighborhood of Haun's Mill, where one of the massacres of the Saints took place. Surely, the Saints are proving true this word of revelation which tells them that if they will keep the counsel God gave them, that they should "find favor in the eyes of the people."
Bro. Thomas Dobson, of Deloit, Crawford county, Iowa, writes that there are so many calls for preaching that he does not know when to rest; the people the plan of salvation, notwithstanding his advanced years and feebleness from recent sickness. The veterans feel the need of warning the children of men more than do those younger in years and in experience; for they see with clear eye the approach of eternity, and the value of souls for that world; whereas younger men anticipate so many years in the present world wherein to work for themselves now, and for the Lord by and by.

Bro. Jesse Seelye of Savannah, N. Y., writes that a severe affliction has fallen upon them by reason of the gradual loss of the Saints are requested to pray for them that venture, be also healed. The feeling of being provided for further addition in number.

The Gen. Earl Russell, as a Peer of the Kingdom of England, by Bismarck's proclamation, will have given

Br. Heman Swing, of Chicago, lately preached a discourse in which he took ground against woman suffrage, upon the general plea that the sphere of woman's action and usefulness is now very widely extended and would not be particularly, nor beneficially enlarged by the use of the elective franchise. His reasoning was specious and fallacious, and his sermon doubtless contained some controversy there, because of a real or supposed mistake whether they should thus expend vast sums to help those who are so improvident and unthrifty to make no preparation for their own future at all. Once yet, the same green thing is either burned or dried up with drouth.

The British steamer, "Bede," was wrecked, Feb. 7th, and nineteen persons perished.

A cannon explosion near Bolton, England, occurred February 7th, and ten men were killed. Forty English fishing vessels missing, and fears are had that they and the two hundred men on them have been lost. Later,—A week's search leaves it undoubted that twenty-five vessels and one hundred men are lost.

A gunpowder explosion in India killed fifty and wounded one hundred persons.

At Reading, Pa., a Dunkard elder was baptizing persons, and when he had been three times, the elder became child, as also did a heavy lady he was baptizing, and both came near being swept under the ice below, but were saved by a vessel which came alongside.

The total of petroleum shipped from the oil regions during 1876 amounted to ten million barrels. The United States minister declared in January seven and one half million pieces of gold and silver, valued at nearly four million dollars.

They talk, in Boston, of erecting a memorial to Mrs Elizabeth Gittens, editor of "Mother Goose"—who died in Boston in 1737.

It is said that between seventeen and twenty thousand alligator skins are tanned yearly and made into boots, shoes and slippers. Louisians and Florida furnish the animals.

Capiot, by his letter to the Globe, at the mouth of the Mississippi so that vessels drawing nineteen feet of water pass through. He received United States bonds worth $500,000 for the passage of the ships, and for the protection of the rivers.

An extensive system of smuggling between the States and Canada has been ferreted out by the department of the Customs during the year. The chief of the service has made $250,000 by the per cent allowed him.

Amsa Lyman, formerly one of Brigham's Twelve, died February 4th. He stepped aside before his time and was not thought of any great man in the church, but as we know him, he was a man of great worth; he did much in the Church and the world, and is missed by everyone.

The terrible accident in the mines in Montana and Wyoming. They are said to be armed, some of them possessing two rifles each.

Of the deaths in N. Y. City in 1876, 14,208 were children under five years of age, or about forty-nine per cent of the whole. The rate of mortality in the tenement houses of the city is found to be double that occurring among people properly sheltered.

At a meeting of Methodist preachers in New York, February 12th, the new revision of the Bible was considered, and among the proposed changes, there is one of the most important, giving the angel's coming down and troubling the waters of the pool of Bethesda.

Other changes will be baptizing into the name of Christ, in stead of the name of Jehovah. The rites of the reformed church are really the taking of some in the world about getting into the name of Jesus, a mysticism of language we cannot solve.

The king of the earth saith, 'I set my throne in the house of the Lord forever,' and the "love of money is a root of all evil" not the root, etc., etc. The new book will be called "the authorized word of God."
and he especially warns young men from going upon the sea, saying to them, 'Be not in God's service there in abundance, but not to be easily obtained except by those who have the appliances, and the few who have been well qualified; for I know many who have been shipwrecked with disappointment, bitter and prolonged. People there ask that a new territory be formed, to be named Eldorado.

The religious progress for the year 1876, in the New York Times, says that it has been a year of great revival effort in the United States and Great Britain. Thirty thousand said in the New York Times that they have been added to the Methodist Episcopal Church in this country during the year, 29,000 to the Presbyterian, 24,000 to the Protestant Episcopal, and 15,000—much of the latter by German immigration.

A dispatch from Memphis, Tenn., January 19th, reported quite a fall of small live snakes during a rain, and said the people, while they could be seen yet on the 19th, their length twelve inches. In return to the Jewish exemption from epidemics, the Washington Star relates as follows:

In the case of the London small-pox epidemic the remarkable fact has been noticed that only one case of this frightful disease has engaged the attention of the medical officer of the Jewish Board of Guardians. The same exemption from epidemic disease is also extended to nations and countries, and is attributed to their mode of living. It is an interesting question in a sanitary point of view to what extent mortality from such disease may be limited by the habits and laws, exercise extraordinary care to secure the meat of animals that are in a perfectly sound and healthy condition when killed. In our Washington market, by the last, they deal only with butchers, who provide them with meat from animals selected and killed under the conditions of Jewish laws.

The St. Louis bridge across the Mississippi was blown by fire at its eastern end, February 19th, and six hundred feet will have to be rebuilt, delaying travel for two weeks. Estimated loss, $150,000.

On February 20th another severe storm and gale affected parts of England, the gale raging at Queenstown, Liverpool and London, doing damage to shipping, and causing some other destruction.

Lives—The storm is reported as the heaviest since the time of the Revolutionary War. Forty vessels were lost, and beside the crew, also many. Its violence was extraordinary extraordinary, and extended over all the British Isles and part of France.

Correspondence.

Scott's Bay, Nova Scotia.

January 18, 1877.

Editors Herald.—In fulfillment of a promise, made to many of the Saints on the Pacific Slope, I beg a favor to communicate through the Herald to all whom it may concern a few things that I am sorry to say have caused me much anxiety and trouble. While in Monteray county, sometime in the month of October, I decided to make a home in, and started for the far west, taking with me a letter from Bro. E. L. Smith, saying I should find all the brethren and family good. By, and started for the far west, TIIYRZA.

The weather here has been very cold and boisterous most of the time, but my health and that of the family is excellent. I do not deny my faith, but cannot as yet say that God has been a great help in time of need. Your brother in Christ,

G. N. Davison.

AALBORG, DENMARK.

January 13, 1877.

Bro. H. A. Stobieba.—Your letter of December 23rd is welcomed, and the money sent in good time. I did not give you any information of what I have been doing since I last wrote. I had to work till Christmas to make some money to get along with for myself and Bro. Hix. He has some money due him from Davis City, and he has sent there twice, but has got neither money nor letter from them, so I had to get him an overcoat, etc., and after New Year's Day, let us twenty miles and have had good success, holding meeting every night during the week, and having over forty people in our good gospel church for his goodness toward us. It has done my soul good to see the people flock together to hear, and to be convinced of the truth. I return there to-morrow, and get the news, and I am glad it was not in vain.

I shall do all I can to spread the truth as long as I am here. We are here, and I wish I could be in several places at a time, but it cannot be. Give my best love to Bro. I. L. Rogers, and say he has had all the benefit of the office. From your far off labors for the truth.

M. Frandsen.

CLEVELAND, Ohio, Jan. 19th, 1877.

Bro. Stobieba.—I have just read an article in the Herald about the support of the gospel. I am very, very much pleased with it. It has renewed my hopes, and I can now see what the duty of every Saint of God is. We often call for elders to come and preach to us, little thinking that they cannot come without money to bring them. Some of them would so like to come. I pray that I may be able to send some to you in several places at a time, but it cannot be. Give my best love to Bro. I. L. Rogers, and say he has had all the benefit of the office. From your far off labors for the truth.

M. Frandsen.

TENANT'S HARBOR, Maine.

January 20, 1878.

Brother Henry.—Several pieces have been in the Herald about the building of a house, and your request to me to assist in the matter of putting up a house. I have sent you some money, and if you should like to build a house, I shall be glad to have you do it, and send it to me. I am concerned, though I am not in a position to build a house myself. I am in the letter to you, and He will bless you with his Spirit.

I am one of the old time Saints, I came from England in 1836 to go to Salt Lake, but I thank God that I never got there. There are a great many old time Saints in Cleveland, but I am not one of them. It is a pleasure to be wondered at, when we come to know how Brigham Young has done. Your sister,

Thyrre Jackson.

Sacramento, Cal., Jan. 30th, 1877.

Bro. Henry.—Bro. Cornelius Bagnall has not yet recovered his health, though he returned here many weeks ago, and I have been in his meetings some time. He appears now and then to be getting better, and then he relapses. The illness is occasioned by the fact that he has come over here and is spending money enough for his goodness toward us. He has sent there twice, but has got neither money nor letter from them, so I had to get him an overcoat, etc., and after New Year's Day, let us twenty miles and have had good success, holding meeting every night during the week, and having over forty people in our good gospel church for his goodness toward us. It has done my soul good to see the people flock together to hear, and to be convinced of the truth. I return there to-morrow, and get the news, and I am glad it was not in vain.

I shall do all I can to spread the truth as long as I am here. We are here, and I wish I could be in several places at a time, but it cannot be. Give my best love to Bro. I. L. Rogers, and say he has had all the benefit of the office. From your far off labors for the truth.

M. Frandsen.

Cleveland, Ohio, Jan. 29th, 1877.

Bro. Stobieba.—I have just read an article in the Herald about the support of the gospel. I am very, very much pleased with it. It has renewed my hopes, and I can now see what the duty of every Saint of God is. We often call for elders to come and preach to us, little thinking that they cannot come without money to bring them. Some of them would so like to come. I pray that I may be able to send some to you in several places at a time, but it cannot be. Give my best love to Bro. I. L. Rogers, and say he has had all the benefit of the office. From your far off labors for the truth.

M. Frandsen.

ADRIEL, Dallas Co., Iowa.

Editors Herald.—I have been preaching all the fall and winter. Bro. Nirk, our president, and Bro. John Sayer were with me a week or so ago, but had to return home. I was ten miles from Des Moines when they overtook me, and I gave them a chance to go to work. Had good congregations. The next day the brethren lead­ing the way, and the people turned out in great numbers. We had a night meeting there for that night at the house of Bro. Biggs. Bro. Nirk went the next day two miles west of Xena, preaching in a schoolhouse across the road. The house was full, and Bro. Sayer and Bro. Nirk preached, and the people seemed very pleased. The meeting was at Mr. Bouton's, whose wife is a member.

The next day the brethren left me to fight the battle alone. Then on Sunday at Xena I preached on the subject of the authenticity of the Book of Mormon, and I must say that I never had better attention given me in any place, than so poor a man as I, but that is a judgment. I have been in Xena now, and Bro. Harvey's. I preached last Sunday in a school-house two miles east of Adell, and again I had the blessed opportunity of presenting the
Saints' Herald.

Ed. NEWBURG, Pa., Jan. 22nd, 1877.
Bro. Henry.—It is evident from all our surroundings that the Lord has chosen a poor people, and the more we abstain from the ways of the world the better it will be for us. The Holy Ghost, by and by, will not know where to lay their heads, neither will the foxes have holes and the birds have nests. The world is in a most unhappy condition. The Lord hath said that he has decreed a consumption of the nations. The political doctors and statesmen say that they do not know what is the matter, but every thing is out of joint, and they give the best of evidence that they really do not know what is the matter with the times; so the wisdom of the world is perishing. We must cheer up, because of great promises of our Lord and Master, and watch for the opening of the windows of heaven and try to be ready to receive the revelation, for all these things will everything depend on our worthiness. Oh for the change, oh for the revivification that is to be, then we shall have not a word to say to that word which he is coming. Then come, O Lord, for thy Saints are made to feel that they are not of this world, and the germ of life within requires celestial nourishment. 

Please give my respects to Bro. E. Robinson; I remember him and still love him as a brother. May God bless you, and lead unto that eternal home which is onward, Bro. D. H.

STEPHEN T. FOSTER.

Monongahela, Pa., Jan. 29th, 1877.
Bro. H. A. Stebbins:—I am a member of the Church of Jesus Christ of Latter Day Saints, and I am truly thankful that I have found the true Church of God. But it was very hard for me to give up worldly pleasures; for when I would forsake the world, I could do nothing more in church, but this led me to be baptized. But I thought that it was truly the will of God, for I studied about the gospel bonds, P. I., and the holy name. Yours in Christ,

STEPHEN T. FOSTER.

Park City, Utah, Jan. 20, 1877.
Bro. Joseph B. Hawk:—Salt Lake City has done a great deal of good. The word has gone like fire, east, west, north, and south. The Saints on the Weber are up and doing in the work of the Lord; and I pray that the same spirit it will go to the all honest in heart. The Saints at Henniferville are feeling well in the work. On the 3rd inst, we held a meeting at brother C. Hunt's; a large number of the Saints were there. Brother Robertson, and other brethren came from Silver Creek. We had a good time; the Spirit of the Lord was with us; and the brethren bore testimony to the great work. Bro. Brand first brought the gospel to us, and the good news. I hope the Saints in other parts of this world will welcome you. We have lived here eight months; some thirty members in it now. We have a healthy country, the nearest dram shop being fifteen miles away. We live eighteen miles north-east of Richmond the county seat, and the post office are convenient. We are forty miles from Independence, on the state road leading from Lexington to Cilca. If there are any of the Saints that wish to put up a steam grist mill it would do well here. There is also a good place for a blacksmith shop, so if you wish to come this way we will welcome you. We have lived here eight years and know something about this country. There has been a branch of the Church here for about three months; some thirty members in it now. Those wishing to come this spring can buy small places cheap. Any information wanted further can be had by addressing J. W. Johnson, as above. James W. Johnson, president of Grape Grove Branch; R. L. Ware, clerk.

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Little Sioux, Iowa, Feb. 6th, 1877.
Editors Herald.—Thinker, shalt he be our brother? In his ignorance he has recently belonged to the Church for a good many years; still it seemed to me that I was not convinced. But there was a time when I was not willing to be urged by hearing me received me and treated me kindly, and will no doubt unite with us. I left an appointment to meet with some people who have expressed their desires to unite with us soon. So the work here onward, Bro. D. H. Bays being the chief laborer; and the Lord is with us, praise his holy name. Yours in gospel bonds,

P. L. STEPHENSON.

ARCHIBALD FALCONER, M. D.

EL RIVER ISLAND.

Humboldt Co., California.
Brother Joseph.—I believe that you are interested in the welfare of all belonging to the Church of Christ, and I will tell you how we all are generally. The members are scattered, have had great trials, and have shined for the Lord and the holy Spirit was truly with us. Elder B. Robinson is our mainstay, and he is a bold and strong brother, as we can see by his work and battle against. The little band of Saints here have to bear the burdens of others wrong doing; and by their daily walk and example live down the world. We have a little ^ Herald in this part of the country, and the Latter Day Saints can tell; then how careful we of this most holy faith should walk? I thank my sister for the instructions she gives of the word of wisdom; I, for one, intend to profit by it. While brother Joseph was in "Frisco," or near here, we pray to the Lord to bless him and save him, for we thought much good might be done by his coming. I wish some good elder could come to the aid of brother Robinson. We would like to see more good elders in our midst, and I am satisfied with the Serif. We ask an interest in your prayers. Your sister in the gospel bonds. 

A. WELDON.

WILMOTT, Ray Co., Missouri.
Bro. Henry.—We write again concerning the country here. It is good both for farming and stock raising, and any of the Saints wishing to take the land can get it now. We will welcome you here. We have thought much good might be done by your coming. I wish some good elder could come to the aid of brother Robinson. We would like to see more good elders in our midst, and I am satisfied with the Serif. We ask an interest in your prayers. Your sister in the gospel bonds. 

A. WELDON.
Bro. Henry.—We have had the pleasure of a visit from the above-named gentleman, and he arrived the 34th of June, from Chicago. He brought with him a request for your prayers I remain your brother in the gospel covenant, D. H. HAST.
The following were sustained:

Price, members, with by letter; Elder there; Preaching by Pres. Webb, therefore that we deem that the officers of branches from without letters of removal as directed by the General Conference, do more in the field. That J. F. Burton be sustained by letter; Daniel R. Davis said that J. F. Burton be continued as president of the Joaquin District. E. H. Webb be continued in charge of the Alameda and San Francisco Sub-Districts. That H. P. Brown be sustained as president of the Sacramento sub-District; that H. P. Brown be sustained as president of the San Luis Obispo District. That E. H. Webb be continued as president of the Sacramento District. That we sustain Orren Smith as president of the San Diego District. That J. M. Parker be appointed to preside over the Petaluma District. Whereas, there are numerous members of the Church belonging to the different branches composing this conference who have removed from their respective branches with which they associated, and have resigned without taking letters of removal as directed by the General Conference, therefore be it Resolved that the officers of branches from which they have removed have reconstructed hereby to issue letters of removal to them, sending the same to the persons themselves, or to the persons where they have resided, and noting such removals on their respective records, and reporting the same to the ensuing session of conference. That R. R. Dana be sustained as president of the Los Angeles District, and that R. R. Dana be released.

That H. P. Brown be released from presiding over the Alameda and San Francisco Sub-District. That the Rev. A. W. Whipple be president of San Bernardino District. That J. C. Clapp as president of the Oregon District. A. B. John as president of Nevada District. S. Mills as president of the Pacific Slope Mission. That we sustain President Joseph Smith and all the authorities of the Church in righteousness, by our faith, prayer, and means. That we sustain H. P. Brown in charge of the Alameda and San Francisco Sub-Districts. That we deem it advisable to hold but one general session of the Pacific Slope congregation, and that to be held in the fall; and that there be conferences held in the respective districts from time to time under the supervision of their respective presidents, and the President of the Mission; and that when we adjourn this session it shall be to meet at Washington Corncrner, October 6th, 1877. At 7:30 p.m., resolve that a collection taken up for rent of hall and advertising; amount collected $78.00. The above appointment to the Rock Bluffs, only four members received by letter; Daniel R. Davis said there were incorrectly informed in regard to the whereabouts of Rev. Mr. Elvin. It was resolved that when we adjourn this session we shall have gained a large and considerable number were out of the son of the putative father of Mormonism. The audience was held at Nebraska City, Jan. 14th and 15th, 1877, for the purpose of organizing a branch in that district; nothing lacking but the Bishop's Agent. At 8:00 A.M., Adjourned. Resolved that we proceed to organize, First ballot for president: M. H. Foruscott, R. C. Elvin, R. M. Elvin, H. Roberts, and D. J. Phillips, clerk. Second ballot: R. C. Elvin 9, R. M. Elvin 4, H. Roberts 1. R. C. Elvin was declared elected, and Br. Foruscott resigned the chair to Br. Elvin. R. M. Elvin was chosen district secretary, and J. W. Walden was recommended to the Bishop of the Church, for appointment as Bishop's Agent. The district was named the Southern Nebraska District. Boundaries: Mary 1st river on the east, Kansas on the south, Colorado and Wyoming on the west, and Platte River on the north. C. L. Montez reported by letter. On motion, he was authorized to confer with the government about boundaries. I. N. Roberts was appointed to bring in and verify in connection with the branch officers. The president was authorized to send out designations of labor to the Elders not otherwise appointed. Adjourned to meet at Nebraska City, April 1st, 1877, 9:30 a.m.

Information Wanted.
Information wanted of the whereabouts of Soren Williams. He lived in Nauvoo, Illinois, in 1833, and some years after emigrated to Iowa. Any information concerning him will be thankfully received by John F. Gleisbarg, Palou's Store, Ada county, Idaho.

Information Given.
Morgan and Susannah Watkins, about whom inquiry is made in Sacramento, reside at Columbus, Platte county, Nebraska.

Born.
At Stewartville, DeKalb county, Mo., February 10th, 1877, to brother and sister James Kemp, a daughter.

Died.
At Downval, Iowa, of diptheria and membranous croup, Florence Emelia, daughter of Hyrum and Lovina Rudd, aged 11 months and 26 days. She was blessed by the Elders. She was loved and raised by all. Oh, Father, then hast taken little Florence from our home, To dwell among the angels and all the loved ones gone, Help us then, our Father, to say "they will be done, A spot of rest for little Florence"

At her home, in Centerville, Utah, May 9th, 1876, Mrs. Ann L. Williams; born September 8th, 1826. It appears from a letter lately received, that she moved into the Paiute Reservation, to the name and place of the death of this lady, whom we noticed in Herald, January 1st, as Ann Lawrence.

At Fall River, Mass., December 31st, 1876, of purulent sore throat, Alma Moroni, son of Thomas and Elizabeth Brown, aged 65 years. Services by Elder John Gilbert. Why should we woe for Alma dear, For you are in the brotherhood of Eternal life. For he's with the children now, In that bright eternal home.

At Philadelphia, Pa., December 27th, 1876, after lingering for years with a cough and general debility, sister Elizabeth Williams, aged 34 years. She was esteemed for her good character, and for her firmness in the faith. Funeral services by Elder William Small.
Success After Failure.

The men who have gained success are, for the most part, the men who made failures at the start. The first speech was laughed at; the first book would not sell; the first business venture was disastrous. Such men, if their health had failed after their first effort, would have ranked as among the failures of life. What we should teach the rising generation is to be true to God, and true to your own selves. Try to be not great, but well, and be thankful.

The Western Rural.

With the new management of THE WESTERN RURAL comes many improvements in that sterling Farm and Family Weekly. It has added a Crop and Weather Bureau so systematic as to include every important county in the Northwest, from Ohio to the Rocky Mountains, and surpasses the reports made by the Agricultural Department at Washington, inasmuch as they are presented fresh to the farmers in a condensed form each week. THE WESTERN RURAL also has Commercial News and Business Department, and is published by any paper in the country, and is the champion of cheap transportation and equal justice to all classes. Combining its practical information on Rural Affairs, with the entertaining and instructive Literary Department, makes it the most complete Farm and Family newspaper extant. The price is $1.00 per year. Less to clubs. ADDRESS THE WESTERN RURAL, CHICAGO.

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Official paper of the Reorganized Church of Jesus Christ of Latter Day Saints’ Expositor of the faith of the Church, and contains correspondence from different parts of the world, giving accounts of the progress of the Church, and setting forth the dealings of God with his people. Published semi-monthly. six pages. Price 25 cents per year, half year 1.00, free of postage. Joseph Stebbins, President; Edward A. Cozzens editors.

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A paper for children and Sunday schools, published semi-monthly, price 60 cents per annum, 50 cents per half year, free of postage. Joseph Stebbins, President; Edward A. Cozzens editors.

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Required Translation by Joseph Smith the Martyr.

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In Roan, full gilt, gilt edges. $1.75

In Morocco, full gilt edges. $2.50

In Morocco, full edges. $2.25

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Total of the Witness, to the Resurrection of Jesus—a Legal Argument, 35 pages, 10 cents each. $1.00

Minutes of Annual Conference for 1873, Love of Jesus, 36 pages, 10 cents each. $1.00

Songs of Zion, by T. W. Smith, 30 pages, 10c each, $1 per dozen. $10.00

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Respecs,

Two Saints’ Herald is published semi-monthly, at Pianco, Kendell Co., Illinois, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, and is edited by Joseph Farrar and Henry A. Stebbins. $2.00 per year. All remittances, orders, and business communications intended for the office of publication, must be directed to H. Forscutt, New York, N. Y. All sums over Five Dollars must be sent Draft on Chicago, Post Office Order on Pianco, by registered letter, or by Express. Remittances sent in any other manner will be at the risk of sender.

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HAVE WE NEED OF A NEW DISPENSATION?

I have often wondered to see how few believe in the necessity for a new dispensation. But I do believe that could the people be made to see the necessity of such a thing, there great many more would investigate the doctrines taught by the Latter Day Saints. To my mind the thing is very plain, but whether I can express myself sufficiently clear to make the matter plain to the understanding of others, remains to be seen.

In that which we now have it will be necessary to prove that the dispensation that was ushered in by Jesus Christ has not been perpetuated, and it will then be seen that a new dispensation is all-important. In order to see whether the plan which Christ established has been perpetuated or not, it will be necessary to examine the primitive pattern or organization. To begin with, I will introduce Paul, and let him tell what kind of an organization it was. He tells us (Eph. 4: 10, 11) that when he (Jesus) "ascended up far above all heavens, that he might fill all things," that "he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers." It is evident, from the language of such an authority, that they had prophets in that organization. Now, I would ask, how is it possible to perpetuate a thing and do away with its moving principle? He places apostles and prophets at the head, as being the main features in the organization. Where are the apostles and prophets now? There is no such person known, or was not till Joseph Smith was the instrument in the hands of God of ushering in the long, long needed new dispensation.

If we read on a little farther, we will find why Jesus placed these officers in his organized church. In the 13th verse, he says, "For the perfection of the saints, for the work of the ministry, for the edifying of the body [members united in one body] of Christ." I think this was a very good reason for putting them there; and as we cannot find them now, (outside of the Latter Day Saints) the organization which Christ brought, has not been perpetuated, for we might as well say that we have perpetuated fire, but it will not burn now; or water, but it will not find its own level now; as to claim to have perpetuated the gospel, or the organization pattern, but that the officers cannot do now as then; therefore, if they were not perpetuated, we have need of a new dispensation.

Some say that to claim that the gospel has been lost, is to claim that Christ failed to accomplish the object of his mission. I do not so understand it. He did promise to be with them always—to the end of the world; but it was on condition of their doing and teaching all that he commanded. For we find Jesus addressing his apostles, as recorded in Matt. 28: 19, 20, as follows:

"Go ye therefore, and teach all nations, . . . Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

The conditions are very clearly set forth. There is another principle very clearly set forth in Matt. 16: 18, 19. Jesus asked his apostles (19th verse) "Whom do men say that I am?" And Peter answered and said, "Thou art the Christ, the son of the living God." Mark the answer that Jesus makes (17th verse): "Blessed art thou, Simon Bar Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, thou art Peter, and upon this rock [what rock? The rock of knowing that he was the Christ without the aid of flesh and blood—direct revelation from God] I will build my church, and the gates of hell shall not prevail against it." Here is one grand feature of the primitive church. Butingers later on, we find a church now claiming or believing in revelation? Therefore they have not perpetuated the ancient pattern—hence the necessity of a new dispensation.

Again, in the 12th chapter of 1 Corinthians, we find our first witness (Bro. Paul) teaching the Corinthian brethren, where do we say to us "follow after charity and divine spiritual gifts, brethren, I would not have you ignorant." And then he goes on and enumerates the gifts. He says, "To one is given wisdom; to another, knowledge; to another, faith; to another, prophecy." Where do we hear of these things being taught in the churches now? In the 14th chapter, he tells us "that ye may prophesy. In the 5th verse he says, "I would that ye all spake with tongues, but rather that ye prophesied;" showing that prophesying and speaking in tongues, working miracles and the like, were well understood to be a part of their religion in those days. We are told that no man can take it on himself to be a servant of God, unless he is called of God, as was Aaron. (Heb. 5: 4). It seems to be now as it was in the days of Jesus. But few believe in the divine call of Joseph Smith. And, comparatively speaking, few knew of the calling of Jesus as being of divine origin. He brought a new dispensation, because he told them they had "all gone out of the way." When they referred them to Moses and the prophets, he told them, that if they understood the prophets they would believe on him. So it is with the present religionists, if they understood the teachings of Jesus, they would believe in the divine mission of Joseph Smith, and the necessity of a new dispensation.

But, I ask, have we need of a new dispensation? I have given some of the reasons why we need one, and I now propose, by the assistance of the Holy Spirit, to prove that we do; and in doing so it will be necessary to examine the dispensation ushered in by the Savior, to see if it has been perpetuated. If we find that it has not, my aim will be accomplished. But in the 16th of Mark, beginning at verse 16th, we have some of the divine teachings of Jesus himself. "He said unto them, ye 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 shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Do they teach these things now? I have never heard of their being taught by professional Christians. But I believe that the word of our Lord Jesus Christ, the Father of glory, may give unto you (his brethren) the spirit of wisdom, and revelation in the knowledge of him." (God). Here we find one of the greatest of the Apostles teaching them that direct revelation was a thing to look for, and something that should be enjoyed to enable them to know God. Eph. 1: 17.

Jesus said, "He that believeth on me the works that I do shall do also." Paul says "Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophecies. Prove all things and hold fast that which is good."—1 Thes. 5: 16-21.

It is very plain that revelation was taught and that they did really enjoy the gifts of the Holy Spirit. Can any person with the understanding of religion taught in this our day, say that they have perpetuated the primitive Gospel? No, I think the line of demarcation is too clearly drawn to be mistaken. Paul is very careful not to teach anything contrary to what he knew to be true. And he said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1: 8.

The same writer tells us that God hath set some in the Church, first apostles, secondary prophets; thirdly, teachers; after that miracles; then gifts of healing, helps, government,
ments, diversities of tongues.—1 Cor. 12:28.
Now, God put these in the Church. Who took these and set them in the Church? Who dare say that they are not in His Church wherever it is to be found; either in the year one, or the year one thousand, and eight hundred and seventy six? It looks to me the words of the Prophet Isaiah have been fulfilled when he says,

"The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant."—Isaiah 24:6

The reader may ask, how shall I know when I have found the true Church? Let me say, that whenever you find it, you will find it like this; speaking lies in hypocrisy, having their conscience seared with a hot iron.—1 Tim. 4:1, 2.

Every testimony goes to show that there would be a falling away, and if it be as the prophet Malachi prophesied concerning this new dispensation, when the Lord speaking through him, says:

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall come to his temple, even he shall come to his temple, even he shall come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come sith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."—Mal. 3:1, 2.

It is very evident that Christ, in his first advent, did not fulfill this prophecy. But it does show that there would be a new dispensation; from the fact of his sending his messenger before his face, to prepare the way. And we must see that it does not refer to his first coming, from the fact that he is to be as "a refiner's fire, and like fuller's soap." Now, when Jesus came as a babe in Bethlehem, he was not as a refiner's fire.

Again, "Who shall stand when he appeareth?" Let me ask, Who did not stand then? Did they not crucify him? They did. And he is to suddenly come to his temple, a temple prepared for him: for he is to be the "messenger of the covenant whom they delight in." And he shall come to his temple, even he shall come to his temple, even he shall come to his temple.

When this prophecy is fulfilled a new dispensation will have been ushered in, and a temple built to his name. When this new dispensation has begun it will be as it was when Jesus said, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—John 3:19.

When Jesus came they said, "We know whom thou art. Thou art the carpenter's son." And so many lost a great blessing. And why? Because they would not investigate; for had they done so, they would have found out that he was indeed the Son of God. For if they had done his will—as we quoted a little way back—they would have found it so now. A great many are losing now, and will lose hereafter for the want of investigation. They say, "We know 'Joe Smith,' he can't fool us!" Let me say they are fooling themselves—and if they want to know, all they have to do is just what Jesus told them, to "do God's will."

"For this is the will of God, even your sanctification: that ye should abstain from the things of this world and adopt the ways of the Spirit of life, as it is in Christ Jesus.

Our dear Savior still says, "Come unto me," and he points out the most fitting provision for ourselves while on our dangerous pilgrimage in Babylon.

He says, in the 7th verse, that "they are ever learning, and never able to come to a knowledge of the truth. That is true too. They have been sitting now for eighteen hundred years, or nearly, and they get farther away the more they love. Because they do not as God requires, they do not believe in revelation, and they try by man's wisdom to find out God; they know more about God than He does himself (or they not so) and they go groping along in the dark, as far as religion is concerned.

Again Paul tells us:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron."—1 Tim. 4:1, 2.

So there need be no doubt in the matter, because the Church is built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. (Eph. 2:20.) And the foundation of the apostles and prophets, was direct revelation from God. To know Jesus as Peter knew, without the aid of flesh, and blood. That was the way; and Peter and Paul built his church on. The fact that the church (as it was in the days of Paul) is no where to be found, is reason enough why we need a new dispensation.

I wish now to show that a new dispensation is not unscriptural but in perfect keeping with it, and that the apostles and prophets understood that there would be a falling away from the true order or pattern brought by the Savior, Paul, in instructing his brethren concerning the coming of Jesus, said,

"Let no man deceive you by any means: for that day shall not come unless there come a falling away first."—2 Thes. 2:2.

A falling away from what? The true faith. The same apostle says,

"Preach the word; be instant in season, and out of season; reprove, rebuke, exhort with all long suffering and doctrine."—2 Tim. 4:2.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4:3, 4.

This sounds as though they knew something of the future. Revelation enabled them to know the future. Then they were turned from the truth unto fables, or not? Let a person investigate the matter, and answer this question to their own satisfaction. I have another passage:

"This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, uncivil, hateful, without natural affection, truce-breakers, false accusers, incontinent,Describers of those that are good, traitors, heady, high-minded, lovers of pleasure much more than lovers of God; having a form of godliness, but denying the power thereof."—2 Tim. 3:1-5.

We will now turn to the fourteenth chapter, sixth and seventh verses, of John's Revelation, which 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, 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 who made heaven, and earth, and the sea, and the fountains of waters."—Rev. 14:6, 7.

This is to be at the "hour of God's judgment." Surely, they cannot claim that this refers to the time when Jesus came in the days of his ministry on earth; because this is after the gospel had been brought by Jesus Christ, and taught to the people. But, as we have noticed, they changed the ordinance, and have disregarded the rules. As Joseph Smith says he received his authority. And in order to do so, I must rid myself of all dross, for if I am dross, I will be consumed by the "refiner's fire." If there are any errors I claim them; but if any good be done, or if I should be the cause of turning any man from the error of his ways to the glorious light of the last dispensation, the glory and honor be to God.

Praying that we as a people may be "pure gold," I remain yours in Christ.

CHAR. A. PARKIN.

THE WORD OF WISDOM.

"I also will give mine opinion," of B. of C., sect. 86.
Who is there living, except it be a Latter Day Saint in whom there is no willful guile, that can possibly appreciate the beauty and utility of the Word of Wisdom, taking it as it is written, without any attempt at sophistical explanation. It breathes the love and care of the omniscient, divine life, for the benefit of the chosen and covenant people, who are in willing, according to their ability, to abstain from the things of this world and adopt the ways and the teachings of the law of the Spirit of life, as it is in Christ Jesus.

Our dear Savior still says, "Come unto me," and he points out the most fitting provision for ourselves while on our dangerous pilgrimage in Babylon.

The Son of Man came eating and drinking, and the Jews had all manner of evil to say of him. And now the dear, covenant people who come to him, are allowed to eat and make themselves comfortable. Yes, they can make a mild, nourishing drink from barley. There is no need to make much of it, but simply roast it like they would coffee, and then make, as the Lord says, a mild drink—there is no danger there being of poisoned by the presence of caffeine of the Java or Mocha coffee. Then the saint could take the good Lord at his own word and sit down to a warm, nourishing, and comfortable beverage. And such is very ex-
sentil to help digest the rest of the food that is taken, and the Lord knows that perfectly well.

We are not ordered to drink cold drinks; and, I will say as a physician, just here, that raw, cold water often contains more minute living organisms and amebules, than the gastric fluid would destroy; especially in dyspeptic people, and that thousands have dropped dead by taking a large draught of cold water. Some go still further and drink ice-water producing paralysis of the heart. It is better to do as the Lord says. Let us reason together, and prepare our food in all the simplicity of reasonable beings.

James 1: 25. How Read.

Bro. Henry:—I have looked for a reply to the article, "To Whom it May Concern," in Herold, December 15th, 1876, page 739.

The instruction and criticism I approve of; except our limits in prayer. Perhaps my zeal exceeds my knowledge. Christ's prayer re forced to as an example, for what I know may only be the commencement of a prayer.

Should we go back to Solomon, the wise, David, and a host of others too numerous to mention; men, according to sacred history, of God's own selection, influenced, guided in their petitions to God, by His own Spirit, we see frequent repetitions of the name of the Deity, made in their prayers to God.

Men's limiting views in regard to prayer to God, I look upon as very, very superficial and worth very, very little. The essence, the depth, or in the language of Paul, the "meat" of Christ's teaching is that we cannot pray to God acceptably, or seek with any degree of success as to receiving, without God's Spirit to guide us in our prayers.

Perhaps our first request in prayer should be for the Spirit to guide and direct us, that we may not mention his name too often. To limit Christ's teaching as to receiving, or seeking, is better to do for the star worlds that belong to the sun. The moon is 240,000 miles off. About 500 times as far—say 100,000,000 miles—and we come to the sun. It is a little less, but that will do—130,000,000 miles to the sun.

Now, that bright blue star, Sirius, that looks so little beside our sun, is over 100,000,000,000 times as far as we can see the sun— that is, say 100,000,000,000,000,000 miles. That is a good way off, and a good many figures. But 100,000,000,000 don't get much knowledge into our heads. Let's try another way. The cars run about thirty miles an hour. To get to the moon on the cars would take 333 days—say one year. To get to the sun we would have to go, if we lived long enough, about 375 years. And now for a long trip. If we could ride to Sirius on the cars, at the rate of thirty miles an hour, we should get there about 375,000,000,000 miles, or no way stations at the moon and the sun. But this is a little more time than most of us can spare for a pleasure trip.

Let's try another plan to find out how far off Sirius is. If we can't go, may be we can see. Light travels faster than the cars. Light goes at the rate of 18,400 miles a second. In about eight and one-half minutes the first ray of light reaches us from the sun, after he rises in the morning. Now, although that is traveling pretty fast, yet it would take a ray of light, starting from Sirius, twenty-three years to reach us here.

If Sirius were blown out to-day, yet for twenty-three years its splendor would gleam the southern sky, and only when twenty-three years had gone by, would we know the dire catastrophe by a dark space eclipsing the brilliant star. What a great blazing sun it is, pouring out its white heat way into the universe.

We think some people and some things big in this world of ours. But when we look at the mighty sun, mightier than 2,000,000 of our suns, and then remember that the eye can see 6,000 of them in the sparkling sky, and that the glass can see 29,000,000 of them, some of them smaller, but many of them far mightier

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than the glorious Sirius, we begin to feel our own dimension, and, though we can never take its measure, yet we can look with awe and reverence on the mighty universe of God.

—S——

"SHALL WE GATHER HOME TO ZION?"

A REPLY TO ERILLA WILD.

Dear Sister: — In answer to your queries in Herald of January 15th, I submit the following propositions:

1st.—Some of the promises and predictions of the Holy Spirit are conditional, and some are not; some are positive and emphatic.

When the Lord said that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," it was an unconditional threatening. It was, or has been to this time literally fulfilled, i.e., Jerusalem has been for centuries and is yet trodden down of the Gentiles. The prediction of Zachariah, that "Jerusalem shall be inhabited again in her own place, even in Jerusalem," is also of that character, and will no doubt be literally fulfilled. The promise "And, behold I come quickly, and my reward is with me, to give to every man according as his work shall be," is of the same positive and unconditional character, and so of hosts of other prophecies. Of the "prophecies and promises" contained in the "Book of Doctrine and Covenants" the Lord speaks in this unequivocal language, "Search these commandments for they are true and faithful." It is the prophecies and promises which are in them shall all be fulfilled.

What the Lord has spoken, he has spoken, and I excuse not myself, [and he does not require of any one else to excuse himself], and though the heavens and the earth pass away my word shall not pass away, but shall all be fulfilled, whether by my own voice or by the voice of my servants, it is the same.

2nd.—The Lord gave this rule to his servants in regard to the operation of his Spirit, "And whatsoever they shall speak when moved upon by the Holy Ghost, shall be Scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord; and the power of God unto salvation."

3rd.—This Church believes as a rule, quite firmly, that Joseph Smith was inspired of God and spoke by the moving of the Holy Ghost, at which times he spake the "mind of the Lord," he was the "mouth of the Lord," what was the "will of the Lord."

4th.—He spake the mind and will of the Lord God, in Jackson county, Missouri, July, 1831, and said that "This is the land of promise and the place for the city of Zion." And thus saith the Lord your God, if you will receive his word, he will build unto the place of the name in Jackson county, Missouri. It is sheer folly to say that the Church as a body "heartened to the word of the Lord" in this matter, as also it would be to say that the present Church has obeyed the revelation of 1833 to "gather into the regions round about!" The Lord said of the Church in June, 1831, "The nations of the earth shall know that I the Lord have gathered my Church;" and of other people, speaking concerning the Church, and not individuals, they might have been redeemed even now; but behold, they have not learned to be obedient to the things which I require at their hands," &c. What things had he required at their hands? Why to build a city and an house unto "the Lord," "They were slow to hearken unto the voice of the Lord." The rebellions were to be "cut off out of the land of Zion," and should be "reignant." And they were cast out, and the innocent suffered with, and because of the guilty.

5th.—But, the Lord has decreed that "Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return, and come to their inheritance, and their children shall build up the waste places of Zion." And off this the prophetic might be eloquent.

Observe, 1st, that some of that "generation" or "Church," i.e., those who were commanded to build the city and house, were "to remain," and such of them as would be "pure in heart shall return," "with their children," and "build up the waste places of Zion." These were at that time "waste places" as is evident from paragraph ten of same section (98) for the Lord said, "There is even now in store * * * an abundance to redeem Zion and establish the house, and they shall call themselves after my name, willing to hearken to my voice." But they did not hearken, either to purchase Zion, build the city, or to "redeem Zion" and "build the waste places." Yet we are told, that the Lord accepted their "offerings." What "offerings" did they make? No offering, to the Lord, for it was said, "where is their God? Behold, he will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our money." Because of this spirit; because of the "transgression of my people," the Lord said, "it is expedient that no children should wait for a little season for the redemption of Zion." That too, after the Lord had accepted an offering of the obedient, after they had been "hindered by their enemies," which hindering came about through the "transgression" of the rebellious, and the "insultful and covetous desires" of the "sinners in Zion," some of them boasting of the "Lord's promise to give them the city," and assumed they could "not be sent away, and shall not inherit the land." And, behold, it was so.

6th.—The class of people who shall inherit Zion: "Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the city, and the waste places shall all be built unto the Lord." If the word "generation" means the "Church in Joseph the martyr's day," or the "old organization," then "all" of that "generation" shall not pass away until an house shall be built unto the Lord.

If the word "generation" means the Church in Joseph the martyr's day, or the "old organization," then "all" of that "generation" shall not pass away until an house shall be built unto the Lord; hence this work cannot be so far distant as some imagine, for old age is fast creeping upon those who were left of that name in Jackson county, Missouri. It is sheer folly to say that the Church as a body "heartened to the word of the Lord," in this matter, as also it would be to say that the present Church has obeyed the revelation of 1833 to "gather into the regions round about!" The Lord said of the Church in June, 1831, "The nations of the earth shall know that I the Lord have gathered my Church;" and of other people, speaking concerning the Church, and not individuals, they might have been redeemed even now; but behold, they have not learned to be obedient to the things which I require at their hands," &c. What things had he required at their hands? Why to build a city and an house unto "the Lord," "They were slow to hearken unto the voice of the Lord." The rebellions were to be "cut off out of the land of Zion," and should be "reignant." And they were cast out, and the innocent suffered with, and because of the guilty.

7th.—The Lord commanded the Church as a body to purchase the land, build the city and temple. As a Church they did not obey. Some individuals did, and of those who "with all their might, and with all they have," (and) and paid premium (and) were prevented by their enemies, the Lord afterward said, "Therefore, for this cause I, that they did all in their power 'with a willing mind,' to obey the command, and were 'hindered by their enemies,' for this cause I have accepted the offerings of those whom I commanded to build a city and an house unto 'the Lord.' They were 'slow to hearken unto the voice of the Lord.' The rebellions were to be 'cut off out of the land of Zion,' and should be 'reignant.' And they were cast out, and the innocent suffered with, and because of the guilty.

8th.—The command now is "to gather into the regions round about!" And if the way is not yet fully opened for the Saints to "move in mass," they can and should "gather one by one." But the "pure in heart," the "willing and obedient," and those who can "mind their own business" and who can buy an home for themselves, and their families, can do as in the "days of old," and are "enabling themselves to purchase Zion" and "build the city, the land," vainly assuming that they "may build into Zion without "purchase," and by their boasting of "faith and mighty works" and through speaking of "judgment," i.e., threatening destruction on their foes—they incensed them to that degree that they were driven out, and the "willing and obedient" with them. But the "pure in heart," the "willing and obedient" return" for the "mouth of the Lord has spoken it." It was doubtless the "mind of the Lord," in 1837, when he said that he "had not changed concerning Zion." Nor has he changed, for "Zion shall yet be the home of the pure." But the command now is "to gather into the regions round about!" And if the way is not yet fully opened for the Saints to "move in mass," they can and should "gather one by one." But the "pure in heart," the "willing and obedient," and those who can "mind their own business" and who can buy an home for themselves, and their families, can do as in the "days of old," and are "enabling themselves to purchase Zion" and "build the city, the land," vainly assuming that they "may build into Zion without "purchase," and by their boasting of "faith and mighty works" and through speaking of "judgment," i.e., threatening destruction on their foes—they incensed them to that degree that they were driven out, and the "willing and obedient" with them. But the "pure in heart," the "willing and obedient" return" for the "mouth of the Lord has spoken it." It was doubtless the "mind of the Lord," in 1837, when he said that he "had not changed concerning Zion." Nor has he changed, for "Zion shall yet be the home of the pure." But the command now is "to gather into the regions round about!" And if the way is not yet fully opened for the Saints to "move in mass," they can and should "gather one by one." But the "pure in heart," the "willing and obedient," and those who can "mind their own business" and who can buy an home for themselves, and their families, can do as in the "days of old," and are "enabling themselves to purchase Zion" and "build the city, the land," vainly assuming that they "may build into Zion without "purchase," and by their boasting of "faith and mighty works" and through speaking of "judgment," i.e., threatening destruction on their foes—they incensed them to that degree that they were driven out, and the "willing and obedient" with them. But the "pure in heart," the "willing and obedient" return" for the "mouth of the Lord has spoken it." It was doubtless the "mind of the Lord," in 1837, when he said that he "had not changed concerning Zion." Nor has he changed, for "Zion shall yet be the home of the pure."
gathered into it. The present aspect of political affairs indicates that the time may be near at hand when every man that will not take the ground of unbelief, and because they have not treated lightly the things they have received, "which vanity and unbelief," brought the whole Church under condemnation; and they were to "remain under this condemnation until they repent, and remember the new covenant, even the Book of Mormon, and the former commandments which I (the Lord) have given them, not only to say, but to do according to that which I have written." If God has not changed concerning Zion, he may not require "those sons of men" who offered to do as they were commanded and were hindered, to do the work, but as the work is to be done, he will require it "at the hands" of other "sons of men," even himself. And this, as well as his "prophecy" by the Saints composing this Church are to "turn their hearts and their faces toward Zion" is to be only for disappointment and deception. They need not make much of a "turn" if Zion is the pure in heart only, for they may be found in every direction, or else they must keep their distance from home.

The Zion of America, like "Zion of Jerusalem" has a location, has a place, and "shall not be moved out of her place," even although some of the "pure in heart" were scattered and driven out of their inheritances, as well as the "transgressors." They have been moved from their place on the east, and has not been moved, it is still Zion, and will be Zion, and the only Zion "with which we have to do, for the Lord has founded Zion, and the poor of his people shall trust in it." — J. W. SMITH.

SELF-Inflicted Evils.

Bad colds are the common complaint of the human race. Everywhere we find them. If a neighbor comes in, the first question asked is, "Are your family well?" "Yes, all except having a bad cold," is generally the answer; and then the talk begins to talk about the weather. They never stop to take things into consideration, but lay all the fault upon the weather. It is true that the changeableness of the weather does have some effect upon this disease; but I think that if parents would always dress their little ones in just the same amount of clothes they would take as much cold as those ones would be less troubled with colds. And not only this, they would not be so fretful and uneasy. It is just about the same case with the young men and women, or the greater portion of them. They will wear heavy, everyday clothing all the week, but when there is going to be a party or a meeting they will exchange them for a suit of light clothes, exchanging comfortable apparel for fine or styleish ones, and thus take cold. Young men and women, beware of so doing, for you are not only breaking down your constitutions, but you are also transgressing the law of God. God has given man to live unto him life that he should live. God also said, "Thou shalt not kill." But are not those who are constantly practiseing the above ways, and thereby bringing on bad colds, coughs, asthma or colds, those who are "in a world of their own race are afflicted, and by which so many lives are lost," constantly breaking this commandment? There are also many lives lost by fever from the same source. The Scripture says that we are judged according to our works, and if we, so shall most assuredly be held accountable, and will bring upon our bodies that which may, sooner or later, deprive us of the life which is given us. It is true that we all have to die sometime, but this does not justify us in leading a life that will usher in death any quicker than it would come if we would live as we ought to do. I think these sinful habits are but a slow way of committing suicide, or killing one’s self.

My dear readers, I would not have you think that I do not wish you to look neat and clean. I mean no such thing. I only mean that they should be very particular always to have on enough clothing at all times to keep them warm, and not when at home, or at work, to wear garments that are not made for them, or not at work, to wear fine linen or cotton, cold and insufficient. I hope that those who read this will look after these matters, and examine them closely; and that they will hold fast to that which is good, and cast aside that which is bad or false. — J. B. HATCHET.

SEVENTY TIMES SEVEN WONDERS.

In an old copy of the German Evangelical Calendar, published in St. Charles, Mo., I find an article by the Rev. Dr. Steiner (recently deceased) upon the significance of the number seven. Bag. 1870, Strasbourg. The seven is a number of great importance attached to the "lucky 3" we may as well give 7 a chance and see how conspicuously cities figures 7. As in the tomb of Darius, the 7th king, a figure 7. As in the name of the "lucky" 3. As in the year 7. As in the letters in the formula of the Almighty, 7 gifts of the Holy Ghost, 7 psalms of penance, 7 supplications in the Lord’s prayer, 7 words of the cross, the Catholic Church has 7 sacraments. There are 7 wounds of Christ on the cross. In Revelations there are 7 angels with 7 golden candles, covered with divine wrath; and 7 cities with 7 flames are mentioned there. Who does not know of the "7 sleepers," the 7 youthful Christian martyrs who escaped into a cavern near Ephesus and fell asleep, and slumbered undisturbed for 200 years. There are 7 wonders of the world; 7 wise men of Greece. The Mohammedan’s paradise consists of 7 heavens. Bagdad and Morocco, each had 7 gates. Seven cities claimed the honor of being Homer’s birthplace. There were 7 steps leading to the tomb of Darius, the Persian King; 7 steps to Solomon’s throne; 7 arms or branch es to the lamp in the temple at Jerusalem; 7 wonders of the world; 7 kings, likewise Prussia, for the 7th is Emperor Wilhelm. During the 7 years’ war under Frederick II. history mentions 7 important battles. The war in Spain between the Carlists and Christians lasted 7 years. The Franco-Prussian war lasted 7 months, and the 7th regiment was the first to distinguish itself.

On the 28th (four times 7) of September, 1870, Strasbourg surrendered, on the 28th of October, Metz, and on the 28th of January, 1871, Paris. Rome is built on 7 hills; so are Constantinople, Nuremberg, Bamberg and Trier, Cologne have 7 pedestals; 7 kings, likewise Prussia, for the 7th is Emperor Wilhelm. During the 7 years’ war under Frederick II. history mentions 7 important battles. The war in Spain between the Carlists and Christians lasted 7 years. The Franco-Prussian war lasted 7 months, and the 7th regiment was the first to distinguish itself.

The Pope is priest of 7 churches.

The human head has 7 openings.

The house at Cologne have 7 pillars set upon 7 pedestals, surmounted by 7 statues.

We might continue to enumerate for a column or more, and after we have exhausted our memory, some seventh of a 7th son might predict a new set of 7 wonders, arising from the 7th son. This has been true during the Missouri exhibit. — St. Louis Republican.

Searcely have I ever heard or read the introductory phrase, "I may say without vanity," but some striking and characteristic instance of vanity has immediately followed.

To be a man's own fool is bad enough; but the vain man is everybody’s.

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SUPPORT THE GOSPEL—No. 6.

"In certain cases we may eat all our loaf and not spare a crumb;" but it is pretty certain that these cases are much less frequent than we are generally supposed to think. When retrenchment is contemplated, when hard times, or sickness, or want of employment, or loss of crops, render more than ordinary economy necessary, where do we begin to cut down our expenses? Is it not too often the case that among the first things, we lessen the amount or wholly omit the weekly offering which we have been wont to make to the Lord, excusing ourselves with the thought that God does not require us to deprive ourselves or our families of comforts which habit has led us to consider as necessaries rather than what they really are, luxuries.

But there are many of the Saints who will say, and say it in perfect sincerity, "What have I that I could dispense with? what do I use that I could do without? what unnecessary expense do I incur? Surely I need every cent that I can earn; I have but to spend and I do not see how I can spare even one crumb." And there are, undoubtedly, some who do really need and who really use all they can earn; but are there not some things which most of us could get along without for the sake of having more to give for the support of the gospel? Probably a large proportion of the farms use tea and coffee, and perhaps almost as large a proportion of the men, and possibly some of the women, use tobacco in some form.

Now I am not going to give you a lecture on the Word of Wisdom, for I don't believe that any man or woman is going to forfeit eternal salvation by using either tea, coffee, or tobacco, however much abstinence therefrom might be to their advantage, physically and intellectually; but speak of this matter now from a purely financial point of view, as connected with the interests of the Church.

Every family using tea and coffee will spend for these articles at least twenty-two dollars a year; and it will cost each person using tobacco not less than twenty-five cents a week or thirteen dollars a year. These are low estimates; for, while there may be some who use less, there are many who use vastly more than the amounts named.

From the above statements, the truth of which may be easily verified, it will readily be seen that if each family that now uses tea or coffee and each person who now uses tobacco, would give them up, for the sake of giving to the Lord, and would religiously apply the amount thus saved to the support of the gospel, the treasury of the Lord would be increased by many thousands of dollars each year than it is now, and many more laborers would be sent out into the fields now whitening for the harvest.

It will be said that this involves much of self-denial. True; but the service of God is one of the great privileges of human nature. We are told that we must present ourselves a "living sacrifice," and that this is only our "reasonable service." The whole life of our blessed savior, while here upon earth, was one continuous act of self-denial; and those who have been called by him and sent forth to preach his gospel, from that day to this, have been compelled to the exercise of a degree of self-denial which none but themselves, who are told thus, can justly appreciate. And are we told that if we love even father or mother more than Christ we are not worthy of him. We are taught that we should so live that we may be able to say with the apostle Paul, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." And if this be so, we should surely be both able and willing to give up habits which few, if any, can honestly say do them any good, and which, in most cases, are productive of injurious results to a greater or less degree. Should we not? And should we not be willing to give them up, even though we do not think them at all injurious, if by so doing we may contribute the more for the upbuilding of his kingdom, even "who died that we might live?" And will not the sacrifice be lessened, the self-denial be easier, the Saints have not sufficient of the means which comes, week by week, we are able to increase our contribution by the amount saved in this way?

I find it so, at least. Acustomed for thirty-five years, to the daily and often excessive use of all three of the stimulants mentioned, I have learned to consider them as indispensable both to comfort and to efficient discharge of duty. A few months ago I determined to try an experiment, to test my will power; and, at first without any motive, the first of tobacco, and then of coffee and tea, (except a half cup of tea daily at breakfast as a preventative of sick headache, to which I am peculiarly liable, and this I am gradually diminishing and shall soon be able to do without entirely). I have succeeded, so far, in the experiment that I find that I can easily do without the least of them. And should the Lord have held out after I had satisfied myself that I could do without them, had not a higher and better motive come to my aid; for there is nothing in my circumstances to render such self-denial necessary; but let me tell you, friends, as one of my acquaintances says, "it's no use to go about it in tobacco stores" and the "no, thank you," comes very reluctantly when asked to take a cup of tea or coffee.

There are not few who will permanently abandon any habit which has been long indulged, simply because it will promote their pecuniary or even their physical or intellectual welfare; but I must say that I am convinced that God must have something to give in aid of the propagation of the gospel, and be sure to appropriate the money thus saved to this object, looking upon it as not our own, but the Lord's, God will surely aid us in the performance of this duty.

And while the compliance or non-compliance with the recommendations of the Word of Wisdom, may not affect the question of eternal salvation, it may well be considered whether God will hold us guiltless if, for the sake of the gratification of a useless habit, however essential it may have become to our ideas of comfort, we neglect a duty so well defined and so frequently, persistently, and earnestly enjoined, both in the Bible and in the latter revelations of the will of God as this of "giving for the support of the gospel."

"I have spoken of tea, and coffee, and tobacco because they are almost universally used, and there is, therefore, to use a common expression, more "money in them" than in any thing else except intoxicating liquors, which it is not supposable that any Latter Day Saint will do for the support of the gospel."

And there are other ways in which money may be saved. The surplus of butter out of the milk of the cows, the savings of the farm, the crops, the proceeds of the sale of tea, coffee, tobacco, and the increased income from a more economical use of the natural resources of the earth, would, if so disposed, be a large addition to the income of the Church.

"There is, therefore, to be the treasury of the Lord would be richer for the support of the gospel." To this end all who have been called by him, and sent forth to preach the sacred message of the gospel, are taught that we should so live that we may eat all our loaf who have been called by him and sent forth to preach his gospel, from that day to this, have been compelled to the exercise of a degree of self-denial which none but themselves, who are told thus, can justly appreciate. And are we told that if we love even father or mother more than Christ we are not worthy of him. We are taught that we should so live that we may be able to say with the apostle Paul, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." And if this be so, we should surely be both able and willing to give up habits which few, if any, can honestly say do them any good, and which, in most cases, are productive of injurious results to a greater or less degree. Should we not? And should we not be willing to give them up, even though we do not think them at all injurious, if by so doing we may contribute the more for the upbuilding of his kingdom, even "who died that we might live?" And will not the sacrifice be lessened, the self-denial be easier, the Saints have not sufficient of the means which comes, week by week, we are able to increase our contribution by the amount saved in this way?

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And while the compliance or non-compliance with the recommendations of the Word of Wisdom, may not affect the question of eternal salvation, it may well be considered whether God will hold us guiltless if, for the sake of the
not sparing a crumb, and remembering, too, that it is not for any man to judge his brethren, and that each of us must judge himself in this, as in other things pertaining to the service of God. It may yet be well for us to remember that "every one shall give an account of himself to God," in this as well as in other matters, and to consider carefully whether we are doing all that we can, and all that our conscience, in the light of all the facts within our knowledge, requires of us in this matter of the pecuniary "Support of the Gospel." - W. R. SEWELL.

THE NOBILITY OF LABOR.

There is one impress of legitimate nobility stamped upon everything, worth preserving or remembering, either for its beauty or usefulness, in all the universe. The blue sheet of sky, spangled with the glowing finger marks of God pouring down into the darkness of the night, like eyes that are lidless and never sleep; the meteor gleaming millions of miles with flashing beauty, and consuming itself with its own burning magnificence; the queenless sun raining its light and heat upon the earth; the mountain range lifting its whitened peaks into the clouds, and with its grandeur breaking the monotony of the landscape; the blooming valley with the gorgeous array of flowers and fruit; the brook, with its silver gleam as it meanders through the rivulet, the casde do and the cetarret, and the turbulent ocean; the quiet dell, and the boisterous volcano, hurling its molten madness at the skies, and spreading hissing, burning death at its base; the twisting tongues of fire that stream from the darkness, and lick the clouds, and glare among the mountain tops, and frolic over the plains; the intricate machinery of the human body, delicate as a spider's web, yet housing the peerless and most priceless gem that sea, or sky, or mountain ever hoarded; the rude cross of Calvary dripping with the blood of God, but merely to be entertained for an hour. As for talking during divine worship, to engage in this, as in other things pertaining to the nobility of labor, and Christianity has rained its softness on the world. On every field that bears a tempting harvest on its breast, on every brick in every building that was ever reared, on every book of value that was ever written, on every page that was ever printed, in every workshop, and mine, and furnace, and factory—wherever labor sweats, are written the credentials of nobility.

MANNERS IN CHURCH.

Good manners in church requires reverence in behavior, and hence must include ordinary common courtesies both before, and during, and immediately after the services. Chatting, whispering, motioning—all such conduct is out of place where people come together to engage in the most solemn act of which they are capable. What a spectacle for angels, who ever converse with God's people in their worship, to see the animated tattle of two worshippers, who should be subdued in awe at the thought of being in the presence of God! I have sometimes taken my seat in congregations just as the services were on the eve of beginning, and there was in the Church, audible thoughout, a confused buzz, which might have been good cause of worship, but merely to be entertained for an hour. As for talking during divine worship, to characterize it as ill-mannered is not enough—it is wicked. At the conclusion of worship I would not have friends debarred a recognition of each other in a quiet way—especially is it admissible thus to notice a stranger who may have chance to be near; but an immediate entering into general hand shaking and hilarious conversation must go far toward stifling the devout impressions which may have been inspired during worship.

It is also in bad taste to make the Church the place for the show of fine clothes. There may be some occasion to put on the costliest dress which the means and the conscience will allow; but to make the house of prayer a scene for exhibition of the latest fashions, and thus to appear before God, is out of all character. The plainest raiment which is in keeping with the usual habit of a person is most consistent with the gravity of religious worship. Thoroughly refined people are always averse to making a display of themselves. True worth craves neutral tints. Least of all do well-education persons wish to draw the gaze which the word "mighty well," "mighty good," "mighty right," and others of like character in common conversation, when the word "very" should be applied in place of the word "mighty;" as well as many other vain and idle words that we often hear our good meaning friends make use of, which is unbecoming to any professor of religion; more especially for the Latter Day Saints. I am reminded when yet a member of the German Baptist Church, when a complaint was brought before the church about some of its members making use of similar language as named in the article referred to; and also the words, "mighty good," "mighty cold," and others of like character in common conversation, when the word "very" should be applied in place of the word "mighty;" as well as many other vain and idle words that we often hear our good meaning friends make use of, which is unbecoming to any professor of religion; more especially for the Latter Day Saints.

Another point in the same article, I notice is the long prayer and repetition of words. In the church I named, which I once belonged to, was an official member who made use of the words, "O God, our heavenly Father" fifteen to twenty times in one prayer, which took up about one-third of the time, as stated in the article referred to. But we should be very careful how we give such things to be published, so we do not cause hard feelings in those whom we will hit. It is not the intention of the writer to cause hard feelings, and hope it is not received as such. We should be glad when such faults are made known to us, so we may refrain. Very often we do not notice the things and are not aware of it, until some friend makes it known; then, if we try, we can break ourselves of it. I know this from experience.

I will lastly, but not least, refer to the article on pages 745 and 749, concerning the things of this world's goods as we have been pleased to do. We shall carefully consider the matter as it has been laid before us, and not withhold it from where it is needed, and wherever it will do the most real good for time and eternity.

B. BOWMAN.

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The Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints will convene April 6th, 1877, at Plano, Kendall county, Illinois; and will be held in the Saints' Meeting House. It is expected that so many of those whose duty it is to attend the annual assembly, as can conveniently come will be present. The things pertaining to the Kingdom of God, and what could be safely relied upon as a people, are the answers that may be expected to harmonize. One of the things that will be presented is the resolution to amend articles of incorporation of which notice was given in the Herald of first of January last.

WHAT MAY WE BELIEVE?

In this age of daring inquiry, and flippant examination of everything bearing professed marks of sacredness, it is beginning to be quite a question whether there be any pillars of belief; or whether the strokes of the mallet of examination? What ideas and notions of faith will bear the crucible of investigation? To no people do these questions become of more apparent import than to the Saints; nor to any other people are the answers that may be finally given to these queries more fraught with beneficial, or disastrous consequences, than to the Saints.

For the benefit of all, we herewith present a formula of the doctrines accepted and believed by the church, as stated by Joseph Smith, in 1844. He being at that time the acknowledged representative man of the Church, was evidently entitled to know what was most certainly believed, and what could be safely relied upon as a defensible statement of the way of salvation as offered in the Scriptures, explained and understood by the inspiration of the Comforter. He wrote thus:

"Believing the Bible to say what it means and mean what it says; and guided by revelation according to the ancient order of the fathers to whom came what little light we enjoy; and circumstanced only by the eternal limits of truth: this Church must compile the even tenor of her way, and ‘spread individual, and operate uninsured.’"

1. "We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost."
2. "We believe that men will be punished for their own sins, and not for Adam’s transgressions."
3. "We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the Gospel." (c)
4. "We believe in the ordinances: 1st, Faith in the Lord Jesus Christ; 2d, Repentance; 3d, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Ghost." (a)

(a) Matt. 28:19; John 1:1; 2, St. John 3:16; 5:10; 10:40; 12:32; Acts 1:8; 4:12; 6:5; 8:12, 39, 37, 38; Mark 16:16; Col. 2:12; Rom. 5:5; John 3:23; Acts 8:38, 39.

5. "We believe that a man must be called of God by ‘prophecy, and by laying on of hands’ by those in prayer who go to preach the Gospel and administer in the ordinances thereof."
6. "We believe in the same organization that existed in the primitive church, viz: apostles, prophets, teachers, evangelists, etc." (d)
7. "We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc."
8. "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."
9. "We believe all that has been revealed, all that He doth now reveal; and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."
10. "We believe in the literal gathering of Israel, as a nation in the land destined to be a blessing to the world, and as a people the plant of the Lord God according to the dictates of Almighty God."
11. "We believe that the Saints will be the presentation of the conscience; and allow all men the freedom to throw off the old man, and put on the new." (e)
12. "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the laws."
13. "We believe in being honest, true, chaste, and faithful; and that all good men do, and shall be made to do, to all men."
14. "We believe that the foregone, that may be fairly construed into a declaration of belief, if not a confession of faith, has formed the basis of the central doctrines of the Saints’ creed, round which all others, whether closely, or remotely allied, were made to cluster; and with which all others were expected to harmonize."
15. "We believe that no recognized revelation from God to the Church has changed, modified, or repealed any of the features of that declaration; and the only additions or changes that the Church has made in subsequent presentations of views are these: Article 1 in section 4 is made to read: ‘Faith in God and in the Lord Jesus Christ.’ After article 4 in section 4, it is declared: ‘We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead in the barrel until the thousand years shall have expired’ (f)
16. "We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done." (n)

Another notable thing in respect to the Jews is the revival of the study of the Hebrew language among them, by which reason it is coming to be more used and spoken than for centuries past. The English educators have found the Hebrew language of great national importance, as the source of the language of the Bible, and as a key to the understanding of the Old Testament.

A writer says that there is a singular society in Europe which claims that the British nation are identical with the lost ten tribes of Israel. They are mostly Hebrew scholars. They think that their researches have proved this, and that it is one of the essential truths of the age; also that this is the time specified for the restoration of Israel. They have found the point ignored by the world at large, namely, the distinction between Israel and Judah, their separateness as a people, that God in his word makes clear distinction in addressing them or speaking of them individually.

A Jewish scholar says that "not only do the Jews know that the ten tribes are not among their number, but they believe that wherever they are, a descendant of David is reigning over them." (l)

A member of the society says, and we may mark its significance; "The term Ephraim is synonymous with Israel, and embraces the ten tribes as a consolidated people. Manasseh is a thirteenth tribe, decreed by the Almighty to be a great people, i. e. a distinct nationality, nevertheless Ephraim is to be greater than he." (Gen. 48:10), that is a distinct nationality from Manasseh. Ephraim and Manasseh must be two distinct nations, though of the same stock. I believe that it is one of the necessary clues to the identification of Israel that a great nation should be known as having sprung from her. The question comes, When did Manasseh become separate from Israel?"
He considers also, that, as the blessings were placed “upon the heads of Ephraim and Manasseh,” so it has been “literally carried out,” “both under equal blessings and divine favors, which will continue; because, when the time arrives, as prophesied, for Israel and Judah to return, God has provided that the land shall be divided into thirteen parts and that one should be allotted to Maggie written ‘Israel to the utter extermination of America.’ That idea is a peculiar one to be now entertained, and the Saints will see its significance, if others do not.

The correspondent adds that he will write again and give some of the theories, concerning the identity of the Ten Tribes, held by the Society.

"Let us go on unto perfection.

"The standard of improvement is always held up to us. All our teachers, spiritual and temporal, fail not in challenging us to further improvement. It is always taken for granted that none are perfect; therefore there is constant room and necessity for reform, and reform means improvement. This is particularly true of the Saints. Though there may be some among them who are confident that perfection is attainable, and that they have arrived thereto, by far the greater majority are quite convinced that none have yet ascended the heights of perfection to stand securely thereon.

"To be perfect in all things is to have a full and minute knowledge of all that comes, or that can come into the sphere of daily duty; and to comprehend all that is demanded of us, by our relationship to God and our fellow man, and to properly estimate ourselves.

"Human greatness does not depend upon aspirational alike, for, in this, few would consent to remain among the lowly. But he who would become great must consent to labor, and that diligently, for those things, which his knowledge of the character of the greatness he desires to attain unto, tells him most certainly advance him toward the goal of his ambition. Perfection in all things is the most absolute, the complete greatness. He who would climb to this height has much more to encounter in his onward course than he who aims only for perfection in one, or a few things. Yet the same element of power by which he may succeed in one, or a few things, if applied to all should win success in all; unless success has been suddenly won by an aptness or faculty suitable for, and peculiar to the one thing in which direction it is sought. The rule, then, is in favor of the general application, and against the accidental development of genius.

"Diligent and persistent effort to overcome those propensities of our natures most certainly known to be evil, or to lead to evil, must, in the end, result in bringing those putting forth that effort into close proximity to the condition desired, a condition above sin. Not that the propensity is said property to him toward the goal of his ambition. Perfection will be now entertained, and the Saints will see its significance, if others do not.

"Unto perfection" signifies that they had not yet attained thereto, but that they hoped to do so. Let us like those to whom the apostle wrote, "Go on unto perfection."
Great care should be used by the elders that they do not needlessly refuse to administer; and equally great care should be used in considering the refusal of an elder who does refuse, that he is not unnecessarily censured, or unwarrantably condemned.

Q—A, was baptized, say in the year 1880, in the Church of Jesus Christ of Latter Day Saints, and the person of the latter who is then living having been baptized in 1865 there, in the same county, and in 1865 was baptized in the Reorganization. There being no record kept on the books of the branch, which baptism shall be recognized.

A—Both the baptism of 1880 and the one of 1865 should be entered of record if the particulars are known. The baptism of 1880 was valid, and the person could have been received on it at his option. He having been baptized in 1865 thereby recognizing the Reorganization gives the Church the right to enter his baptism of that date as his acknowledged reception into the Church. If therefore, the particulars of the baptism of 1865 are known, they should be recorded on the branch record.

Bro. Nicholas Stamn, writing from Pleasant Grove, Iowa, February 8th, says:

"I have been preaching in this part for nearly five years, and never had more liberty in preaching to the world. There is plenty of sea-room here; there is a need for preachers; good can be done in many parts of the land; only we must live so as to have the good Spirits always dwelling in our heart; and to do this we must love our brethren and be at peace with one another.

He having been baptized in 1865 there, on the books of the branch, and the one of the first, was to go thence to Hannibal, Missouri, and the one of the cross, who has stood in the north-west, the latter of course the poor—the latter of course the poor—the latter of course the poor—shall cause a branch to be established.

Bro. John Macanley, one of the dear old veterans of the cross, who has stood firm in the faith since the gospel was first preached in Scotland, still does what he can to comfort and instruct the Saints, or the few who live at Woodbine, Harrison county, Iowa; and he hopes that the way may be open for his continuance in western Iowa among the Saints, during the little of his earthly pilgrimage now left. His wife, also an old time Saint, is with him, and they have had a home by the kindness of Sr. James M. Adams, of that place.

Bro. James Kemp, writing from Stewartsville, Mo., that they have obtained the use of a church there, and the people turn out well to hear the word.

Bro. David Dancer and family left Plano on the night of March 6th, for their new home in Decatur county, Iowa. He had long been doing business there before he could arrange his affairs in this state to make the change of location in his home. We regret their departure from Plano, but the tide tends westward, more constantly now. It has reached that region by an army of the persecuted in the spring from the farm to Sandwich.

Thanks to Br. John McKenzie, for St. Joseph herald; Bro. John McKenzie, for St. Louis Globe, Democrat.

**News Summary.**

In January two survivors out of a crew of four of the British bark Marie were taken from the wreck by an American schooner off the west coast of Africa. The Marie had sprung a leak in the Mignon, which despatched its provisions and fresh water, but, being loaded with lumber, the boat did not sink. So when the coast was seen the men died of starvation, and, as soon as the tide ebbed, the rest subsisted on the dead bodies and tea and coffee, and so on until only the two were left, and one of them died in a few hours after the rescue. Only a small portion of the bodies were eaten. None were killed but as soon as they died the throat was cut and the blood drank and the brains and heart eaten. They thus lived 32 days without other food or water.

Four men were killed by a boiler explosion in a saw mill near Petersburg, Indiana, February 22d, and four others wounded.

Four men were killed and eight wounded, either seriously or slightly, at Pomeroy, Ohio, February 21st, by a boiler explosion in a saw factory.

A great many horses in Lebanon, Ohio, have been on the loose, but with no loss of life, as all had left before the fire broke out. The Mercantile Library was greatly injured and another building. Total loss about $250,000. Later.—Loss $1,100,000.

The desire in Europe for American manufactures increases; even in England, locomotives, washers, rolling-mills, and American plows are in great demand. The invention and improvement are fast displacing home manufactures. Even Turkey, so dependent on England, is said to prefer American goods to the English ones.

Agreement of this, the Manchester Courier says that the trade of the nation for the past year shows no improvement, but a decrease as great as in previous years; it having been one hundred and fifteen million pounds of goods sold for 1876, embracing nearly $55,000,000 on iron and steel manufactures and nearly $20,000,000 on cotton products, all of which influences the national revenue, diminishes profit, and then employment, and the poorer—the latter of the course the ones who really feel it. In Wales, especially, the iron trade basi-
Lieu!,, Payer, by the master, to be wise servants. He who in those who are called to be wise scribes, and gentlemen on the arrest of and discuss polygamy, as they had it in their The cause seems to revive in a measure in this cashier for Fifth Avenue. They only gained ten cents of the pole as they can. At the expiration of three rich friends and acquaintances, a striking melon seed were shipped from Sacramento by a they are wanted to preach from all bankruptcy a and died within in January. In some localities the houses of infamy seem to be much mixed conquest. News comes of recent Turkish that winter by scarlet fever and diptheria. One of the whole vocabulary of human language have appealed to Asiatic sources and whose actions was burned on Feb 24th. my son's and stop awhile; I found brother . . . . . . This was a part of the commission to the apostles and to let it shine in every reasonable and sea.

The petroleum oil ring in Canada has lately been reconfirmed that of the Great White Empire. 69, 500. 000; of the whole which God is preparing for them; a considerable extent, if not much is said about the Austrian Arctic! Allfif.

The late English Arctic Expedition collected six-teen species of birds on the shores of the Polar Buting, and is true among those who are called to the Apostles. Russia, in Europe, has a population of 71, 730, 980 while European Turkey has a population of 8, 500,000. The population of the whole Turkish empire, 82, 586,000, 12, 146 miles of railroad, and Turkey 955 miles.

One of the largest dries of cattle ever seen in any place was driven from Texas from Capt. King's ranch to Kansas. The herd numbered 30,000 horned Castle, and was attended by 700 drivers. It is estimated that of those killed last year 53, 584 were not b好评 by the people, and the canines have all their own way, beating the shepherds in the Legislature and out of it.

Correspondence.

Wheatville, Crawford Co., Wis., February 3d, 1877.
Bro. Joseph— I took a notion to come up to my son's and stop awhile; I found brother Savage basically engaged in the work, laboring to keep the Saints united in the faith, and making a good impression on those outside of the Church. He requested brother Cooper and me to come down here, and we had a few notes to the Farmers of Illinois last found a people that are living up to the faith of the Saints. When we arrived we found three ready to obey the gospel of Christ, who were bap-tized. We give them our best wishes, and to us, that we have to remove the rubbish of Salt Lake from the minds of the people. Their first act was to look up such as were not instructed as explained to them. Before we came here, we visited the settlement six miles from where we lived. Brother Cooper and me came up to them, and discuss polgyamy, as they had it in their books; but they utterly refused them. They said it was wrong to do so, neither hear them, nor drive them to debate it. He then told them that he was ageing to lay it before the leaders of the Church, and to lead them to do so in his name; but they did not come. After he had discussed the subject before the people, there was talk of egging them, but we persuaded them not.

To do that, but to take a better course, not to pa-trolize them, to not go and hear the truth.

There was some eighty ten other places where the people wanted Bro. Cooper to go and preach. Brother Savage and brother Cooper have about the same manner in preaching, and they both have a good impression upon the people; after they gone in and let the people to remove prejudice from the minds of the people they are wanted to preach from all sources. I know that I am not the only one that are enjoying the blessings. My best respects to all the Saints in Plane. Tell my daughter that I can think of them and my prayers are for them and their families.

I am still in the faith. Your brother in Christ, Amos W. BRUNSON.

CLAM LAKE, Michigan, Jan. 24th, 1877.
Bro. Henry— I am trying to walk in the light, and to let it shine in every reasonable and seasonable time. A revival is being held here, and the preachers ask me to help, and they seem willing to pocket a good many differences, (more than I am even,) and Joseph Smith's doctrine, to a considerable extent. Not too much about him. But great is the ignorance of the word of God among pestilence and people. It does take a considerable part, and God's people must re-again revealed the "old paths," and through so lowly means as Joseph Smith. But to me the light is growing clearer every day. The years we are now living in are great ones which promise a new reward for the patience of the Saints, and may God help us all to prepare; for I have seen multitudes of the people who have called for our efforts, and the time will be filled with longing for the time—the Lord's time—for my gathering with the Saints, but past experience, and the word, warn us to be wise. I have seen the great hope of the poor peoples by the master, to be wise servants. He who in those who are called to be wise scribes, and gentlemen on the arrest of and discuss polygamy, as they had it in their

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I am still in the faith. Your brother in Christ, Amos W. BRUNSON.
snow that it is hard to travel and hold meetings; but Maine is a good field for labor in the summer. The members of the Baptist church at Portland, Maine who have brother Joseph Smith come and see them again next summer, and if he will come please let us know. Yours truly. J. C. Poss.

BATTLE MOUNTAIN, Larimer Co., Nev.
Feb. 7th, 1877.

Dear Editors—I still hold to the faith of the gospel in the church. As we are not likely very well by some of the people in this place. There are several members of the Church here, but I am sorry to say they seem to be very cool, that is some of them. It seems as if the time of falling away had come; and I am sorry to say that I give up to temptation sometimes, and am as bad as the beast I was born. Bro. Joseph Smith visited us when he was on his way home. One man said that his preaching suited him, and the Dentist's wife said that Mr. Smith proved what he preached. Some of you have noticed by former letters that I have been afflicted for several years. I am still a sufferer, but God has blessed me many times and in many ways. I was administered to when Br. Joseph was here and my health has improved a great deal since.

THE SAINTS' HERALD.

GLENWOOD, IOWA, Feb. 23d, 1877.

Dear Herald—I want to tell you how I was brought through the trial of sickness. Those who believe the gospel will find that those who believe the gospel are those who are naturally suited to it. William, who has been led to that light, and I found that James (who was led me to that light, and I found that James, was on his way to the doctrine. They taught me that those who believe the gospel are those who are naturally suited to it.

GLENWOOD, Iowa, Feb. 28th, 1877.

Bro. Joseph and Henry.—Some would like to hear of the prosperity of the cause, in this part. There are right men here, all baptized by Bro. Snell and C. C. Clapp. I am convinced that the Apostles who are believing and praying, that they will enter the fold when Bro. Clapp returns. He is now with his people in Nebraska, and I am not organized into a branch yet, but hope to be, that we may enjoy the gifts that belong to the church. I am now in the service of the civil and respect of many of the people wherever he goes, and, as a consequence (being a preacher of righteousness) he receives the hatred of others. We would like to see other laborers in the field, and are willing to lend our substance to the Lord, expecting our reward when Christ comes to claim his Bride, and to reign in his Kingdom. If we should discharge our duties as wise servants, we would soon see the Kingdom coming in power, and we would be successful. The dead, counselors, apostles, seerings, bishops, and officers in general, being united in offering prayer, supplications, and consecrations. We should also be better than the flock. We, the Holy Spirit guide in this matter, and let all say amen, and act accordingly. Saints of Oregon, let us strive to be this part of the mission self-supporting, and this we can do if we unite our efforts by living above the law. Paul directed to put by in store upon the first day of the week as God had prospered the Saints. Brethren, think of this and be wise.

JOHN H. LEE, Bishop's Agent.

JANESVILLE, Wis., Feb. 12th, 1877.

Brother Stevens.—I wish to write somewhat about my Christian life. Three years ago I was led by the Holy Spirit to seek the world, and I am thankful to God for that guidance. I am now with my heart kept from receiving the Spirit, and I am thankful to God for that guidance. I am now in the branch. Prospects are good for a large increase in the church and literary work. I go to day to Canton, Ohio, in a few days.

MOUND CITY, Holt Co., Missouri.

Brother Joseph.—It rejoices my heart to read the letters of my brethren and sisters; it strengthens me when I hear how the work is prospering. I have been in the Church a little over four years, and believe it to be the work of the Lord. I have seen the gifts and blessings of the gospel in my family and among my friends. My father, that he showed me the light of the gospel, and that I was made willing to obey the same, and I still grow stronger every day. I desire to go to the land of Israel. I live in Brookville, Bro. Elmer.

February 2nd, 1877.

South Bend, Cass Co., Indiana.

Bro. Henry.—The branch here is in a good condition, and numbers twenty-four members. I am now with the Brethren and my health is good. I am in the branch where the gospel has never been preached. I took some tracts with me and distributed them among the people. A good many seemed ready to believe, and one brother said he was willing to accept the truth, and beyond anything I had ever experienced before.

And this is my testimony, that if we will do right, that God will bless us, whether it be of God or whether it be of man. Hence I thank God that I have been brought to know the gospel in its fullness. I have also been led to the land of Israel, and to the Church of God in coming before God with the brethren and sisters, through the exorcism of that faith that was once delivered to the Saints. Knowing that there is a responsibility attached to these blessings, and wishing through my Savior ever to continue worthy of such, I have felt a great deal of joy in the past months. I think it may reach the eye of some poor, unbelieving soul, one as I was, and show them that our God is the same yesterday and to day, and forever; that he is the same yesterday, today and forever. I am in God, and in granting his Spirit, and the gifts thereof, to his trusting people. I ask the Saints to pray that as I have been blessed so may I continue to be blessed with strength to fill out my days to his glory, and to a complete recovery of my health. Your sister in the everlasting gospel, A. RABBIT.

KIRTLAND, Lake Co., Ohio.
Feb. 16th, 1877.

Bro. Joseph Smith.—I arrived home from my preaching tour, west, on Tuesday evening, February 13th. I labored in Steuben county, Indiana, nine weeks, preaching from four to six times each week, to large and attentive audiences, with few exceptions caused by the inclemency of the weather. I baptized one a lady who had been afflicted with the heart disease for some years, but in her heart and soul she came out of the water praising the Lord. Her husband is a member of the Lutheran church, but favorable to the latter day work. Having been long engaged in investigating; some will be baptized as soon as spring comes. I baptized an old time saint in Quincy township, Michigan, prior to my going to Indiana in November. Her name was Williamson, she came to Coldwater seeking the Reorganization. I thank the Lord for his kindness to me. Yours in fellowship of faith.

JOSEPH F. MCDOWELL.

BURLINGTON, IOWA, Feb. 27th, 1877.

Editors—We are still laboring at this place. Yesterday we baptized five adults—two men and three women—excellent members. More are being converted, and many will be baptized when Bro. FORCOTT reaches here in March. Bro. FORCOTT did a fine work here, and his coming is looked for with earnest desire by the Saints, and by many non-members. The English-speaking branch now numbers seventy-four, and the German near forty, neither being active, energetic workers. There is also a flourishing Sunday School in the branch. Prospects are good for a large increase in the church and literary work. I go to day to Canton, Ohio, in a few days.

W. W. HALL.
PHOEBE TUCKER. R. I., Jan. 30th, 1877.

Dear Herald,—I do not think that I could get along without the Herald and Hope; it makes my heart rejoice to know that so many are being brought out of darkness into this most marvelous light, and I feel thankful that I am numbered with those who recognize the power of the new day, but can go every Sunday, if well. I often think of those who live so far away from the Saints, nevertheless God is with his people and his light will shine on them. There is a good work being done in our branch; many are being brought to the knowledge of the truth through the efforts of our preëdent elder, Bro. William Barker. He is an earnest worker, faithful and true, and many others are willing to make every sacrifice for the good of the truth. Your sister in the gospel.

ANNIE HOLT.

UNION FORG. Fort, Salt Lake Co., Utah, Feb. 13th, 1877.

Bro. Henry.—Although I am not a subscriber of the Herald, yet the contents of every number is read by me, and it is a welcome visitor, as I have much enjoyed Miss Leavitt's letter. Day by day I can...
Hutchins, Jr, in their present field. including 8 Elders, 4 Priests, 1 Teacher, 3 Deacons; 8 received ordinations. That H. J. Hudson, Spencer Smith and Chauncey Loomis be sustained as presidents of their respective branches. That we recommend the several branches of this district to organize Sunday-schools, and to have official officers, viz: 1 High Priest, 3 Elders, 2 Priests, 1 Teacher, 1 Deacon; 8 received by letter. That the testimony meeting, conducted by D. Thomas, Elders, 2 Priests, 1 Teacher, 1 Deacon. That Heman C. Smith tendered his resignation as president of the district, and it was accepted, and Geo. W. Gallay was chosen in his place. Geo. N. Derry was sustained as secretary. At 2 p.m. preaching by Heman C. Smith. Resolved that Br. T. Galley be sustained in his former mission, and that he be granted a new liense. At 7 p.m., preaching by G. W. Gallay. Adjourned to meet at Columbus, Nebraska, on Saturday, March 31st, 1877.

Kent and Elgin District.

The above conference convened in London, on the 1st of November, October 16th, 1876. Geo. Cleveland, president; President Joseph Luft clerk pro tem; Joseph Luft clerk pro tem; James M. Johnson, Secretary. The president called the meeting to order, appointed him, we suppose-En. Adjourned to meet at 2 p.m., after discussion. The following was adopted:

Resolved that Joseph Luft’s ordinance be discontinued, he having been ordained without a vote of the conference to which he was appointed. John Shippy, chairman of committee on Lindsey Meeting House, reported that it was now the property of the district, and could not be sold without a vote of the conference. The report was received and the committee continued.

Resolved that we sustain the Elders and Priests in their present field, and ask the conference to refer to us whenever and wherever they may find openings. That we sustain Geo. Cleveland as president and Geo. W. Gallay as clerk. The business of holding this conference, and not a minority, as stated in the Herald.

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Good News from Missouri.

"To whom it may concern: Having, at the request of the Rev. T. W. Smith, of the Church of Jesus Christ of Latter Day Saints, investigated the statutes of the State of Missouri, as to their effect on any contemplated adventures in business by any of the members of the Church, who are citizens of other States, under what local laws shall be introduced with a view to investment in business, and joint stock or other companies may be formed, we would respectfully state, that it appears that the laws of the State of Missouri do most clearly and positively favor such enterprises, and invites them by the most liberal provisions and protection, without any respect to persons, or political or religious belief, (excepting the requirement of the observance of the first day of the week, called Sunday, which in Missouri is about as it is in the other States). The Constitution of the State of Missouri is a guaranty to people of all religious faiths of a perfect equality—no one being in the least favored or restrained more or less.

Furthermore, a long and extensive acquaintance with the people of all northern and central Missouri, enables us to truly assure all persons that with those present exceptions, there is as some very obscure points, or among some few unknown, ignorant and uninformad persons, any and all persons, of any religious sect, who profess to bring into our State either capital or labor; or both, are warmly welcomed with outstretch ed arms and gladly encouraged. No one dreams of being excluded, and the State is, in North-West Missouri especially, our people are familiar with the customs and doctrines of the Church first above mentioned. It is not likely to be surprised, as with a novelty.

Incorporated companies for manufacturing, or business purposes, are required by law to have a majority of the directors, and a majority of those doing business in the State, and is generally the requirement of most if not all States. But it is well known that citizenship does vary in different States, and that one may be a citizen of a State for business purposes, and yet reside for the most part elsewhere."

Clare Irvin, T. H. Kemp.

High Priest's Quorum.

Members of the Quorum of the High Priests, who have not already forwarded their annual reports, are respectfully requested to do so to the Secretary of the Quorum, in care of H. A. Stebbins, box 50, Plano, Kendall county, Illinois, by the first day of April, if possible, stating labors performed, and willingness and ability to go, at the call of the proper authorities, to labor in their special calling as High Priests.

Bremen, please report, that the Church may know where you stand; what you are doing; also what you are willing and able to do. We must be up and ahead on the present work, and we must be ready to work in our holy calling.

Fraternally yours,
Charles Deere, Pres. of Quorum.
March 1st, 5th 1877.

General Conference.

At a regular business meeting of the Plano Branch, held on Monday, March 3rd, 1877, the following resolution was adopted:

"Resolved, that the Plano Branch give notice through the Herald, that in consequence of many removals, and the membership of the Branch being very large, they will only be able to provide for the representing men, who may attend the General Conference of the Church, to convene here on April 6th, 1877." Done by a committee appointed by the branch. Plano, March 6th, 1877.

Southern Nebraska District.

Request is hereby made of the presidents and secretaries of the several branches composing the Southern Nebraska District, that they make out and send to the undersigned, on or before April 1st, 1877, the full reports of their several branches (upon blanks to be obtained at the Herald Office), embracing in said report all changes since their last report. And I would ask the secretaries and members (and I have reasons to believe that there are a good many of these in the district) that they would report on or before the date last above written, giving in said report a statement of births, baptisms, and confirmations. I desire to make the District Record as complete as possible, and I ask your immediate aid, Yours in Christ,
Robert M. Ellis, Secretary of District.

COLORADO DISTRICT.

The quarterly conference of the Colorado District will be held at the Saints' Meeting House, at Hutchinson, Jefferson County, Colorado, on the 21st of April, 1877, at 10 a.m. in the morning.

E. C. Warren, President.

Excommunicated.

At the regular business meeting of the Nebraska Church held in Calloway, Nebraska, David Nelson was excommunicated, and notice of the same ordered to be published in the Herald.

Birth and Death notices notice fees: Marriage notices one dollar each.

Married.

At the residence of Dr. D. H. Pomroy, Plano, Illinois, on Tuesday evening, February 20th, 1877, by Eld. H. A. Stebbins, brother Pintarch H. Briggs and sister Amelia A. Cook, all of Plano.

At the residence of the bride's mother, in Little Sioux, Iowa, on the evening of February 17th, 1877, by Elder D. M. Gannett, Mr. J. W. Bonney and sister Addie Fuller, both of Little Sioux.

At Philadelphia, Pa., February 24th, 1877, by Elder John Stone, Mr. Henry Saylor, aged 24 years, to sister Eliza A. Webb, aged 26 years, all of Philadelphia.

Died.

At Des Moines Valley Branch, Iowa, December 8th, 1876, Mrs. Ely A. Ayer, daughter of John and sister Rebecca Ayer, aged 4 years, 1 month and 9 days.

At Cheltenham, Mo., February 6th, 1877, Alma Jones, son of David and Mary Jones, and grandchild of Wm. O. Thomas, elder, aged 15 months and 9 days.

In St. Louis county, Missouri, February 12th, 1877, Thomas Kay. Br. Kay was born in Haywood, Lancashire, England, March 27th, 1859, and emigrated to America in 1949.

At Mound Valley, Labette county, Kansas, February 8th, 1877, of lung disease, and after a long illness, Margaret Davis, aged 41 years. She was buried at the cemetery of the church, 27th in April, 1861, and returned to Kansas in 1876. A beloved and five children mourn her loss. She died in full faith, and in the hope of a resurrection with the Saints.

At Farm Creek, Iowa, February 10th, 1877, of throat disease. Frank A., son of Alexander and Frances A. Liles, aged 6 months, 3 months, and 18 days.

Since above by Elder B. F. Kilby, and friends.

Yes, dear Friends, much we miss thee, And there's none can fill thy place, Of all the lovely, kind of thee, And with smiling, happy face. Yet, above we hope to meet. When the storms of life are o'er, Then will life open wide the door To that radiant, blissful home. At Boomere, Pottawattamie county, Iowa, January 19th, 1877, after a long and painful illness, Margaret Buzzard, aged 36 months and 10 days. A wife and eight children mourn her loss. Br. Thomas was baptized in Wales, in
OBTUITY.

Sister Catherine Woollams, wife of Elder James Woollams, died at 11:50 p.m., December 16, 1876, of pneumonia, in the county of Northampton, England. Born March 223, 1816. Age 60 years, 7 months, 19 days. She joined the Church in 1834, and the Latter Day Saints by baptism. February 7th, 1850, and was baptized April 20th, 1850, at the Church of Christ. She lived as far as practicable in the faith she embraced, and she had a good knowledge of the manifestations of the power of God, both in healing and by visions, and by the teaching of the Spirit of God. She suffered great afflictions—her life having been one of suffering and pain. She was always ready to bear her humble testimony to the work of God, and she died in peace with all men, and with God, trusting that affliction had worked out for her an eternal sanctification. She is buried in the cemetery of the Reorganized Church.

Publications and for Sale

Board of Publications of the Reorganized Church

In Plano, Kendall County, Illinois

The Saints' Herald:

Official paper of the Reorganized Church of Jesus Christ of Latter Day Saints, explanatory of the faith of the Church, and containing correspondence from different parts of the world, giving accounts of the progress of the Church, and setting forth the dealings of God with his people. Published semi-monthly, contains large pages. Price 25 cts. per year, half year, $1.00, full year, $2.00. Postage. Journals, 50 cts. a volume, 10 cents a volume.

Zion's Hope:


Holy Scriptures:

Inspirited Translations. Joseph Smith the Prophet.

Bound in imitation Turkey, gilt.

"Turkey Reprint.

"New Testament, in imitation Turkey.

Book of Mormon:

Full Royal, untrimmed edges.

Full Turkey Morocco, full gilt edges.

Doctrine and Covenants:

In untrimmed Sheep.

In Morocco, full gilt edges.

The Saints' Harp—Hymn Book:

In Royal, plain.

In Half Royal, gilt edges.

In Morocco, plain, marbled edges.

In Morocco, full gilt edges.

Hymnals:

Pecos, by Dts. O. Smith, 20 pages, fancy cloth, gilt edges.

Blank Books:

Branch Records, written down in leather books and corners, unlined sides, printed bindings, and ruled for 100 names. Every branch should have one.

District Records, printed bindings and ruled for 125 names in each, and bound in one volume.

Branch Finance Books, bound and ruled for Receipts and Expenditures of money, for Branch, District, and General purposes.

Baptism, Confirmation, and Ordination Certificates bound in flexible covers, 40 cents each.

Licenses and Notices:

Elder's, Priests', Teacher's, and Deacon's Licenses, per dozen, 12 cents.

Blank Licenses for Preachers, Lecturing, and Two Days' Meetings, each, per hundred, 1 cent.

Pamphlets:

Rules of Order and Debate for all the Deliberative Assemblies of the Church: also a Chapter on Brannocks and one appendix of Branches and Districts.

In 16mo, 125 pages, bound in limp cloth, 30 cents.

Visions of Joseph Smith the Seer, Discoveries of Ancient American Records and Relics, with the Statement of Dr. Lederer (Converted Jew) and others.

In colored covers, 42 pages, by mail 10 cts. each, for 25 cts., twice for 50 cts.

Voice of Warning and Instruction to all People, 74 pages, in mail 50 cts. each; five for 250 cts., one dozen for 600 cts.

Trial of the Witnesses, to the Resurrection of Jesus—A Legal Argument.

Concordance to Book of Canons, 30 pages, 10 cents.

Minutes of the 5th Conference for 1878, 31 pages, 10 cents.

Songs of Zion, by T. W. Smith, 100 pages, 50 cts. per doz.

No. 23. The Basis of Polygamy: a Criticism upon the (so-called) Revelation of July 12th, 1848. 9 pages, 50 cents a dozen, $1.00 a hundred.

A Memorial to Congress.

8 pages. 25 cents per doz., $1.25 per hundred.

Trial of the Witnesses to the Resurrection, 9 pages, 8 cents each.

Prophecy on the late Rebellion.

80 cents per 100.

An ascription of Fruits 50 cts.

In German Language.

No. 10. Epitomes of Faith and Doctrine, and the Revelation on the Late Rebellion. 9 pages, 60 cents per dozen, 1 dollar per hundred.

Who Then Can be Saved.

9 pages, 50 cents per doz. $1.00 per hundred.

The Gospel.

31 pages, 6 cents each, 50 cents a doz.

Certificates and Reports:

Certificates of Baptism and Ordination, per premium.

20 Remission Certificates, per dozen.

Branch Statistical Reports, per decade.

100 Annual Statistical Reports.

Branch Financial Reports, per year.

District Financial Reports, per year.

25 Sunday School Tickets.

Tickets for Prominent Attendance, per 100, 10c., per 1000, $1.00.

Tickets for Good Behavior, per 100, 10c., per 1000, $1.00.

For one, $1.25, for four, $1.00, $0.75, per hundred.

Steward Cards, per 100, 60 cents.

Sheet Music:

Safe in the Fold, per dozen, 75 cts., 50 per doz.

Song of a Cheerful Spirit, per m., 10c., Harvest Chorus.

Miscellaneous:

Lithographic & Picture of Saints Temple, 18 x 23 inches, hand-made, carefully printed, only 75 cts. per piece.

'Emerson's Ready. Binder, old herald size.

50 Baldwin's Ancient America.

Arkansas Historical Birds.

Cruden's Condensation of the Bible, cloth.

25 Complete.

Bible of the Church.

25 The到期 Text Book.


30 Forscutt and Shinn Discussion.

Discussion between Rev. John L. Shinn, of the Universalist Church, and Elder Mark H. Forscutt, of the Reorganized Church of Jesus Christ of L. D. Saints.

J. L. Shinn affirms: "The Bible teaches that the Coming of Christ to judge the World is now past."

The Forscutt Book, containing "The Literal Resurrection of the Body from the Grave."


No. 83. The discussion lasted four days, and makes a book of 104 closely printed pages.

NOTICE.

When changing your place of residence, or desiring your paper sent to a different post-office, be particular in giving, in full, the name of the post-office, county, and state where you had been last received it, and distinctly state the name of the post-office, county and state to which you wish your paper sent in the future.

If your paper has been going in a package, state where.

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15 March 77.

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ELECTION.

Some time since there was a request made through the Herald, that some one would write an article "upon the above named subject. We do not wish to appear forward in complying with said request, but would like to say a few words respecting that doctrine; our only object being the condemnation of error and the establishment of truth.

The doctrine of election, or the doctrine that God has immutably fixed from all eternity the future condition of the human family, either for "wail or woe," is a very old one. But where and when it had its origin we are not able to say. It held a very prominent position in the tenets of Luther and Calvin and others of the reformers, and to-day its advocates are numbered by the thousands. It is an offshoot of another like doctrine which has much obtained in the world, that of "fore-ordination," or "predestination," which means that God has from all eternity decreed whatever comes to pass, as one has expressed it "from the death of a mosquito to the revolution of worlds." It is the head of many other doctrines of a similar nature, such as "total depravity," "free grace," "effectual calling," "final perseverance of the Saints," &c. It is, however, fast receding before superior light and intelligence, and we confidently trust to see the day when it will be remembered only with the things that once existed.


That there is an election of some characters mentioned in the scriptures, no one conversant with its pages can deny, for the passages referred to above prove it beyond a doubt; but that election has reference to God immutably fixing or decreeing from all eternity the future condition of man, we must deny; because we believe it to be at variance with justice, judgment and the word of God.

We shall first endeavor to prove that this election does not depend upon any act or decree of God heretofore, but rests entirely with the individual. In support of this, we might adduce hundreds of evidences, but will refer to but a few of the most pointed ones, as time and space forbid us quoting all. In 2 Peter 1: 10, we read:

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall."

Does this look as if these brethrens' "calling and election" depended upon any past decree of God? Certainly not. But it did depend upon their giving diligence to Peter's teachings. If they did this their "calling and election" was sure; if they did not, as a natural result, it was not sure; so we cannot but conclude that Peter directed them to do this. Said the Savior to Nicodemus,

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

And to his apostles when he commissioned them to preach to the gospel to every creature,

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 16.

Isaiah the prophet declares:

"He, every one that thirsteth come ye to the waters, and he that hath no money; come ye, buy wine and milk without money and without price." Isa. 55: 1.

And John the Revelator in closing his book of prophecy on Patmos' Isle, say,

"And whosoever will, let him take the water of life freely." John 22: 17.

These quotations are so plain and positive that comments are hardly necessary; for we have this written in the book of God's word, every one that thirsteth may come to the waters, and he that hath no money, let him take the water of life freely. Therefore, no, if there be any of those who say that we do not believe in election, we would like to say that this great doctrine has been extensively taught by all the apostles and their followers, by Luther and Calvin and all the other reformers, and by the saints before and since. Where and when it had its origin we are not able to say. But we do know that it is taught in the Bible by a multitude of passages of scripture.

If the Saints then are to be made kings and priests unto God and are to reign upon the earth, there will be something for them to do. There will be duties for them to perform. There will be no room for loungers "around the white throne," and idlers and do nothings will have to seek other quarters. From the quotation just made above we discover this fact, that this great estate which man on earth, will rest to a certain extent upon the shoulders of the Saints, for they are to be kings and priests unto God. What a responsibility! What infallible results must hang upon their actions! How loyal, how true, how faithful they must be to their God. Every one of them, of whatever name, that is not willing to do his duty is a decay to the building of the kingdom of God. They must be willing to do their duties, and in doing so, they must have an eye to the end. They must do what their God and their Father sent them to do.

In explaining how God makes this election or how he chooses his elect, we cannot do so better than by drawing a brief illustration. We will suppose an earthly government is just springing into existence, as did the government of the United States at the time of the Revolution. Laws are first made to control the subjects, and to define the duties of the officers,
who are next chosen to execute them. The success or failure of the government will depend upon the righteousness of the laws and the character of the men who are chosen to enforce them. The framers of the government know; they, therefore, make good laws and specify particularly the qualifications the officers must possess, in order to be eligible to office; in other words they set a standard and every one who takes part in the governmental affairs must come up to the requirements of that standard. Thus the government will execute its officers, and so it is with the government of God. By and by he proposes to extend it to earth. Good, honest, upright and righteous characters will be needed to carry it on. To choose or elect such ones, he has also raised a standard; a standard conceived in infinite wisdom and holy motives; no, or disobedience to its requirements. Then instead of courts of mornin’ stars referred to and upon those passages which, it is said, were found by the apostles, this doctrine so admirably treated of by this gospel plan. If it were as many there who saw, we see no, but the same sights our fathers have seen,—the same stars, the same hills, the same views that they met on their pilgrimages; the same sights our fathers have seen,—the same stars, the same hills, the same views that they met on their pilgrimages.

If God's sinc0rity in salvation is doubted, His hands laid upon him for the reception of the Holy Spirit? No; Col. 2:12; Rom. 6:4; Acts 2:38; Matt. 28:19; Mark 16:16; 1 Pet. 3:21; St. John 3:5; Deut. 34:9; Acts 8:17 and 19:6; Heb. 6:2; 1 Tim. 4:14; 2 Tim. 1:6.

Is it the one who says, "Any one has the right to perform the ordinances of God's kingdom?"

No; Rom. 8:9.

Is it the person that has not been buried with Christ in baptism, for the remission of sins; and had hands laid upon him for the reception of the Holy Spirit? No; Col. 2:12; Rom. 6:4; Acts 2:38; Matt. 28:19; Mark 16:16; 1 Pet. 3:21; St. John 3:5; Deut. 34:9; Acts 8:17 and 19:6; Heb. 6:2; 1 Tim. 4:14; 2 Tim. 1:6.

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A DESERTED VILLAGE—A WITHERED BRANCH.

On the banks of the mighty Missouri, there stood, a short time ago, a little pioneer village, named after one of the early explorers of our country. When I first entered it, it bade fair to be a prosperous village. Evidences of industry and consequent prosperity seemed to abound. The heralds of truth had found their way into it, and had planted the ensign of the kingdom of God; some of the scattered sheep of the fold having wandered there, quickly recognized it as the old gospel standard around which they rallied in the years past, and in a land far from the site of this little village; with glad hearts they recognized the Shepherd's voice, and bowed in obedience to his will, and waved the standard high in air, as a signal to their neighbors, "that the kingdom of God had come unto them."

A goodly number professed faith in the gospel and quite a branch was established there. God was merciful unto them and favored them richly with the gifts of his Holy Spirit. Many hearts were made glad by the voice of the Spirit unto them in a manner that could not be mistaken by those who had received the seal of adoption. Visions that gladdened the heart and enlightened the mind; prophecies that increased the faith and brightened the hope; tongues and interpretations that evidenced the truth of God's promises, and strengthened the soul; healings in answer to prayer; restoring the child stricken by disease, to the almost despondent parent, in the vigor of health: these were among the blessings enjoyed by this prosperous branch.

Its fame was known far and near; it was looked upon as a model branch in some instances; numbers were attracted by its prosperity and good fame. Of that fame they had been wise; that they had appreciated the blessing they enjoyed, and had retained their integrity; then would they have continued to increase in wisdom, light and intelligence; their faith would have become mighty, and the traces of the gospel would have shone in their lives; scoffers would have been silenced, and God would have been glorified in them. But alas! the lessons of the past were forgotten. They did not seem to remember the rock from which they were hewn and the hole from which they were dug. Pride, which always "goeth before destruction," had found a place in their hearts; selfishness (that wily serpent), had followed and made room for iniquity, and the love of money waxed strong. They seemed to forget that they could only stand in their integrity and truth, hence their fall was more rapid than their rise.

One grand lesson has been taught in all the history of God's dealings with his people; it is this, "The wicked may flourish in their wickedness until they have filled their cup; but God's people are only prosperous when they walk in humility and in truth before him. When they transgress, he visiteth them with chastenings and scourgings; hiding his face from them and suffering them to become a hiss and a by-word among their enemies, a thing of

soorn and contempt, until they return and re- member the covenant they have made with him to serve him. Will his children remember this lesson to day? Or must the hand of God be still over them for evil?

Had this lesson been learned by the Saints of this once prosperous branch, how different the scene would be now. My pen would now be used to draw a more pleasing picture, and would probably have bore the impress of God's good pleasure and boundless love. Instead of this, the branch has withered away. It has fallen from the trunk of the living tree and its tendrils are scattered, its leaves have become a plaything for the boisterous winds of adversity.

A few years ago, some one drawing near to this village, I was astonished to meet the very house in which I and others had often broken the bread of life, and lifted the warning voice against the vices that were steadily increasing, half way up a steep bluff, as though it was leaving the doomed village in disgust; it was reared and broken, and wore a desolate appearance. Vague, shadowy, would most likely come my gane when I descended the bluff. When I came to the place where the village once stood, my heart was saddened at the sight. The buildings were deserted; the gardens laid waste; the wild sunflower, the stinking jimson weed, and countless other noxious weeds had usurped the place of the health-giving vegetables that once adorned the surroundings of the fruit-tree. In fine, the village was a desolation—deserted of saint and sinner. Thoughts of the pleasant past rushed through my mind, I could hear, in imagination, the anguished tongue; the inspired prophecy; the unwaver ing testimony; the solemn warning. Then, as if upon my ear, the broken bones, the broken homes; the stinking jimson weed, and wore a desolate appearance. Vague, shadowy, would most likely come my gane when I descended the bluff.

"The Lord is good, for his mercy endureth for ever; but the wicked shall not stand."

IMPRESSIONS GAINED.

I must confess that I have been very favorably impressed. One cannot go among these people without receiving a deep impression, that there is something more than more form in their devotion. That their life-work is more than meat and drink, and the life the essentially vital is in demand. Their eager work makes those people eminently practical; a straight line is the shortest distance between two points, and they have little leisure to follow meandering paths. Their whole life is filled with too many things preparing. Forms are pro fane when they impede results. Technicalities of doctrine, of polity, are not so precious with them as the saving of souls, or the reaching of hearts; and yet, just because it is in this reaching of hearts, this saving of souls, this uttering of the blessings of this world, this filling up God's promises, that they have found the opportunity of pleasing those on that truth which is the wisdom and power of God unto salvation, the christian atmosphere enveloping them, and those ministerial brethren who occasionally visit or meet with them. The communion season full of the thought of Christ and his Apostles met; the prayer meetings where the Lord fulfils his promise of a manifested presence, where all testify to the vitality of their faith, and the strong hold that Christ and his words have on their inmost life. Their sincere love and kindly feeling toward each other, both towards those present and those absent, testify that they are conscious of the blessings of their chosen work and calling, and that whether present or absent they have one Lord, one faith, one baptism. They utter the same prayer, they preach the same word, they sing the same praise; there is no difference. They bow at the feet of the same adored Redeemer; though thundered far, yet by faith they meet around one common mercy-seat. There are no professing christians, I care not whom they may be, whose spiritual life and energy would not be broadened and intensified by being brought into daily intercourse with this people. And yet for all this, there is no christian church or people on the face of the earth who are so unpopular and persecuted. And why is it so? Because they are trying to follow in the path Christ marked out for all true believers; because they profess to receive and enjoy a greater portion of God's Holy Spirit, of the Comforter, that was promised, than do other people. And it is this same Holy Spir-

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it that has upheld and sustained them through all their trials and persecutions; this same Consoler that tells them that the time is not far distant when they shall stand upon a more beautiful sanctuary, the city of their solemnities, and to go about Zion, telling the towers thereof, and they will tell to the generations to come, what great and glorious things God hath done, for those that put their trust in him. May God in his wisdom judge us mercifully, and not as we judge men.

Ephraim, Mo.

There seem to be some who carry the idea that the Book of Mormon was first written by the seed of Ephraim; and that Lehi was also a descendant of him. Some, in writing upon this, have advanced the idea that Lehi’s wife was an Ephraimita, and that a part of the family was her seed, and the other was his; but I do not think this would work, as they, the family, were just as much the seed of Lehi as of Ephraim. I refer them to the book of Judges, where by close examination of all the scriptures, the stick of Judah or Joseph, that Ephraim is to be the writer of the great things of God’s law that he was to receive; but I do find, that the great work of the latter days, to be performed by the seed of Joseph, would be performed by both the seed of Manasseh and Ephraim.

His glory is like the fruiting of his buckler, 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 thousands of Ephraim, and they are the thousands of Manasseh.—Deut. 33: 17.

Thus we find that the great gathering dispensation is to be wrought through Ephraim and Manasseh, and the people to be pushed together are the people of Israel, for Moses foretells, Deut. 28: 64;

And the Lord will scatter thee among all people from one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

Also in Deut 31: 29, he says:

For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I commanded you; and evil will befall you in the thing which ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.

Also in the 30th chap. and 31 vs. he says:

That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee.

Thus we find, by the words of Moses, that Israel was to be scattered and gathered again in the latter days; and that this gathering should be through the seed of Joseph, and if it be through the seed of Joseph, the work by which it is done must be upon the land of Joseph, and both the tribes of Joseph must act their part upon the same land.

Jacob, in blessing the sons of Joseph, says that “the also shall be great: but truly his younger brother shall be greater than he, and his seed shall become multitude of nations.”

—Gen. 48: 25. While Manasseh becomes “great,” Ephraim becomes “a multitude of nations;” hence, then, he becomes lifted among all nations, as is said by Hosea 7: 8: “Ephraim hath mixed himself among the people.”

In the ninth verse we read that it should be “strangers” who should devours his strength. And also in Hosea 9: 11, 12:

“Ask for Ephraim, their glory shall be as a bird from the north, and from the west, and from the conception. Though they bring up children, yet will I bereave them, that there shall not be a man left: yea, we also to them when I depart from them.”

Thus Ephraim becomes extinct as a tribe, or portion of Israel, and becomes subject to Gentiles and Gentile worship. In the 17th verse, we find that they are in this condition to wander among the nations. Thus, by this mixing, Ephraim’s children become Gentiles. Then this “stick of Joseph,” to be in the hands of the Gentiles. And, as we have already found by the word spoken through Moses, that the posterity of Israel should be pushed together by the seed of Joseph, let us turn to the words of his great progenitor, where we find that when Israel should be scattered a branch should be broken off, which should be of the tribes of Joseph, and therefore in a far country.

Gen. 50: 25. In the 27th verse, it is stated that of his (Joseph’s) loins God would raise up a choice serer to do a great work for the seed of Joseph; and that the work of this seer should be in the last days; and that he should bring forth new words and convince them of the things written among them, and his work (in the 32nd verse) shall be that which shall restore all Israel. That prophet was to be like Joseph of old, for the work brought forth by his hands should bring Israel unto salvation. Thus the great things of God’s law would, consequently, be written and the Gentiles would be brought to receive them in the last days, just before Israel would begin to gather to their long lost inheritance. Also in the 23rd verse, the Lord said to Joseph:

Wherefore the fruit of thy loins shall write, and the fruit of the loins of Judah shall write: and that which shall be written by the fruit of the loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together unto the confounding of false doctrines, and laying down of crooked paths.

Hence, then, there shall be a stick of Judah and also a stick of Joseph; and the stick of Joseph is to be in the hands of Ephraim before salvation comes to Israel. (See Ezek. 37: 19). It is the seed of Ephraim that reads the sealed book of Isaiah 29: 12, and this sealed book, which is the stick of Joseph, is also the truth which should spring out of the earth, (Ps. 55: 11), also the salvation which should be brought out of the ground for Israel (Isa. 45: 8). It is written, sealed, and buried in the earth, before it comes forth in the hands of Ephraim. Now the question arises, Who is the writer? The answer is, The fruit of the loins of Joseph.

In the above we find the great restoration wrought by the seed of Ephraim in the midst of the Gentiles, which, then, brings to pass the saying of Christ, “The first shall be last, and the last shall be first, or the last shall be first, and the first last.”

When Christ came in the form of man, the promises were first extended to the Jews, and thence to the Gentiles; so at that time the Jews were first, and the Gentiles became last; but when he should come again, the gospel should first be extended to the Gentiles and thence to the Jews. So that the Gentiles should then be first and the Jews last. This is accomplished in Ephraim, by his being in the midst of the Gentiles and mixed with them.

Now, by the words of Moses, “And they are the ten thousands of Ephraim, and they are the thousands of Manasseh,” the question arises, What part of this work does Manasseh perform? My answer is, he writes the stick of Joseph, which were to be the great things of God’s law. He performs this work by being the branch broken off. See Book of Alma 8: 1: “For Amulek was a descendant of Lehi, the son of Lehi, who was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt.” Thus we find the records from which the Book of Mormon was translated, were engraved by the children of Manasseh; and that branch being broken off did become great upon this land; and thus was fulfilled the words of Jacob, “he also shall become great.”

Thus Manasseh was to become great, and also to do a great work in writing the stick of Joseph upon this land of Joseph; and of this Ezekiel the prophet speaks: “I will take the stick of Joseph, which is in the hand of Ephraim, and will join it with its fellow, the stick of Judah, and they shall become one stick, and the 30th chap. and 3rd vs. to this we find Joseph and Ephraim spoken of as two tribes.

Now Joseph being two tribes, namely, Manasseh and Ephraim, which takes the name of Joseph? Now, turn to Numbers 13: 8, and we read that among the spies that were chosen to spy out the land, there was chosen for the tribe of Ephraim, Osenah, the son of Nun; and in the eleventh verse, for “the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi, the son of Susi.” Thus Manasseh was reckoned as the tribe of Joseph, and he also is of the seed of Joseph, unless he became Egyptian, in the same way as Laman and Lemuel could become Ephraimites, that is, through his mother, who was an Egyptian woman.

Also Num. 34: 23: “The prince of the children of Joseph, for the tribe of Manasseh, Haniel, the son of Ephod,” while Ephraim, as a separate tribe, receives a separate prince. In Josh. 17: 1, there was a lot for the tribe of Manasseh, for he was the first-born of Joseph; and in the 4th verse, “the children of Joseph fell by lot as the lot of Ephraim.”

Thus, Joseph being the prince, was given me but one portion to inherit seeing I am a great people.” Thus Joseph obtained but one portion, which Ephraim and Manasseh shared alike. In chapter 18: 5, “The house of Joseph shall abide in their coasts on the north.” Thus Manasseh in their genealogy obtains the name of Joseph.

But, says one, is not the Book of Mormon one stick of Ephraim? Yes, it is certainly so, and for proof turn to Doctrine and Covenants 26: 2; then answer, the stick of Joseph being placed in the hand of Ephraim, and from him going forth unto all people, it then becomes the stick of Ephraim as well as of Joseph though written by Manasseh.

Now, that the Book of Mormon is the great things of God’s law written unto Ephraim, who is in the midst of the Gentiles, let us view a few passages in the book itself. See 2 Nephi 12: 17:

“For after the book of which I have spoken shall come forth, and he writes unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remotest
of our seed. And shall then the remnant of our seed be destroyed?

So then the records were written unto the Gentiles, or unto Ephraim who was in the midst of the Gentiles, and by them (the children of Ephraim) were the Lamanites to have knowledge of their fathers, as was promised unto Enos, first chapter, third verse; also Book of Nephi, who was son of Nephi, son of Alma, 7th chapter, 11th verse, shall the truth be brought unto the Gentiles, that the failings of these things shall be made known unto them." Hence these things come unto the Gentiles because of Ephraim, who is in their midst. In the 9th chapter and 9th verse, the Gentiles should come upon this land and receive the fullness of the gospel. In the 11th verse, it was that they might know the origin of the people who should be scattered by them, that they might repent and be baptized for the remission of their sins. The 14th chapter is also strictly written unto the Gentiles. Also the Book of Mormon is addressed unto all nations, as also the winding up of the Book of Mormon.

From this it seems that the Book of Mormon is the great things of God's law written by Manasseh upon this land, unto Ephraim, who is in the midst of the Gentiles, who are also to receive them upon the same land where they were written, and indeed they are counted as a strange thing. They are in the hands of Ephraim of the midst of the Gentiles. And in due time they will go even unto the Lamanites.

SCATTERED FRAGMENTS OF THOUGHT.

Great minds are not feuded by failure. Failure to them is like the spur to the noble steed; it causes pain at the time, but only serves as an incentive to more vigorous action. Yet no less cruel is it in those who administer the pain, because of the good which results from it. It is only God turning evil works to a good account, and proving to the struggling soul that their steps are ordered by him.

How many would never have known that they possessed a talent worth cultivating if it had not been for the cruel spur of eminence? How many would never have realized the sweetness of success if it had not been for the bitterness of failure.

How many bitter tears we shed because of the waywardness of our own hearts! How many cruel disappointments we experience by yearning for that which is not the Father's will to give! This life is pretty much what participation in the learned professions or not been for the cruel spur of failure.

"Men of Israel, the God of our ancestors is omniscient, and there is no one who can say, 'What dost thou?' This day He commands us to die for his law—that law which we have cherished from the first hour it was given, which we have preserved pure throughout our history. Fortunately for all nations, the Lord has, through the many consolations it has given us, and the belief in eternal life which it communicates, can we do less than die? posterity shall behold its solemn truths sealed with our blood; and our death, while it confirms our sincerity, shall impart strength to the wanderers of Jerusalem. Death is before our eyes, we have only
to choose an easy and honorable one. If we fall into the hands of our enemies, which fate, you know, we cannot elude, we shall die as men, and not as sheep. It is ignominious to suppose that the Christian, who pictures the Spirit of God in a dove and confides in the meek and lowly Jesus, are athirst for our blood, and prowl like wolves around us. Let us escape their tortures, and surrender, as our ancestors have done before us, our lives with our own hands to our Creator, and let him propose to us; let us not be unworthy of that call.

These words, looked upon even through the spectacles of the practical nineteenth century, are soul inspiring and ennobling, and thoroughly in harmony with the characteristics of the race. The Rabbi's advice, fearful in its import, was eagerly accepted, and at the breaking of the next day the rabbis were hurried to observe flames issuing from every part of the castle. The five hundred beleaguered Jews had killed themselves, but not before they had destroyed their riches. The fury of the mob on this discovery was redoubled; a Jew was a chosen one from the rest of mankind, and was required to surrender, as our ancestors have done before the name of an offender.

For the mind and the heart of the Christian are many— are led by the thoughtful and Israelite is made little of; with all the graces and aspirations, it be denied that a misfortune to an matter a Jew will always be felt then substitute barley, drinking it as

Now I will try and show some of the inconsistencies connected with the subject. Is it right to "keep" the "word of wisdom" by abstaining from the use of tea and coffee, and have another opportunity for wisdom to be exercised, as the same revelation says that "strong drinks are not for the belly."

Again, some Saints "keep" the word of wisdom, by having off tea and coffee and substituting scalding hot water with milk, because they feel that they must have something hot. It will be noticed that all articles of food or drink, which are not good for the body or belly, are mentioned in open terms, and do not require any private interpretation of their relative value. And in the above term "hot," is it not possible? This is certainly practiced by many, and on the plea that they are "keeping the word of wisdom." I do not object to barley coffee as a beverage, but I believe the other drinks, taken in moderation, are just as good.

I will admit that wisdom can be exercised by the Jews, for they display much sensitivity, peculiarities, his woes, peculiarities, his ens-
in opposition to the teachings of the Church; but I desire the Saints to be a little more consistent in their ideas of how said "word of wisdom" should be observed. And above all others of the gifts and blessings which God has in store for his children, let us pray for others of the gifts and blessings which God has in store for his children. We can try to observe all these things from the standpoint of wisdom, that we may understand what is for our good, in this as well as in every other matter. I hope that none will feel offended if this article, or any part of it, should "come home," for I have written it with a desire to do some good, if possible. That we may all have sufficient wisdom and knowledge from above to perform all things pleasing in the sight of God, is the prayer of

EDGAR W. KNIGHTS.

STaNG DRINCI.

There is no more emphatic teaching in the Scriptures than that which enjoins abstinence from intoxicating drinks. In Proverbs 23:1-31 we are commanded not even to look upon wine, lest we should be tempted to transgress by its use. To intelligent persons it would seem that no Bible injunction would be necessary to restrain them from the use of these drinks, because all history and all experience and observation show that the mischief and misery coming from them are very great, at the same time that no possible good can come from them except the momentary gratification of the appetite.

But it may be objected that the passages of the Bible are not few, where wine is spoken of as a good, and we are led to inquire how these can be reconciled with those where it is denounced as an evil? The apparent contradiction is so great and emphatic, that without some satisfactory explanation of it, we could not understand how both sorts of teaching can come from the same inspired source. The solution of this difficulty is, that in Bible times, as in our day, there was an unfermenting, intoxicating wine, the use of which was misunderstood and consequently curtailed and restrained. This fact is well established as historically true, and it relieves us entirely from the painful impression that the Bible is contradictory in its several parts in its teaching, as to a matter of vast importance, since it does declare that no drunkard shall see God, while drunkenness continues; that must go first, and this can never be until men cease to use intoxicating drinks. And so we are justified in considering that the use of strong drinks as not less, but a disregard due to God and the world. Some years ago a famous English missionary returned to his own country from India after a residence there of many years. A great meeting was held for him in Exeter Hall in London, where he related his experience of missionary life and missionary work. The Christian writer of our day, Charles Kingsley, declared, which he made at that meeting—that for every convert to Christianity made by all the missionaries in that country, at least a thousand drunkards were made by the example of the drinking Englishmen dwelling there. This missionary was the Archdeacon Jeffries, who lived there for thirteen years—the most difficult of which was the labor to counteract the pernicious influence of the drinking habits of his countrymen. Thoughtless people, bad people, are missionaries wherever they live, leading others to evil and teaching evil by a bad example.

I know that there are many men who are considered to be Christian men, some of whom are leaders and doctors in the church, who by precept and example teach that the use of strong drinks is lawful and that no Christian duty requires abstinence from them. It is not a little singular that there can be so great a difference among intelligent Christian people upon such a matter of great importance. Here are Bishop Blank and Bishop Black and the Rev. Dr. White and Dr. Gray, who insist that the moderate use of strong drinks is proper and wise, and that abstinence from them is otherwise. They say that their opinions upon this subject are entitled to as much weight as those of those doctors who are the total abstainers, who insist that every man is so far wrong as he departs from their standard of faith and practice.

But the abstainers reply, that this is not a question of opinion, but of fact—whether theirs is the better way of life. There can be no proposition easier of proof than this, and they ask, If it was ever known that any one came to any harm because he was a teetotaller—any harm to body, mind, or estate? Since all this was most true in the experience of that. And they ask further, If it can be measured—the infinite mischief that has come to millions and millions of people, of the past and present generations, because they were not teetotalers, only for that reason; harm to body, mind, and estate; utter ruin to body, soul, and eternity—for no other reason than that they were not teetotalers. They insist, then, that it is not a mere question of opinion, but a matter of fact, that total abstinence from the use of strong drink is the wiser, better, truer way of life.

"Go ye into all the world and preach the gospel to every creature." In common conversation, a missionary is spoken of as a person set apart specially to teach gospel truth in thinly settled districts, or neglected parts of our own country, or in heathen lands. He is one of those supposed to be particularly endowed with the power of carrying the knowledge of God's will and of that great mission throughout the world, and in preaching the gospel to every creature. But we are all missionaries in an important sense; we are always preaching a true gospel or a false gospel by our example and by our daily life wherever we are. By every word and every action we influence for good or for evil, those with whom we associate. And so we are bound by our duty to God and to our fellow men to so live, that if all the world should follow our example, no harm could come from it.

And in the light of this obligation, the truly Christian man must feel himself bound conscientiously to abstain from strong drink, which is the cause of such mischief for time and eternity to so many millions of those for whom Christ died. To the truly Christian man, it ought to be—it will be easy to obey the Scriptural injunction to avoid strong drink for the sake of human happiness—not even to "look upon it, in the way of indulging in it or of tolerating it."

HON. NEAL DOw.

IRON OF ANTIQUITY.

The oldest pieces of iron (wrought iron) now known are probably the sickle blade found by Belzoni under the base of a sphinx at Karnac, near Thebes; the blade found by Col. Belzoni under the base of a pyramid; the portion of a cross-cut saw exhumed at Nimrod by Mr. Layard, all of which are now in the British Museum. A wrought bar of Damascus steel was presented by King Ptolemy Alexander the Great, and the razor steel of China for many centuries has surpassed all other steels known as to its keenness and durability of edge. The Hindoos appear to have made wrought iron directly from the ore, without passing it through the furnace, from time immemorial, and elaborately wrought masses of iron are still found in India, which date from the early centuries of the Christian era.

Every man has just as much vanity as he wants understanding.

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We received quite lately a letter, in which the question is asked: "When will the Saints be of the same mind and heart; speak the same thing; be of the same judgment?" The brother who asks this, is a good, kindly feeling man, whose heart is pained by the idea of conflict and diversity of opinion and testimony, and bitterness of feeling among brethren. He evidently asks the question with the view to suggest the unseemliness of much that appears to be antagonistic, as seen among the leading men, (so called), of the Church.

We may not answer satisfactorily; and may possibly only add to the perplexity of this brother and others of the Saints, who, like him, are looking for complete oneness in sentiment, word and method among all defenders of the faith.

We feel assured that the generally expressed thought respecting all being of 'one heart and one mind' is not the correct one; at least, that it should be considerably modified, before there should be any very serious lamentation as for a general apostasy.

To make the matter plain, if we can, to be of one heart would seem to imply that the feelings of each and every one would be the same respecting the events of life, its circumstances and its issues. In order that they should feel alike they must have been born alike, raised alike, under like conditions, and be surrounded by like circumstances. This can by no possibility occur, for they are to come from the north, where it is cold; from the south, where it is warm; from the west, where the winter is a rainy season, and the summer dry and barren; and from the east where the summer is the season of rain, and the winter a season of frost and snow, and these, all of them, of every type of mankind, are to sit down in the Kingdom of God with Abraham, Isaac, and Jacob. All differ in methods of speech, look different, and act diversely one from another, owing to birth, education, and condition of life, how then shall their hearts be alike—or one in the sense of sameness.

Again; to be of one mind is, according to the usual interpretation, as urged by many who feel that we are wandering out of the way, to see, know, comprehend, understand, think and speak of all and every object, subject, principle, doctrine, sentiment, theory and thought connected with the Godhead, the origin of man, the life and ministry and suffering of Christ in reference to the redemption of man, and all other topics of which Saints may think, or speak, in the same way; or in other words to be like in thought, sentiment, belief and expression one of or with another. This is not possible; nor does it seem at all probable that such a condition of things was contemplated by him from whom the commandment "be ye one" emanated. "For to one is (to be given) faith," to another the word of knowledge, to another prophecy; but it is the "same spirit," and is given "to every one, severally as he (Christ) or the Spirit will. So far are they from being alike, that even the spirit into which they are all bestowed makes a discrimination in the "dividing unto them" the things of the Spirit.

Again; of precisely the same import is the teaching of the parable respecting the giving of talents to servants to one another, fifty to one; or, five; to another, one. The responsibility of each was the same; the liability to be called to an account was just alike, but the amount entrusted to them respectively was widely different; and how will this difference of trust be accounted for? It is not compatible with the argument to say that the Lord was unjust, or to deny that there was a fitness between the amounts entrusted and the condition and ability of the servants that were trusted. It is evident that the Lord knew why he gave his commissions as he did—Was there an oneness between them, such as is the one we have under consideration?

No. Hence it permits the further inquiry, was there an equality among them? If not, were they of one mind? Two put their trust out to usury, the other did not. No question arises about the inequality of the sums entrusted; nor any about the equality of the responsibility imposed—where then is the oneness—the oneness?

There were twelve chosen out of the number of the disciples that gathered around Jesus, both in the old world and the new; from among the Jews, and the descendants of Lehi, respectively; upon these twelve was laid a burden of spiritual labor, which was to re-energize the world, with responsibility exactly commensurate with the object sought to be accomplished by their calling. This responsibility is expressed by Paul for all of them who were his contemporaries, as well as for those who preceded him, in the words, "Woe is me if I preach not this gospel!" After the calling of the twelve, other seventy were called—but it is not needful to cite any others, for the responsibility of price to be paid is imposed—where there is an oneness out of regard to amount paid or quantity taken away. The vessel which each has brought is presented as one by each has opportunity; but, as was inevitable from the fact of there having been no previous consideration and agreement, no two persons presented vessels exactly similar in shape, size, or capacity, for they were of all classes and kinds from the half ounce vial to the great cask, according to the capacity, judgment, or condition of the bearers. No remark is made of the varying sizes of the vessels, though each is filled in turn, and the bearers depart to partake at leisure and live.

Is there an oneness of reception? Was there a unity of thought and sentiment in the bearers; either before, or after their payment of their pennies and the filling of their vessels? And will there continue to be a unity of thought and expression about the elixir of life, which they have received?

This will depend upon the manner of using it, is the almost universal declaration of all who may read. But is the answer a correct one—think it over and then reply.

Why, there can be no need for question. The person who received may by careful use and keeping make the half ounce vial last longer than the wasteful user of the gallon measure, or the filled cask.

This is true, and may aid us in connection with the fact of there being a common hope, and also of our common faith, held by all Saints, to come to a more general similarity of mind and heart. The responsibility is the same, the spirit of which we have received is the same; the labor is not the same, the sphere in which we labor is not the same; the characters of all are not the same; nor can we all see through the same spectacles, hence, to talk about all speaking alike, thinking alike, or acting alike, as determining that we are of one heart and one mind, is apparently improbable.

Is our dream of a city like Enoch's to be a vain one? If our dream is a vague indefinite one, yes. If our dream is in accord with facts, no.

Let us see, the city of Enoch was of one mind, one heart. Was it a city? Yes. Well, all were not mayors, nor watchmen, nor storekeepers, nor carpenters, nor any other kind of artificers; the unity of mind, (thought), and heart, (purpose), must have been so strong, or stronger than that shadowed forth by occupation.

Of the disciples it is said "they were all at one place of one accord." The Savior says, "that they may be one with me as I am one with them." Paul exhorts the brethren to be of the "same mind," "speak the same things."
All this implies that there is a principle of accord working in the minds of those thus exhort ed, commanded, or acting; and we can safely write that until the Saints, elders, and all, shall of themselves endeavor to bring themselves into the sweet accord of Christianity, though moving in different ways, thinking in different channels, carrying different burdens in differing spheres, with different callings, they will not be in a condition to say, "we are of one heart, one mind.

We have worshipped with the Saints in Maine, Massachusetts, Pennsylvania, Ohio, Michigan, Wisconsin, Illinois, Missouri, Iowa, Utah, Nebraska, and California, and can testify, that in the hope of eternal life, a resurrection in honor, a rest with Christ, a communion with the just and pure here and hereafter, the salvation offered by Christ through Christ as the Redeemer, they are of one heart and one mind.

At some future time we shall write of this again.

QUESTIONS AND ANSWERS.

Question. — Is the president of a branch a transgressor because he invited a visiting brother to preach, he being a lay member, but a good preacher?

Answer. — There might be a question about the propriety of so doing, but we do not see anything criminal in it, or that a transgression can be alleged; yet few would like to give such an invitation to unordained men. The statement that being a lay member, is a "good preacher," conveys the idea that he has been heard in that respect, and if he is so esteemed generally, why is he not legally at work in that direction, without necessity of any question arising?

Q. — Upon what authority does the practice of baptizing for health rest?

A. — Precedent only.

Q. — Is it a duty, or privilege, of the Saints, to practice this ordinance, at the present time, and if so, what formula of words should be used in its administration?

A. — We know of no law authorizing or permitting it, except the precedent referred to. No formula of words is required.

By late advices from Salt Lake City, we learn that on Monday, March 5th, the brethren, having secured an excellent lot, well situated for their chapel, broke ground for their foundation. This is a strong reminder that those who can, and who are disposed to do so, should now help the work by their contributions.

We have stated elsewhere that those who can, and who are disposed, should now help the work of the church with their contributions. We learn from the Morning Herald, that the Reverend Elder J. T. Bullock, of the Territorial Baptist society of Oregon, has been having a good season of success, and has given the congregation of the church which he serves, an excellent spirit of devotion and prayer, that has been highly gratifying to the hearers.

We have received extracts from speeches made upon the occasion of the four annual conferences of the church. We have also heard of the great number of converts which have been made, and the happy state of mind of those who have been converted. We have also heard of the great number of converts which have been made, and the happy state of mind of those who have been converted.

Mr. Wm. Godbe said:

"From his boyhood Amasa M. Lyman was a leading apostle of Mormonism, not of the despot system that day held the people of Utah in its iron grasp, but an apostle of the religion of his youthful founder, full of life and freshness and fraught with blessedness to all mankind, for whatever of superstition it contained, however vague and vague, however wide and wide, it cannot be denied that in its inception, at least, Mormonism was spiritual, progressive, and breathed a spirit of truth and that the very life and soul of the nation, as it is known today, is the result of its work and its progress."

Mr. E. B. Kelley said:

"That for himself he was not ashamed of having been a Mormon. He had separated himself from that body because he found them under the influence of Brigham Young all that was grand and life-giving in the system had been crushed out of it, and it had been degraded into an unmitigated priestly despotism."

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I was acquainted with your mother, your grandmother (whom I often visited) and your aunt Sophronia. Looking back through the long vista of years, as it were in panoramic succession, the turbulent scenes through which it has been my lot to pass, not unmixed with however manifestations of the goodness and mercy of God to me in this life, along the pathway of pilgrimage, I am reminded forcibly of the declaration, that, "All things shall work together for good, to them that love the Lord and are called according to his purpose.

The following spoken in Boston by D. L. Moody the revivalist, means more, than perhaps, he intended it should:

"Nicodemus, D. D., L. D.—Now Nicodemus was one of the most moral men that ever lived; he was as moral a man as ever lived in the City of Boston, a member of the Sanhedrin, the high est ecclesiastical court upon the earth at that time; and if he was living in our time he would be called Dr. Neodemus. D. D., or L. D., he would undoubtedly be a President of some theological seminary or a Professor in some college, and yet this man was told by the Savior that he must be born again. He put it right to him, 'Except ye be born again you cannot see the Kingdom of God.'

Query: Are we to understand that the Nicodemus type of men are acknowledged as having the lead in the theology of to-day, that the Nicodemus class of men are just the men who to-day teach the doctrine that those who are disposed to do so, should now help the work of the church with their contributions. We have also heard of the great number of converts which have been made, and the happy state of mind of those who have been converted.

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Bro. A. B. Smith, of Kappa, Woodford county, Ill., writes that Bro. Mather had been preaching there in the chapel belonging to the puzzle that the people, as they themselves confess. May the honest heart be moved upon to join with you. Bro. Mills in the good work, as you desire.

Bro. and Sr. M. B. Smith, of Millersburg, Ill., write that Bro. Mather had been preaching there in the chapel belonging to the Christians, and with such good effect that it caused investigation of the doctrine, and a desire for his return. They think that a proper effort would save souls in the Kingdom of God.

Bro. J. M. Terry writes from Millersburg, Ill., of the baptism of one there, and of the prospect of more the same week. He says the work moves on.

Bro. A. C. Everett writes that the Saints had a good conference at Springfield, Ill., March 3rd and 4th.


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Brother and sister Decker write from Oregon, Mo., that they rejoice in the work, and that the conference held there February 24th and 25th was blessed of the Holy Spirit.

Sister Eunice See of Adams Center, Wis., writes that for thirty-two years she has been in the faith of the Saints, and bears her testimony to its truth above all other ways. In the old days they passed through much persecution because of the word, but while at prayer a voice said to her that they should come off conquerors through Him who loved them, and from that time she never doubted the work. Although enduring much trial and seeing much trouble, yet God has been their helper.

Bro. G. O. Kennedy writes that the Saints in Colorado are striving to serve the Lord, and they feel thankful that they are going forward in the divine life, and not backward.

Bro. J. H. Lawn of San Benito Branch, Cal., writes that Bro. J. M. Parks has recently been there and preached eight good sermons to attentive hearers. One lady offered herself for baptism, but her husband said that he had rather follow her to her grave, and refused to permit her to join the Saints. Bro. Lawn writes that the brethren here in San Benito Branch are a good body of Saints.

Since the above, Bro. Parks writes from Santa Rosa of the above visit, of the good feeling among the Saints there, and of the interest among the people, some of whom are investigating. He says that there are many calls in that vicinity for an elder to labor.

Bro. Turville Olsen writes from Evanston, Wyoming, that they rejoice in the gospel of Christ.

Bro. E. C. Brown of Fonda, Pocahontas county, Iowa, sends for the HERALD and says that he is tired of being in the wilderness, and is trying to work his way out. He was baptized by his brother H. P. Brown, now of California, in 1847, but has had a coat of rust on since 1851, but is now determined to get it off. He mentions a visit from brethren Potz and Hawley at that place, as also does Bro. Harris Cook and wife.

They were all glad to hear the gospel proclaimed again.

Brother and sister Wilsey, of Elravon, Hancock county, Illinois, send us a dream each; the purport of the dreams is similar, the one seeming to indicate that the time for active labor is but short, and the other that the Lord is near at hand; each dream contains its own sequel. The branch at Elravon numbers nineteen; so states Sir. Wilsey.

The brethren of Salt Lake City Branch seem much awakened to the work there. They are fully impressed that good will come out of Utah yet for Zion.

The Utah Saints are cautioned by Pres. Young, W. Woodruff and Erastus Snow to come to the April Conference at St. George, prepared to look after themselves as far as practicable, as the fare is scarce, and the number of people at St. George is not large. From what is stated in their notice of the room in which they propose to meet it will hold not above two thousand people.

Advises from Bro. D. S. Mills, of Newport, California, to February 28th, 1877, state that he was at San Bernardino, preaching; and would visit Los Nietos, El Monte, and the up country region. An increase had been had at Gospel Swamp; branch now numbering over one hundred.

The Saints' Herald.

There has been much in the papers lately about the frauds practiced by the life insurance associations and their agents. Managers and operators of the business are charged with perjury, forgery, and an appropriation of funds that have been paid to them in one way or another. Laws have been passed by the legislatures of both the States and of the Territories, as they have been charged, to make false assurances and returns, and to take false oaths as to the capital of the business, and other things. These laws have been instigated and continued. It is said that the general course of some companies has been only a system of repeated swindling of the policy holders, breaking assurance after assurance, and alleging that the policy has lapsed, which, although the companies have signed the assurance, yet the premium was not paid. Numbers of companies have collapsed, which, although large, have not been able to pay their policy holders, yet some prominent journals say it is a good thing after all, the business having been so overdone, and so much evil having been shown to the public.

The Pope delivered his allocution at the Vatican Palace in Rome, March 12th. He reviewed the events since 1870, and declared that the Italian law is a violation of the laws of the Church, and will not be recognized by it. He lamented his inability to prevent immorality and venality among the clergy. He protested against the civic government that is incompatible with the civil government impossible, and appealed to the bishops from other countries to obtain help of those faithful to his cause to induce their governments to take into consideration the situation of the Holy See.

There is a rumor that Brigham Young, Jun., is making a large survey of a colony among the Jews of the Mexican State of Sonora, for a permanent settlement.

Geo C. Wheeler, a chemist, at Dundee, Canada, thought that he had discovered a chemical compound that would restore the dead to life, and so strongly believed it that he committed suicide under that hallucination.

A new and peculiar disease, resembling the cerebro-spinal menengitis with which human beings are attacked, recently killed a good many horses for the car companies in Brooklyn, N. Y. The horses died in twenty-four hours from time of attack.

The great fire in Yeddo, Japan, destroyed 15,000 houses, and many people lost their lives thereby. The sea steamers George Wason and Cromwell have been wrecked on the southern rock-bound coast of Newfoundland. No persons saved, and no destruction.

A firm in Chicago put 10,000 postal cards in the post office in one day.

1300 fire occurred in St. Johns, New Brunswick, March 9th, and a dozens men were killed by falling walls.

A submarine volcano occurred in one of the bays of the Sandwich Islands, and caused the water to boil. The pieces of lava were hot and emitted steam and sulphurous gas. A shock was also felt on land preceding the outburst.

Later—There has been an eruption of the volcano of Mauna Loa, Sandwich Islands. It is said to have been the most copious display of this volcano on record, the column of fire reaching...
Six persons were crushed to death by the terri-
fiished throng rushing to escape from a Catholic
church at a false alarm of fire during the service.
The Catholics had been taught by the clergy and
brought in the following verdict on the 8th: "That
the fall of the bridge was the result of defects and
cracks from original errors in construction; it is
stated they will be repeated on others. If so, we
state the particular weaknesses whereof they
affirm it fell. They held that the railroad company
would be responsible for the disaster. And it
has caused the Missouri at Omaha to overflow the
Iowa shore and to accept its full force to
the sight of the people of Europe, after
Turkish outrages on the
I. 20th, 1877.

Bro. Joseph—After laboring at Ross Grove,
Holt county, Mo., where several were "almost
persuaded" to obey the gospel, we went to Big-
stone, New York, where we reported in the
time of the Universalist faith, who heard us in
Missouri; he came to White Cloud and conveyed
us to his home, where we were entertained with
week ends devoted.

We were truly most hospitably entertained by him
and his family, and for which entertain-
ment we are most grateful. This class of
people are generally quite liberal and kind in their treatment of those who
are seeking freedom of conscience. It appears
to us there would be a mission of the church-school-house building,
where we preached some seven discourses. The
large building continued crowded till the last,
with a great variety of people interested and
congregating.

When we left, a gentleman belonging to
the Church of England bought and paid for
our tickets to Fanning. A number of the brethren
from White Cloud came down nearly every night
and aided us very much with their prayers and
singing. Sister Grumley is the only Saint in
the place as yet; however we think that a goodly
number are not "far from the kingdom." We
had the assurance of the Spirit before we went
that we should be among those who "devoted
upon the people" and that good result would
come from our labors. We did not expect to

gather in any sheaves.

On February 23rd, we went to Fanning to at-
tend the North Kansas District Conference, where
a pleasant and profitable time was spent; peace
and safety were the dominant topics, and general
good feeling and the wishes of the people. The
Saints here have been compelled to give up
their nest bell because of their inability to pay
the rent during winter, some of them having no
means of earning money. Brother W. J. How-
son, the efficient and faithful
president of the district, believing that his
temporal affairs required him to change his loca-
tion, resigned the presidency, and Bro. S. O.
Waddell was chosen in his place. The branch
at Fanning is now in quite good condition, and
so is that of Independence, Mo., where we were
last seen there.

On Monday, 26th ult, we left Fanning for
Athicson, where we spent one night, and met at
the Saints’ House a number of the brethren and
testimony meeting, where the Holy Spirit
was enjoyed in a goodly measure, and all present
there enjoyed their spiritual blessings. Brother
Bro. John W. Brackenbury, the efficient and faith-
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so is that of Independence, Mo., where we were
last seen there.
LITZ, Brown Co., Wisconsin.

Bro. Joseph — I have lately moved to this place and by God’s blessings we hope to do some and more. There are six scattered Saints here, and there is a prospect of having more, for several have been earnestly employed with the doctrine, and want the preaching. There are eight churches in this town, and I think there are some organizations or congregations that have no bishop. May all those who seek the truth soon be blessed with it.

Your brother in Christ,

J. W. STYKES.


Bro. Henry and Joseph — It has been about two years since I tried to write you. The Saints have been in a state of great distress, for which we feel thankful. They have had a season of rejoicing in holding prayer and testimony meetings. A good portion of the Spirit was enjoyed. I have been preaching six miles south of my place, and have awakened quite an interest, as a baptized one. I am a member in the Christian Church. Her husband was a recognized preacher of their faith but he is not now; for he was sent for by his friend to come and preach elsewhere and he has not united with us. I heard him preach a good sermon in favor of the gifts yesterday. Sr. Seymour, President of the Church, is a very zealous leader of the Saints. Your answer to the report of my meetings notes were left on the place, and have been in the office for ten years before: another season when the Saints came. We are hopeful that we may have a season of rejoicing in holding prayer and testimony meetings.

April 1877.

Wm. Savage.

THE SAINTS’ HERALD.
I was very unhappy for years. I lost my health through walking from twenty five to thirty miles a day for three months. We left Wyoming on the 4th of September, will leave Iowa, and return to our friends. We stayed there a while and went to Parowan, Iron county and remained about four years, and then was on my way. I am thankful that my partner and myself are united with the Reorganization, and very happy in the knowledge that with the Lord’s help I have some work to do. If I have the ability nearly four years, and got out of it as soon as possible.

I have the love of the truth, and without it I could not add mine. I have expressed to the Saints across the country. I can get such a thing as the Lord has promised. I have the ability of the gospel which the Lord has given me. I have read the cases of Brighamism, that faith having dwindled down to nothing, to make a new and solid start. We cannot fight against the enemy.

I have been in the Tulear, Salt Lake City, when Heber C. Kimball made use of that unbecoming expression telling us to dip our bread in the creek or river if we can not get any. I now give you the best Brigham expressed himself in the same terms concerning some that ought to be sent to hell across the desert.

As we had been in St. George, with Bro. Derry, “imagine my disappointment if you can,” after coming thousands of miles leaving a great many dear friends for whom we have no occasion to have been there. One of their wives could not express her feelings in regard to the truth of the same, through bitter experience.

I was in the Calumet, St. Louis County, when Heber C. Kimball made use of that unbecoming expression telling us to dip our bread in the creek or river if we can not get any. I now give you the best Brigham expressed himself in the same terms concerning some that ought to be sent to hell across the desert.

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tribe. This is no idle threat, govern yourself according to your necessities, or God will, as he did to you, send a people to destroy you. I told Mr. Beal that if he was afraid I did not wish to preach. But he said to continue, so I preached that night and then prepared for the hall on Sunday. A large and attentive audience was made, even to tar and feather me, and to throw me over the bridge (a distance of eighty feet), and to rail ridicule me, etc., but it made no difference with me. The truth was preached just the same, and the honest received it. Before I left, the friends were glad that I came among them, as evidenced by giving me some assistance, for which they may glorify them, and may they soon obey. On my return home I baptized two more. It does me good to see my fellow men believe the truth, I desire that I may be able to keep in the field. Your brother,

J. J. CONNELL.

BIRMINGHAM, England, March 6, 1877.

Bro. Henry—I am happy to say that the English Mission is in good condition, and I think that the General Conference of the Church in America will call to sustain Bro. Thomas Taylor as president of it; it will save money and time too.

The year 1876 was a very bad one for me. Had about six months illness in my family and lost one of my children; but, notwithstanding all that, God has given me a good store of blessings, and I still love him and his cause.

Yours in love,

CHARLES H. CATON.

Tunner, Ill., March 5th, 1877.

Bro. Henry.—In the Herald of March 1st I saw a letter from a brother, who says that "the Lord has chosen a poor people." Of course I know no more of their circumstances than that the more we abstain from the ways of the world the poorer we become, and that some by and by will be the richer than we. Now if the brother will read the history of the Children of Israel and find great temporal blessings promised to that people, preaching them, they will soon find that the nearer they lived to God, or the more they abstained from the ways of the world, the greater were the blessings on every soul. Solomon was told that he should have wealth and honor. (2 Chron. 1: 12). The Lord gave Abraham flocks, herds, silver and gold. (Gen. 24: 35). Turn to the Book of Mormon, 1st Nephi, and you find the promise made there: "Inasmuch as ye will keep my commandments ye shall prosper in the land; but inasmuch as ye will not keep my commandments ye shall be cut off from the land." Follow those people in their journeys for the next thousand years and see if that promise was not fulfilled to the letter. You will find that the more they kept the commandments the more they prospered, and the farther they went from the commandments the farther they went from prosperity.

Now if the brother will read the history of the Children of Israel and find great temporal blessings promised to that people, preaching them, they will soon find that the nearer they lived to God, or the more they abstained from the ways of the world, the greater were the blessings on every soul. Solomon was told that he should have wealth and honor. (2 Chron. 1: 12). The Lord gave Abraham flocks, herds, silver and gold. (Gen. 24: 35). Turn to the Book of Mormon, 1st Nephi, and you find the promise made there: "Inasmuch as ye will keep my commandments ye shall prosper in the land; but inasmuch as ye will not keep my commandments ye shall be cut off from the land." Follow those people in their journeys for the next thousand years and see if that promise was not fulfilled to the letter. You will find that the more they kept the commandments the more they prospered, and the farther they went from the commandments the farther they went from prosperity.

Finally, I wish to say, I believe that a people may organize the work more perfectly in Wales. A hymn was sung, and the rest of the session was used in hearing testimony and creating saints in order to press God for his goodness and mercy toward us in these latter days.

At 2 p.m., preaching by T. R. Jenkins and R. Evans.

Adjourned to meet at Aberswan, April 29th, 1877.

PHILADELPHIA DISTRICT.

A conference was held at Hyde Park, Penn., February 24th and 25th, 1877. Morning service was a prayer meeting, Henry Jones in charge.

At 2 p.m., prayer by John R. Griffiths. Instructions were given.

In the afternoon, Brother H. R. Gill, Henry Jones, James Jenkins and John R. Griffiths reported in person. Henry Jones reported for Thos. C. Rees, Geo. Powell, and Joseph A. Stuart to report by letter.

Branch Reports—Hyde Park 23 members, including 5 Elders, 2 Priests, 2 Teachers, 1 Deacon; District, 213 members. Mor. Morgan, 24 members, 2 elders, 6, scholars 28. Philadelphia 47, including 8 Elders, 3 Priests, 1 Teacher, 1 Deacon; 1 received by vote, 1 died. Horsecross and Danville branches not reported.

The act of last conference creating a district treasurer was reconsidered, and the proceedings being called illegal, a resolution was offered, that Bro. Archibald Cameron be recommended to the Bishop of the Church, for appointment as Bishop's Agent.

Sunday, 10 a.m.—Prayer by James Jenkins. Preaching by Bro. Morgan, from Rom. 8: 1, in English; Bro. Jones followed in Welsh.

We have the dismal notice this district being unable to attend to the many calls for preaching, therefore Resolved that we petition the General Conference to ordain John T. Davies, of Kansas, to labor in this district.

John Stone was sustained as president, I. D. Morgan as vice-president, and Joseph A. Stewart as secretary of the district.

The authorities of the Church were sustained.

At 2 p.m., prayer by John R. Griffiths. Preaching by Brs. Jones and Morgan, in Welsh and English. At 6:30 p.m., preaching by Brs. Morgan and Jones; attaining congregations. Afterwards the Lord's supper was administered, and a season of prayer and testimony followed, with the gifts of the Spirit.

Adjourned to meet at Hyde Park, May 20th and 27th, 1877.

NORTHERN ILLINOIS DISTRICT.


Rev. 11 Elders. 3 Priests. Proct. by H. R. Gill, 24 members, 2 Elders, 1 Priest, 2 Deacons. Reported by letter. 2 received by vote, 1 expelled. Mission 67 members, no change. Burlington 25 members, 1 died. Returned to church by letter. 2 received by vote, 1 expelled. Janeville 25 members, received by vote. Siren 13 members, removed by letter, 1 expelled. Eureka, 5 expelled.

Adjourned.—Rev. H. R. Gill, Henry Jones and Thomas House, presidents of Braidwood and Mission branches reported the condition of those branches,
and Dr. Hougas asked the prayers of this conference for the better prosperity of the Mission branch of E. G. Williams, who was president of the Streator branch, till his removal, reported in spiritual condition. Peter Devlin had labored in the branch. L. B. Scott had preached at the Granger and Railroad camps. J. C. Crabb, assisted by James Hunter and John Keir, Jr., reported.

No report having been sent from Marengo, Wm. Calhoun gave a verbal report of the condition of that branch; that there was a considerable attendance, and that the Saints there have the manifestations of the Spirit, and are alive in the work.

John Kier, Jr.,upt. of Braidwood Sabbath-school, reported that they had an average attendance of 30 scholars and 4 teachers.

Resolved that Jacob Stanley be ordained an Elder, at Streator branch.

That the Elders of Braidwood are requested to see that the Saints at Wilton Center are furnished with usual facilities.

That James Parks be ordained to the office of a Teacher.

That F. Earl be ordained an Elder.

At 6:30 a.m., preaching by F. Mussel, assisted by J. S. Keir.

Sabbath, 10.80 a.m., preaching by Thomas Hougas, assisted by Peter Devlin.

At 8 a.m., preaching by Wm. Calhoun, presided over by J. S. Keir and F. Earl. The Spirit of God was in our midst, and was manifest in tongues and prophesy.

The law having been looked up (D. C. 17:16), it was resolved that the motion made yesterday to ordain F. Earl, be reconsidered. A discussion took place, and it was wished to stand by the law and requested a recommendation to the Piano Branch for ordination.

Resolved that the request be granted.

At 7 p.m., preaching by P. Loftsby, assisted by Wm. Fribbons.

Resolved that we sustain the authorities of the Church by our faith and prayers.

Adjoined to meet at Mission, Ls Salle Co., June 23rd and 24th, 1877.

Little Seven Grove District.

The above conference convened at Magnolia, Harrison county, Iowa, March 3rd, 1877; J. C. Crabb, president; P. Cadwell, vice president, and Donald B. H. Bays, C. Cadwell, assistant clerk. Prayer by J. C. Crabbe.

Resolved that all whose duty it is to report at this conference, be hereafter required to submit such reports as are deemed necessary.

Branch Reports—Magnolia 196 members, including 1 Apostle, 1 High Priest, 11 Elders, 3 Priests, 2 Teachers, 2 Deacons; last report 151, 4 baptized, 2 received by vote, 1 died. Little Sioux 118, including 1 Bishop, 3 High Priests, 2 Seven tics, 6 Elders, 4 Priests, 3 Teachers, 1 Deacon; no change. Eulen Center 55, including 7 Elders, 1 Priest; last report 54, 1 received by vote. Six Mile Grove 25, including 5 Elders, 1 Priest, 1 Teacher, 1 Deacon; last report 22, 2 baptized, 1 received by vote. Seven Grove 23, including 22, 6 Elders, 1 Teacher; 8 baptized, 1 ordination.

At 6 p.m., preaching by Phineas Cadwell.

Resolved that this conference will use its influence to get every member to subscribe for the Herald and Bays, and as many others as possible. A call was made to the Church at Gentry, with the consent of the Church, to come to this district, and that any such Elder, Priest, Teacher, or Deacon, hold a license, he shall, upon proof of the fact, be required by the branch authorities in which he shall reside, to surrender his license and be cited to a proper tribunal for trial.

That we, as followers of the Lord Jesus Christ, do condemn the visiting of theaters and ball rooms, as being contrary to the spirit of the gospel, and injurious to the righteousness of the Saints.

That no person engaged in the traffic or use of intoxicating liquors as a beverage shall not be eligible to hold or act in any office in the priesthood in the district, and that any member of this Church who shall be employed in the traffic of any kind, shall be considered as laboring with those whose duty it is, with a view to the removal of their practice.

J. R. Keir, John Thomas, and D. B. H. Bays were appointed to attend to business matters that may require investigation during conference, or for the next three months.

Resolved, that in consideration, requesting branch officers to offer their resignation once in six months, was rescinded.

Wm. C. Cadwell, D. B. Hays and P. C. Keemish were appointed to effect an organization in the Sabbath-school interests of the District.

Resolved that every officer officiating in baptizing, be required to give a certificate of baptism to those baptized.

Official Reports.—J. C. Crabb preached in Magnolia, Little Sioux, Union Center, Baglan and Clay. Wm. C. Cadwell (Priest) labored in the branches of the Upper branches, including 5 members and John Downs had preached fifteen times and taken an active part in prayer meetings. J. L. Lamberts, W. C. Cadwell, and Bays had done some outside. David Chambers, Jr., had preached every Sabbath, in various places and branches: baptized five. Lehi Ellison, not preached any out of the branches, Keir was ordained and reported. Preached in Magnolia. Calhoun, Clay, Baglan, Six Mile Grove and Twelve Mile Grove. Spring Creek and Bays preached 23 times in all. H. B. labored in Harrison and Monson counties, in connection with P. L. Stephenson and others; held a series of meetings in Clay, one baptized, others ready and others, delivered a series of discourses, and held a discussion with an Adventist, on consciousness after death. Samuel Wood was granted a hearing on his consciousness, and some as a series of discourses, and then preached in other places. Charles Perry, by letter, reported having preached in Whitesboro. Jeddoe, Six Mile Grove and Twelve Mile Grove, Magnolia, Woodbine, Harris' Grove, in all 41 times. P. Cadwell reported the Magnolia branch: had baptized four. A. W. Locking preached in the series of meetings in Clay, and preached in other places.

Resolved that we recommend the branches of the district to hold at least one meeting at every three months, or as often as they deem necessary, to transact branch business, and that the names of branch officers be presented to the Saints, and that the minutes of said councils be presented to the branch for ratification or rejection.

John Thomas reported having gone to Smithland: found a good people and a good interest manifested. P. C. Keemish had preached but little outside of the branch. P. L. Stephenson preached in Clay and Morgan townships, and baptized one.

Mission Appointed.—Colby Downs to Twelve Mile Grove and vicinity. John Thomas to Smithland and vicinity, with the privilege of calling an assistant. D. B. Hays to Whitesboro and Jeddoe. P. L. Stephenson in his present field, privileged to call some one to assist him. David Cadwell to Baysville. W. H. Curwen to Tangent, or W. C Cadwell to the Willow. Ben Rester, under direction of the president.

The conference adjourned to meet on Wednesday, May 22, including 5 Elders, 1 Teacher; 8 baptized, 1 ordination.

At 7 p.m., preaching by P. Mussel.

Some two days' meetings were appointed.

Saturday Morning—Prayer by J. M. Putney.

Preaching by Joseph R. Lambert. At 2:30 p.m., preaching by Thomas Currie; at 7 p.m., preaching by Phineas Cadwell and A. W. Locking.

Preaching by D. B. Hays.

The conference of Union Grove branch was held. Samuel Wood reported that defendant was absent and they asked an extension of time. The report was received, and committee continued.

Adjourned to meet at Magnolia, at 2 p.m., June 1st, 1877.

Miscreant.

Board of Publication Meeting.


Met at 10:30 a.m. Prayer by the president; followed by the reading of the minutes of last meeting. After some other business the report of the Secretary was read as follows:

Financial Report of the Board of Publication of the Church of Jesus Christ of Latter Day Saints, from Nov. 16th, 1876 to Feb. 16th, 1877.

Cash on hand Nov. 16th, 1876. $250 08

Cash receipts. 2,961 33

Expenditure.

Employees in Office. $1,878 31

Chicago firms for paper and binding. 790 25

Incidents. 5 51

Stamps. 70 55

Expressage. 10 76

Church Libra. 6 80

Freight. 13 24

Semi monthly Mail. 34 11

Church. 10 50

Semi annual Mail. 17 75

Utah Chapel Fund. 100 00

W. W. Blair, for past services. 225 25

Loans returned. 277 15

W. H. Curwen, for olive Oil. 10 50

W. G. Jarman, in full of his Draft. 50 01

Joseph Lere, on account. 75

Cash on hand, February 16th, 1877. 86 77

The report was approved and the items of resources and liabilities considered.

Adjourned with benediction by W. W. Blair.

In consideration of questions concerning it, it was the expressed opinion of the Board that the Publishing House is not responsible for books lost in transit, or whose owners are not the agent of the Board, but of the party requesting them, whether they employ some one to send for them, the latter being not the agent of the Board, but of the book firm.

The following was adopted:

Resolved that we present this matter to the next General Conference for its consideration, also ad-

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vising the appointment of a committee to prepare it for publication, and that solicitations for loans or donations be authorized.

Adjourned with a benediction by John Scott.

I. N. W. Cooper, Secretary.

J. C. Cramer was expelled from the Hannibal Missouri, Branch of the Church of Jesus Christ of Latter-day Saints, for disorderly walk and unchristian conduct, in the presence of the Branch, in conformity to the law of the Church, February 29th, 1877, for unchristian conduct.

JAMES FOXTAL, Clerk.

Thomas Amos, president of the Green's Landing Branch of the Church of Jesus Christ of Latter-day Saints, for disorderly walk and unchristian conduct, at South Bend, Indiana, February 7th, 1877, for her dent, retired his license in accordance with the law and the order of the Church.

JAMES BORON, Presidt of Philadelphia District.

March 1st, 1877.

Information Given.

In answer to the inquiry made in Herald of March 1st, 1877, to Mr. John B. Jones, a son of the deceased, I live in Burlington, Iowa. My address is Box 420.

Sue M. Wilson.

Baptized.

In London, Ontario, March 6th, 1877, to brother and sister Harrington, a son. Mother and child doing well.

Married.

At Bevier, Macon county, Mo., at the residence of the bride's father, by Elder Ephraim Rawland and Mr. John B. Jones to sister Maggie Mathews, both of Bevier.

May their minds in future blending, know the prayer of earth's peace; may no evil cloud descending, chide their perfect trust to cease.

At Parma, Van Buren county, Iowa, Feb. 27th, 1877, sister Mariette E. Lake, wife of our esteemed brother, John H. Lake. The deceased was born in Ohio, February 24th, 1859, and was 18 years and 9 days old at the time of her death. Our lamented sister was one of those noble, self-sacrificing spirits who bring the body into subjection to the higher law of spiritual life and who count no sacrifice too dear for the gospel's sake. Visited on her death-bed by a minder of the town where she lived, she assured him of her perfect trust in Christ, and of the absence of all fear of death from her mind. The same gentleman conducted her funeral services with much solemnity, and in grateful testimony of her Christian worth. At her request, it was reserved for Elder Mark H. Forscutt to preach her funeral sermon. Their church edifice being more commodious than ours, Elder Rawland and some of his own ward were allowed to sit in the congregation that was accepted, and on yesterday, March 18th, Elder Forscutt spoke with excellent liberty to a large congregation, creating such interest that our own meeting house was crowded at night to hear a further elucidation of our views on the future state. May the consolations of the gospel be given to the bereaved husband and children, and He who "tempers the wind to the shorn lamb," sanctify this sad bereavement to their souls.

At the residence of his mother, sister Hannah Hickenlooper, at Davisville, Jackson county, Mo., February 7th, 1877, of consumption, Franklin G. Love, aged 19 years and 6 months. During illness he requested that the Elders be sent for, and was administered to twice or three times. His desire was that he might get strong enough to be baptized, but he grew weaker every day till finally, the day before he died, he baptized him in a bath tub, I think the last time indicated in the circumstances; and his mother felt better than she would have had there been no effort made to get him into the water.

At Alhambra, Mo., February 18th, 1877, of consumption, James C. son of Mr. and Mrs. Wallace Taylor, aged 1 year, 4 months, and 5 days. Services by Elder John Taylor. Many friends followed the remains to the Brough, in the most affectionate and grateful response to the call of the dispensation of our Lord. At South Bend, cass county, Nebraska, Dec. 9th, 1876, David E. Lee, son of Mr. Joshua and sister Janette Armstrong aged 2 years, 8 months, and 11 days. Services by E. C. Brand.

O. then who called our destiny? Help us to say, Thy will be done.

Wm. V. Wilson, Batterick, Indiana.

Where thou canst hear our little Lee.

Dr. William Ward was born July 10th, 1855, at Pomeroy, Muskingum, Ohio, and died February 18th, 1877, in or about the year 1845, he em¬ braced the latter day Saints and in 1853 he left his native land, went to Utah, but returned in 1854 embraced the Reorganization, and has since re¬ sided in Council Bluffs, Iowa. except a short time spent in Boonville township. The last few years of his life had been consumed by reason of bodily infirmity, suffering from two eye defects, inconstancy and constant hard labor, from boyhood until long past the prime of life. At ten years of age he entered the service of the Lord where he re¬ mained, until his departure for America. His musical abilities were considerable, which he ex¬ vried for the benefit of the Church while his affection for the brethren in the city is known to all those of whom he knew. His funeral sermon was preached at the Saint's Meeting House in the above city, which was well attended on Sunday, Feb. 25th, 1877. He does not bequest gold or silver to his wife and children whom he leaved, but for their comfort and imitation, after seventy one and a half years of earthly cares and trials, he leaves an excellent record for honesty, sobriety and integ¬ rity. He loved the gospel which he believed to the last.

J. C.

Five Excellent Rules.

1. Never put off till to morrow what can be done to day.

2. Never trouble others for what you can do yourself.

3. Never spend your money before you get it.

4. Never buy what you do not want because it is cheap.

5. Pride costs more than hunger; thirst or cold.

Golden Grains.

Vanity keeps persons in favor of themselves, who are out of favor with all others.

Ask, for human nature that the wounds of van¬ ity should smart and bleed as much longer than the wounds of affection.

If you are determined to get the beam out of your own eye before you put your finger in your brother's eye, your aim will probably be very busy for the next few years.

It is very easy to pick faults in other people's work, but it is far more profitable to better your own. Is there a tool in all the world that can't criticize? Those who say themselves so imper¬ fect and so unskillful in their service are but as one to a thousand compared with those who can see faults in the labors of others.

Also! it is not till time with reckless hand has torn out half the leaves from the book of human life that man begins to see that the leaves which remain are few in number, and to remember, faintly, at first, that the final pages are, by upon the early pages of the book was written a story which he would fain write over again.

A very poor man, with a large family to support, and no means of raising food, except the fields being owned, New Hampshire, for one dollar's worth of books, which he took as follows: tobacco, 40 cents, matches, 10; pack of playing cards, 25; tax to balance, 50.

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Head of the Board of Publication of the Reorganized Church, At Eureka, Illinois.

The Saints' Herald.

Official paper of the Reorganized Church of Jesus Christ of Latter-day Saints, explanatory of the faith of the Church, and containing communications with the world, giving accounts of the progress of the Church, and setting forth the teachings of God with his people. Published semi-monthly. Price, 50 cents, post free. Joseph S. Smith and Henry A. Davis, editors.

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FORSCUTT AND SHINN DISCUSSION.

DISCUSSION BETWEEN

Rev. John L. Shinn, of the Universalist Church, and

Elder Mark H. Forscutt, of the Reorganized Church of Jesus Christ of L. D. Saints.

J. L. Shinn affirms: "The Bible teaches that the Comforter is to judge the world when it is past."

Mark H. Forscutt affirms: "The Bible teaches the Literal Resurrection of the Body from the Grave."

Price: Cloth, 75 cts; Paper, 50 cts.

The discussion lasted four days, and makes a book of 194 closely printed pages.

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When mailing a letter, whether to a railroad car, on a steam boat, or in the post office, be very particular in giving your own address where you are taking your paper.

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1 April 77. Look Here: A mark opposite this notice will indicate that the time of the subscriber, and only one to be marked, as many as to notice the time on their label. Notice will be given full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

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SUPPORT THE GOSPEL.—No. 7.

Perhaps you will think that this subject is pretty nearly exhausted; but let me assure you that new and important points are constantly presenting themselves, and even, if it was, it would still be necessary to go over and over, the same ground; tell over and over again, the same old story, until the Church, as a whole, is awakened to a sense of duty and prompted to earnest, energetic action in this direction. And since I am not a preacher, and therefore have no right to talk to the people from the pulpit; and, indeed, as I am ambitious of a much larger congregation than my voice could reach, ambitious of a much larger congregation than it is plainly just as much the duty of each agent to do all in his power; to use every means at his command, or under his control, to advance the financial interests of the Church in his district; as it is the duty of the minister appointed to travel in that district to labor to build up the spiritual interests of the Church of Christ. He is in a position and thus assumed its responsibilities, is he any more excusable for neglect of energetic performance of his duties, than would be the minister, who, conscious of having been called of God, and the way having been opened, should refuse or neglect to obey the call of duty.

And what manner of man should the Bishop's agent be? He need not be a rich man but he should be a liberal man; for it is said that "the liberal man deviseth liberal things;" and one of his first and most important duties is to devise means whereby to incite the Saints of his district to the exercise of a large-hearted liberality. He should be an intelligent, earnest, zealous believer in the Truth and of the means by which we may be enabled to give more abundantly than heretofore; let us now consider what can be done to render more practical and efficient the system adopted and recommended by the authorities of the Church.

Like the subordinate officers of an army, our branch officers come most directly in contact with the rank and file of the "army of the Lord," and to them we must look to do the greater part of the gospel work, in its details. And, as in an army, if these subordinate officers do not do their duty faithfully, no amount of knowledge, skill, ability or courage, or all combined, on the part of the superior officers, can make that army efficient.

It, therefore, becomes necessary that these should be a careful and intelligent supervision of all the interests of the Church; and, among others, the Church officers should be known to every dealer in the territory over which his business extends; so the Bishop's agents; though he may not be able to leave home frequently, nor to visit branches, nor to attend all conferences, should, personally, or by letters or circulars, or reports and through his agents, the branch officers, should reach to every individual member of the Church in his district; and appeal to every motive which might be supposed to influence them to more regular, systematic, prompt and conscientious discharge of the duty of "giving as God hath prospered them." His labor may not be productive of large, nor immediate results; but let him persevere, and we may rely upon it that of the seed thus sown, all will not fall upon stony ground; and even that which springs up where there is no "deepness of earth," may, in this matter, produce some fruit before it is "withered away;" and we have the assurance that seed sown upon good ground will produce, "some an hundred fold, some sixty fold and some thirty fold." It may be asked, what can the branch officers do? "Much, every way," if they are thoroughly imbued with the spirit of their calling, ready and willing to do the Master's work; and, if they do not always know, ready to learn from any source. Upon them we must depend to arouse and maintain a healthy state of feeling in their respective branches. The presiding officers as he meets the Saints from time to time; whether collectively at Church or social meeting; or individually, at their homes or on the street, may have many an opportunity to impress this duty upon their minds.

The priests and the teacher in the discharge of their duties, visiting from house to house, have most favorable opportunities for awakening interest, arousing sympathy, rebuking covetousness, imparting information as to the wants of the branch, the district and the Church. They, too, know, better than any one else, or can more readily ascertain, the relative ability of the different members and can more easily enjoin upon them the necessity of faithful discharge of this, as well as all other church duties.

From time to time, reports might be made to the branch, of the amount of money contributed, and by whom; or at least the number of persons contributing should be given, so that it may be seen how many there are in the branch who do, and how many who do not contribute to this object, without giving any names, if that is considered objectionable; although in my opinion, great pains should be taken to eradicate the idea that the publication of the names of those who contribute fosters a feeling of ostentation. The feeling is too general that what we contribute for Church purposes is a gift; when, in reality, it is but the payment of a debt—the discharge of an obligation incumbent upon us—an obligation which we can no more get rid of than we can of the duty which rests upon us of giving to our children the best possible education which our means and opportunities allow. And so we should desire to have due credit for money so paid, just as a man has a right to take a receipt for the payment of an installment of any other debt, on which he must continue to make payments but which he does not expect ever fully to discharge in this life. It is that which we give in charity, for the support of the poor, that it is said that we should not let...
our left hand know what our right hand doeth. Let us strive to get rid of this pernicious idea that we are at liberty to give, or to withhold, as we see proper; and learn to regard our debt to the Church as no more to be evaded or delayed, than any legal obligation; and take as much pains to obtain the means to meet it as we would to raise money to pay our taxes. Until we do this, we are not doing our duty. Let us see to it that our consciences are truly void of offense in this matter.

W. R. SULLON.

SCARINGING OF AN INVALID'S PEN.

Come, joyous, bright, glad sunshine, come; come pure dry air and drive away the wintry clouds and rain. Go away rain, go away; the clouds and rain. Go away rain, go away; the idea that we are at liberty to give, or to hold, as we see proper; and learn to regard our left hand know what our right hand doeth. Let us strive to get rid of this pernicious idea that we are at liberty to give, or to withhold, as we see proper; and learn to regard our debt to the Church as no more to be evaded or delayed, than any legal obligation; and take as much pains to obtain the means to meet it as we would to raise money to pay our taxes. Until we do this, we are not doing our duty. Let us see to it that our consciences are truly void of offense in this matter.

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W. R. SULLON.
mouth, and Samson discovered this, and made a riddle of it. Whosoever could explain the riddle, he would give him the heaps of sheep or goatskins, etc. Well, thirty men tell the meaning of the riddle (after Samson’s wife reveals it), and then Samson slays thirty other men, and takes their clothing off of them, and gives it to them, which is as ridiculous as it is barbarous.

Done under the pretense of sanctity—just as the Catholics have done; and others—Utah Mormons—included, under the royal name of Christ, or Christianity. The Bible being upheld as it was at the councils of Nice and Trent—the estimation of the primitive faith—many say, it is that it is the only rule of Christian faith and practice has caused more blood to be shed than almost anything else. St. John Chrysostom, in his thirty seventh Homily on Genesis, saith: “That whatever is contained in the Scripture (Bible) is a doctrine absolutely divine.” This conclusion is utterly wrong; but men too ignorant to judge it as truth. The inference is this: that if David, this one, and that one, could do so and so under the divine approbation of God, and they were his chosen, then we who are his professed children can do likewise unto our enemies, or all who will not believe as we do. For we read in the Bible as having received divine approbation is an erroneous one. We must discriminate between what is of God and what is not.

We look upon God as being merciful, kind, loving, long-suffering, forbearing, gentle, meek, humble, good, &c., and it is evident that insomuch as we are sons of his Holy Spirit, they are also characteristics of God himself. Therefore insomuch as with him “there is no variability, neither shadow of turning,” that whatever comes along, or has been presented as the word of God, presenting him in a different light than from the foregoing, we will venture to say it cannot be of God. “Jesus Christ, the same yesterday, and to day, and forever.” (Rev. 12:12.)

Now David evidently knew that he had done wrong. He said on a certain occasion, “my sin is continually before my face.”

And David gathered all the people together and went to Rabbah, and fought against it and took it. And he took their king’s crown from off his head, and it was set on David’s head. And he brought forth the spoil of the city in great abundance.—James 1:4.

And David beheld the people that were therein, and put them under saws, and under hammers of iron, and under axes of iron, and made them go into the brickkiln, and thus he did unto all the cities of Ammon.”—2 Sam. 12:29-31.

Here is a license for the Catholic Holy (?) Inquisition. (See Fox’s Book of Martyrs.)

Now Paul goes on in his eleventh letter to the Hebrews, and in speaking of the persecution of God’s people, he says:

“They were stoned, they were sawn asunder, were tempted (taunted) were slain with the sword. They wandered about in sheepskins and goatskins; being destitute, afflicted, tormented.”—Heb. 11:37.

Paul undoubtedly thought the latter was awful, but when David would commit such horrid atrocities on others, it was—done by faith; by men of valor. Was it not wicked at the same time? Yes, and the same thing will be said of all the wars of the world. But there is in youth a beauty and purity of character, which, when once touched and defiled, can never be restored—a fringe more delicate than the frostwork, and which, when torn and broken, will never be re-embroidered. A man who has spotted and soiled his garments in youth, though he seek to wash them white, again, can never wholly do it, even were he to wash them with tears. When a young man leaves his father’s house, with the blessing of his mother’s tears still wet upon his forehead, if he once lose that purity of character, it is a loss that he can never make whole again. Such is the consequence of crime. Its effects cannot be eradicated; it can only be forgiven.

MAGNOLIA BRANCH

The Magnolia (Iowa) Branch of the Church of Jesus Christ of Latter Day Saints was organized at an early date, under the presidency of Stephen Mahoney, and was composed of seventeen members, including two High Priests, two Elders, and one Deacon. P. Cadwell was chosen president and Stephen Mahoney clerk. At the same time Thomas Carrico was set apart as Branch Priest, and J. M. Adams deacon. On the 15th of October, 1874, the Branch Priest and Teacher, as above noted, were released and Benjamin Kester elected Priest, and Richard Chatburn ordained and elected Teacher.

During the spring and summer of 1874 the Saints, and generous hearted friends, of Magnolia and vicinity, succeeded in securing sufficient funds to build a suitable meetinghouse, and the supervision of its erection was given to a committee of which J. M. Harvey was the head. The building was pushed to completion as rapidly as circumstances would permit, and it was ready for use by the first of October following. The meeting house was dedicated October 11th, 1874, Elders Joseph Smith and Mark H. Forcutt being present.

In June, 1876, Priest Benjamin Kester was at combat as Branch Priest. His request was granted, and J. C. Johnson was elected and ordained to fill the vacancy.

The Quarterly Conference in September, 1876, the numerical strength of the branch had increased from seventeen when organized to 125, and in view of this large increase it was thought best to provide an extra set of branch officers, and accordingly Wm. C. Cadwell was elected and ordained a Branch Priest and Hiram Mahoney was elected and ordained a Branch Deacon. In the following October W. T. Fallon was elected and ordained to the office of Branch Teacher. The branch organization at present stands as follows: Total membership 155, including one Apostle, one High Priest, eleven Elders, three Priests, two and two Teachers and two Deacons. Branch Officers—President, P. Cadwell; Priests, J. C.

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THOUGHTS ON LIFE AND DEATH.

Lovingly inscribed to the memory of sister Julia M. Bradley, who died of consumption near Sandwich, Ill., Tuesday, March 13th, 1877.

Upon this strange, stern battle field of life,
With untiring powers and tender forces we come,
Are marshall'd in the army of the strife,
To lose or gain an everlasting home.
From early morn, while yet the dew is fresh,
Unfurling through the eyelids of the night;
Midst light and shadow still the legions press.
Still waits the soldier, guarding 'gainst surprise.
There is no reprieve, no off duty hour,
No furlough granted, for the untiring foe.
When all the saints of God with joy shall rise
To hail their King—death's mighty conqueror,
With angel bands descending from the skies;
Then shall the promised rest to Saints be given;
This earth the meek and lowly shall possess,
Their Princes shall over every power prevail;
This is his name, "The Lord our Righteousness."—Francis.

CONVERSION OF LONDON.

Extract from an address delivered by the Rev. Hugh Price Hughes, B.A., at the Mayfield Terrace Wesleyan Chapel, Dalston, Thursday evening, November 30th, 1876, in aid of the Wesleyan Chapel Building Fund.

No one knows the whole of London, or has been able to probe its misery or wickedness to the bottom; but, from time to time, the most astounding and appalling facts come under our notice, which compel us to consider them in their sad significance. London is the largest town the world has ever seen. It covers nearly 700 square miles, with a population of upwards of four millions, which contains not fewer than 100,000 foreigners. I suppose we can now make of London a statement that can be made of no other city in the world; that there are more Jews here than in the whole of Palestine, more Irishmen than in Dublin, more Scotchmen than in Edinburgh, and, what may be more extraordinary still, more Roman Catholics than in Rome itself. In the port of London there are every day 1,000 ships, with 9,000 sailors, coming and going to every part of the earth. 120 persons are added to the population every day, or 40,000 every year. A birth takes place in London every five minutes, and, solemn thought, a death every eight minutes, with the regularity of clockwork; so that, whether we make adequate provision for the spiritually destitute of London, the outcry of Death is never still, he is reaping his harvest, and they are being rapidly taken from our reach. There are in London 19,000 miles of new streets, and 9,000 new houses added to London every year; indeed, it seems to be larger than any city could ever have been expected to become. On its police registers there are no fewer than 120,000 persons whose sole profession is crime. I suppose, all the Methodist Chapels in London could not accommodate the criminal classes in its midst. There are sufficient of these to fill every Methodist Chapel in London to overflowing, without any attempt to dispense with a single house more than one third of all the crime of the country is either committed or brought to light in London. The beershops and gin palaces of London, if placed side by side, would form one long street from Charing Cross to Portsmouth—seventy-three miles. Having made that statement, we are prepared for the next: that 38,000 drunks are brought before the magistrates every year. The shops in London that are open on Sunday would form a street sixty miles long; and it is computed that upwards of a million of its inhabitants never go to any place of worship, and practically live as heathens, as much as if they lived in the center of Africa. If all the London poor who desire to go to places of worship, it would be necessary immediately to build 900 more than are now in existence. It has recently come to my knowledge that there are young boys in London so deplorable in their intellectual capacities, which are so utterly undeveloped, that their wisdom is not consist of more than sixty words, and these among the most uncouth and the foulest the imagination can conceive; and I have heard of one fact still more deplorable, which is mentioned by the authoress of 'Woman's Work,' that there are a number of little children in London, being brought from home to home by nurses from which love is so entirely absent that these poor little ones do not know the meaning of a kiss—and this, within sight and sound of our own sanctuaries. What shall we do with these 'waifs and strays,' whom Lord Shaftesbury calls 'half animal, half vegetable'? It is believed by those most conversant with the condition of the London poor that two new profligate sources of their penury and misery are, their early marriages, and the false systems of charity. The wealth of London contribute £2,000,000 a year to the poor; and we are told it would have been infinitely better if it had been thrown into the British Channel, and not been lost in London. Having made this remark, it has been discovered, that if you pay a man to work, he will work, and if you pay him to beg, he will beg, and that the consequence is mendicity becomes a profession and a curse.

A DREAM.

On the morning of the seventh of November, 1876, (Presidential Election day,) I dreamed that I was in a room with another man who had charge of a curious cabinet of small blocks, arranged in very regular order and very close together, under and behind what seemed to be a counter. The floor of the cabinet was all covered with certain grooves and elevations passing longitudinally over them, they were in reality men in ranks, fully equipped and properly officered for war. I admired much their martial design. This man, who seemed to be my instructor, beckoned me behind the counter. Taking my position, as directed, my instructor moved some secret spring and the blocks became detached from each other, and I perceived, that instead of birds about me near the end of this cabinet and could not comprehend its design. This man, who seemed to be my instructor, beckoned me behind the counter. Taking my position, as directed, my instructor moved some secret spring and the blocks became detached from each other, and I perceived, that instead of birds about me near the end of this cabinet and could not comprehend its design. This man, who seemed to be my instructor, beckoned me behind the counter. Taking my position, as directed, my instructor moved some secret spring and the blocks became detached from each other, and I perceived, that instead of birds about me near the end of this cabinet and could not comprehend its design.
stationed at equal intervals along the various columns, and who seemed to be invested with much power.

I still demanded an explanation of all this martial array; then my instructor turning around to a blackboard took up a crayon and very rapidly drew an intricate network of lines on the board. I could not follow him, as he traced out the curious figure he was trying to portray, and it was not until he had finished his design that I was enabled to see any meaning in the draft. But when it was finished I recognized in the drawing the map of Europe with the eastern, south and west sides of the Black Sea were great concentrations of a dark color, and seemed to be in the shape of men being crucified, their heads all pointing inward toward the Black Sea. The concentrations seemed to be about three or four in number, but very large.

The next scene was laid in America; I seemed to be in the suburbs of a town, in front of a small white house. I looked toward the right and observed some thick hazel-brush and it was in silent commotion. Presently I held a bear with the body of a beast, but its head and breast seemed erect; on the left side of its breast was a large serpent, attached near its middle to the breast of the beast; the tail of the serpent was coiling downwards, while its head was erect beside the proper head of the beast. This beast moved up the street and passed the house, while from towards the left side of the house was coming down the street a large leopard. As they approached the house a woman and children there, in great fear. I observed the house was very clean and white, even to the window blinds, which were all closed.

When the beasts had passed I opened a front window blind and called a number of the women to look at the beast. It then turned and came down the street again, passed the house, and I went out the front door just as the double-headed beast overtook the leopard, before it entered the brush at the end of the street. The beast, whose shape was that of a bear raised his head over the leopard’s neck and bit the leopard’s head off, when the blood flowed in great volume over the face, beard, and shoulder of the beast, which I now perceived was none other than a very strong man, of very dark complexion and fierce countenance, and not above the medium height. Immediately after this, the man, dressed in black, wearing a silk hat and carrying a sword, crossed to the other side of the road, and following a by way up a steep hill, and brandishing his sword, roared with a terrible voice, similar to the howling of a lion, all along the summit of the hill, the blood of the other beast all the while dripping from his hair and beard.

I. W. N. COOPER.

A DIALOGUE.

HENRY.—Ha, ha, Brother Joseph, when did you return? Last evening? Well, I thank you for so early a call after your return. I hope you will stay with me awhile? You intend to? That is right. Come, sit in that arm chair by the fire, and tell me something concerning your travels in France. One sur- prision so long, makes the present doubly acceptable to me. So tell me, what is the ex-

pressed sentiment by the French people relative to the present state of things?

JOSPEH.—Well, Brother Henry, my experience has taught me that similar thoughts and feelings pervade the minds of the French people that I find manifest at home, in England. Want of faith in governments has put us stop to the legitimate circulation of money; hence a stagnation in the various branches of industry, culminating in the increase of price for the common necessities of life, and general dissatisfaction among the artisan and laboring masses.

H.—Things certainly have a very ominous look. True, the amicable settlement of the Eastern trouble may, for a season, change the present condition of things for the better; but a settled state of things cannot exist, until that king reigns who must eventually reign; then shall the will of God, only, be done on earth, and the rights of man guaranteed to all men, as we find it implanted in mankind; and no knowledge obtained could be of a more positive character than knowledge regarding the study of human nature.

J.—You still hang on to your old notions, I perceive! I often think, and wish, that you would see your way clear to devote your leisure time to the study of some branch of positive science. I feel sure you would be much more benefited, than continuing with those Latter Day Truth papers, which, however, I should not be satisfied with you were to send contributions to a paper of similar character in England, you would see in one corner of that paper a notification, to the effect that your essay was not fit for that paper, if it was not suitable; and, further, if any alteration was needed as to style you would be informed concerning that.

H.—Ah, well! I suppose they do things differently in America? Yet it seems but a brotherly act to do as you say; because the contributor may imagine his letter sent, lost, and be tempted to write again, at double expense, of course. But, if such a notice were given in our Herald, it would prevent much trouble for repetition in the same. I have sent several essays; but no notice has been taken of them, not even by way of condemnation.

J.—Indeed! that is a strange method of proceeding. First invite, then treat with silent contempt. And especially so, when we consider you were a contributor, and that you were to send contributions to a paper of similar character in England, you would see in one corner of that paper a notification, to the effect that your essay was not fit for that paper, if it was not suitable; and further, if any alteration was needed as to style you would be informed concerning that.

H.—To be sure it would. But perhaps we are too severe. It might be that these essays have been unintentionally mislaid, and thus escaped the compositor’s pigeon hole. It will be better if it be so; if it be not so, it is a pity it should be otherwise. I must now bid you good night, Joseph.

J.—Good night Joseph; and, when I see you again, which I hope will not be long, first, I trust to have better news for you. —Au revoir.

LETTER FROM ENGLAND.

Bro. Joseph.—As you would learn from the letter, which appeared in the Herald of November 15th, 1876, we had expectation of baptizing some six others. I am happy in being able to inform you that their new birth was accomplished on the 16th of December last, so that we now number twenty members, composed of five different families. We have had considerable uphilt work in the shape of sickness; and a little opposition from those with whom we formerly worshipped; but God’s blessings have attended us throughout. We have a first class minister in Elder John Miller, an old veteran in Mormonism, prepared, I believe, to resist to the death all her-
esies, polygamic or otherwise. As a branch, we are fully satisfied with our present position, and thank the Giver of all good for the liberty of the gospel. We have frequently come in contact with the followers of Brigham Young, much against the will of many of them, as we hold our public meetings in the same building that they do. We feel that we have nothing to fear but every thing to hope for in the future. We have quite a number of enquirers who seem deeply interested in our principles, and will, I hope, ere long cast their lot with us.

One gentleman has already ordered a hymn book, which looks like business.

In reference to the Brighamites in this city we sent an invitation to the conference president, offering him the use of our room, so that if he could, he might show in his meeting room to his people with the right of reply, if they thought proper. I need hardly say the offer was declined; but if I wished he would come and converse with me privately, which I also declined, as I consider myself sufficiently well posted in the doctrines and theories of his section of the church, any attempt at my reconversion would only be labor in vain. I am also of opinion that any doctrine that will not stand the test of public argument is not of much account. Of course they are very delicate upon the question of polygamy; as this is one of these principles that they must stamp out of business in "Zion," i.e. in Utah. But from observation, and the experience of others, and the mental capacity of many who come from there, I think the so-called light must be burning very dimly indeed, and would be the better for trimming. From what I can understand from members of that body, it has become almost impossible for the Book of Mormon in this country. The authorities appear to be teaching them that there is not any necessity for the written word, as contained in the books of the Church; they have the living oracles (!) Such oracles are, as though God, the Unchangeable, could stultify himself, and give such a system which he has pronounced abominable and unclean.

There is one circumstance in connection with our secession which has given us no little amusement. When the question of the doctrine of polygamy was shaking the faith of a number of their members, an old sister, who had been in Newport, was brought to the front, and she said, she "knew that Joseph Smith the Martyr had more wives than one." On what principle I know not, but I quite expect that her knowledge was of the same class as that of the old lady interrogated by Dr. Briggs when in Utah. (See Messenger). As you say, brother Joseph, the question is not, Was the martyr a Polygamist? as that does not affect the validity of the gospel one single particle; the great question is, Are the Book of Mormon and Book of Covenants divine revelations? If they are; and that they are, I have an abund- ance of testimony; then we do know that brother Joseph, the question is not, Was the martyr not possibly be a tenet of the true Church of Jesus Christ. On the other hand, if those books may be discredited with impunity; if they are not divinely inspired; there is an end of Mormonism. For the validity of its claims as the Church of Christ rest wholly upon the divinity of the Book of Mormon. So that Utah Mormons stand upon the horns of rather an awkward dilemma; for if the books are true, as we bear testimony that they are, they cannot be the Church of Christ; for polygamy is not true, then they are not the church of Christ; for it is from those books that they profess to have obtained their authority.

Excuse my digression. I will now return to the future prospect of the cause in this part of the vineyard. So far as I can see, the outlook is very encouraging indeed. We have a number of respectable men in the city and last season the churchings and benifices were bestowed sociate minister. A minister of the Associate Presbyterian Church, as found in America, is an outgrowth from the Scottish church. The causes which led to its formation were many; chief of which, however, was the system of governmental patronage, whereby church livings, and benefices were bestowed upon ministers, and these ministers appointed to the oversight and charge of congregations without the consent of those composing them, to the great detriment and injury of the church against this and its accompanying evils, as they were denounced, many remon­ strated, and this resulted in a secession in 1733. This secession was not effected, however, until the Church of Scotland had secured an act of Parliament by which the patronage of churches was abolished. This was done in 1739, and continued in force until 1712, when it was repealed and the patronage again revived; and this resulted in the organization of the Associate Presbyterian Church of Scotland in November, 1733.

In 1744 a dispute arose in the church respecting the oath to be administered to those who were members of the church; this finally resulted in there being two bodies, each claiming to be the "Associate Synod;" one party was styled by the public Anti-Burgers, the other Burgers. From the first of these sprung the Associate Church in America.

By constant immigration to this country the number of persons holding to the doctrines of the Church of Scotland, both from Ireland and Scotland, had become large; and these petitioned the Anti-Burger portion of the Scottish Synod to send some one to aid them. Alexander Gellatly and Andrew Arnot, accordingly came, and in 1734, being authorized before God and his servants to constitute a Synod, they organized the Associate Presbyterian Church of Pennsylvania. Mr. Gellatly died in 1761, Mr. Arnot having returned home in 1756.

About the time of the war for independence, the Presbyterian Church was divided into two, the ministers and congregations in New York and east of that State, forming one; and those in Pennsylvania and south of it, the other; the latter was the Presbyterian Church of Pennsylvania, the former the Presbyterian Church of New York; this division was ratified May, 1776.

Not long after the small party headed by three ministers from the church of Scotland, styled "Reformed Presbyterians," made an effort to become united with the Presbyterian Church of Pennsylvania; which ultimately resulted in there being three bodies, holding separately, where union was sought and hoped for. Of these three, the Presbyterian Church was nearly broken up, there being June 13th, 1872, the time when the division occurred, only two ministers left, Reverends Wm. Marshall, of Philadelphia, and James Clarkson, of York County. The course of these two, however, endorsed by the Synod of Scotland, pro- ceeding to do what they thought right for their fellow bodies, to their aid; so that in a few years this body was again prosperous.

The first educational institution was established in 1793, in charge of Rev. John Anderson.

While all this was going on, Messrs Robert Armstrong and Andrew Fulton were sent into Kentucky, with authority to organize a Pres­ bytery. This they did November 28th, 1798; soon after this, the Associate Synod of North America. They met in May 1801, in Philadel­ phia. There were seventeen ministers present; divided into the Presbyteries of Phila­ delphia, and others, Kentucky and Cambridge.

In 1820 efforts were made to unite the Associate Reformed Synod of the West, with the Synod arranged for at Philadelphia; but, owing to the difficulties thrown in the way, these efforts were abandoned.

Several ministers were deposed or suspend­ ed during the time between 1838 and 1840; and then resolved themselves into the As­ sociate Synod of North America. In addition to these two ministers of the South, who had been suspended for connection with slavery, assumed the name of the same church; and these, in 1844, were about to blend with the Associate Reform Synod of the South. A minister of the Presbyterian Church of North America also joined them.

This is a brief history of this sect gathered from an article by the Rev. W. I. Cleland and Rev. James P. Miller, in "Rupp's History of Religious Denominations," published in 1844.

HOW SHALL WE BE SAVED, AND SAVE OTHERS?

If I desire to show my gratitude to God by doing all that he has commanded me, how shall I find out what those commandments are? Will it be by reading novels and light and trashy literature? By going to the store after our day's work is done, and sitting on the counter and talking politics, or some scandal, or about A. or B., what bad managers they are? I answer, No; but by reading the revealed word of God, as found in the Bible, Book of Mormon, and Doctrine and Covenants. How shall we also forgive our brother, as we expect God to forgive us? Christ has said, "If ye forgive not men their trespasses, neither will your Father who is in heaven forgive your trespasses.

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I noticed in the Herald, not long since, some questions and answers. One was "Is it not the duty of the Twelve to go and preach the gospel in foreign countries?" and the answer was "Yes." Brethren, have you ever thought it takes money to send them there; also to sustain them, and to supply their families at home? When I read the question and answer, I thought of it. Do you think that they would be preaching, or laboring for the bread that perishes, or on home missions, if it were possible for them to carry the good tidings of great joy to foreign countries? I do not. Do we notice the Bishop's report? If so, how are money matters? Is not the Church in debt to Bro. Rogers? "But how can we help this? By keeping the commandments of God; for what shall it profit us if we gain the whole world and lose our own souls?"

One will say, It is not money that will save me? Probably not; but not using it to save others may condemn us at the coming of our Lord Jesus Christ. The teaching of the apostle Paul is, we are to give as the Lord has prospered us. Do we remember the golden rule? If so, let us do unto God's work as we desire him to do unto us. He will not withhold any needful blessing from us. Shall we withhold from his Church what needs? May our heavenly Father guide all his children aright in this matter.

WALTER R. McDONALD.

"SEARCH THE SCRIPTURES."

We, of the Church of Jesus Christ, with apostles and prophets, and all the spiritual gifts to guide us, should also know what an apostle; and what were the duties of the apostles in the church of Christ in the primitive days.

Hence, let us therefore search the books, or the Scripture, that we might come to that knowledge, and that we might know how many apostles there were in the church in primitive days.

First, an apostle is one that is sent by God the Father, or by his Son Jesus Christ, to preach the gospel of the new dispensation. There was no need of apostles in the old dispensation, because the Mosaic law was only given to Israel. The prophet Jonah was an apostle, as he was sent to preach; the only Hebrew prophet that ever was sent to preach the gospel, or repentance to the Gentiles, named in the Old Testament. But when the time came for the Lord Jesus to begin his ministry (who also was an apostle), he chose some disciples first to follow him; and the next year of his mission, he chose twelve only, after he had been in prayer all the night. "And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he called apostles." (See Luke 6: 12, 13.)

Why were they called apostles? Because they were sent to preach; or were on a mission. "And he called unto him the twelve, and began to send them forth, two by two."—Mark 6: 7.

The next year, after that, he "appointed another seventy also, and sent them two and two before his face into every city and place whither he himself would come."—Luke 10: 1.

Remember here, the Lord "appointed other seventy also," mark the words, "other seventy also." He sent them like the first twelve; and hence the "so-called" are apostles, which signifies missionaries, or "ambassadors." (See 2 Cor. 5: 20; Eph. 6: 20.) They are "messengers." Some one will here say, that the word "apostle" means "special witness," as in D. C. 104: 11. Well, let us see how it reads. "The twelve traveling counselors are called to be the twelve apostles, or special witnesses, of the name of Christ in all the world." The primitive apostles were also called "witnesses," as "special messengers" of the Lord's "resurrection." (Acts 1: 22.)

Now the primitive twelve were apostles of the highest order, or degree; so much so, that no others could take their seats, as long as they did not transgress; Judas only did, and his seat could not be filled by any other than one of the number of the Lord's "resurrection;" and not that only, but also one who had been with the Lord Jesus from the beginning of John's baptism to the same day of his resurrection. Read the first chapter of the Acts, from verse 21 to 25.

Paul was not an eye-witness of the Lord's resurrection, for Paul was converted two years after the resurrection of Christ; and therefore, not worthy to fill any vacancy of the office of the twelve; but the two, Joseph, called Barnabas, and Matthias, (the members of the seventy's order), were proper candidates for that office.

If Paul had been ordained to fill the vacancy of the twelve, in the place of James, the brother of John, who was killed by Herod (the first of the twelve that suffered martyrdom), why was he not ordained to that office in Jerusalem when there? And if one was to fill the place of that James, Barnabas was the one more worthy than Paul; because he was one of the twelve, sent by the Lord to Antioch, and took John Mark with them to Antioch, and there Barnabas and Paul were first ordained to a full apostolical order, not to fill any vacancy of the twelve, but for the Gentiles, by "Simon that was called Niger, Lucius of Cyrene, and Manaen." (Acts 13: 1.) These three ministers of the apostles themselves, or they could have had no authority to ordain others to that office.

Now Saul, or Paul, was ordained an apostle to the Gentiles. (See Acts 13: 47; 22: 21; 26: 17; Rom. 11: 13; 15: 16; Gal. 1: 16; 2: 8; Eph. 3: 8; 1 Tim. 2: 7; 2 Tim. 1: 11.) So was Barnabas. This Barnabas was an apostle to the Gentiles; and he was become admitted to the higher order. I will give the few names of the seventy that I find, before I go any further. Clement of Alexander says that Barnabas, Barabas, Sosthenes, Cephas (one that had the same name with Cephas, or Peter, of the twelve), Matthias (who was afterward chosen to the twelfth number, in the place of Judas), and one Thaddaeus were of the seventy.

The first seven apostles, whose names are found in Acts 1: 13, are the literal eye-witnesses of the Lord's resurrection, with the seventy, and the twelve are set to sit on twelve thrones to judge the twelve tribes of Israel, as seen in Matt. 19: 28; Luke 22: 39.

In 1 Nephi 3: 28, we read: "And the angel spake unto me, saying, Behold the twelve disciples of the Lamb, who are chosen to minister unto thy seed, and he said unto me, thou knowest the twelve apostles of the Lamb? (The twelve apostles in Jerusalem) be hold they are they who shall judge the twelve tribes of Israel: wherefore, the twelve ministers of thy seed (the twelve apostles of Nephites on this land) shall be judged of them; [of, the twelve apostles in Jerusalem]; for ye are of the house of Israel: and these twelve ministers whom thou holdest, shall be judged by the twelve whom Jesus chose in the land of Jerusalem."

And Mormon says, in his 1st chap. par. 9: "I write unto all the ends of the earth: ye unto you twelve tribes of Israel, who shall be judged according to your works, by the twelve whom Jesus chose in the land of Jerusalem. And I write also unto the remnant of this people, [the Nephites], who shall also be judged by the twelve whom Jesus chose in this land; and after they shall be judged by the twelve whom Jesus chose in the land of Jerusalem."

Now from this we can see that the twelve apostles of the Nephites on this land, are to be under the twelve apostles in Jerusalem, and Paul also will be under the first twelve; because he was also one of Israel, of the tribe of Benjamin. (See 1 Cor. 10: 3; 11: 5.)

I wish to say that there was in the church of Christ in primitive days, four orders of apostles, as I will show. Clement of Alexander says, in his seventh Hypotyposes, that "The Lord imparted the gifts of knowledge to James the Just, and to John and Peter; after the resurrection of Christ, he gave to others also, those gifts; and to the seventy, of whom Barnabas was one." The first twelve was, then, divided into two orders. Peter, James and John, the first order; and the remaining nine, of the second order.

After that, there were other apostles also; both the twenty, Barnabas one of the seventy, was ordained with Paul for the Gentiles, with many of whom we have no record, which we will call the third order, and the seventy the fourth.

That there were many apostles in the church besides the twelve and the seventy, we can see that the Lord "saw [after his resurrection] of Cephas, then of the twelve; [this Cephas was not of the twelve then, but one of the seventy, for there was one by that name]; after that, he was seen above five hundred brethren at once, of whom the greater part remain until this present, but after [this], he was not seen of James, than of all." Look here, "all the apostles." This James was not one of the twelve, but he was one of the brethren (apostle). We read of three Jameses in the Bible, one "James, the brother of John," and one "James the brother of our Lord," and one "James the son of Alphaeus." So the Lord says, "Simon that was called Niger, Lucius of Cyrene, and Manaen," (Acts 13: 1.) Matthew is called son of Alpheus; see Mark 2: 14; and as Clement has it, "There still was a considerable number who were apostles in imitation of the twelve, such as Paul himself was."—Slowa, p. 357.

In Eph. 4: 11, Paul says: "And he gave some, apostles; and some, prophets." If apostles were limited to the number twelve, then Paul would not have said, "he gave some," but he gave twelve; or, with the seventy, he gave eighty-two (12 and 70 are 82); but "he gave some, apostles; and some, prophets. That word "some" may mean some hundreds. And there must have been a great many more (missionaries), as the twelve and the seventy
THE SAINTS' HERALD.

JOSEPH SMITH, HENRY A. STERRBS, EDITORS.

Plano, Illinois, April 15, 1877.

JOHN D. LEE'S CONFESSION AND EXEUCFION.

Whereas for good or evil, to himself and others, John D. Lee has paid the tribute to the laws of the land for the commission of herimous crime. The sword has been held aloft, poised in the hand of justice waiting to make sure the blow, until it is made quite certain that descending upon John D. Lee it would strike one, at least, of those guilty of the long talked of massacre at Mountain Meadow, Utah.

There can be but one opinion among Saints, true meaning, upright minded Saints, as to the heinous guilt of those who killed those emigrants; and no voice should be heard excaliputing, or exonerating from just blame, any engaged in it, or endorsing it, after it was done.

The effect of the fixing the guilt upon the white men of Utah Territory, as most responsible in the consummation of the massacre, rather than upon the Indians, according to due process of law, may have upon the church in Utah, is yet to transpire. It is not in accordance with common justice, nor with decent regard to the fair dealing of community at large with its integral parts, to insist that all the church of the valley be equal, guilty with the actual participants in the crime, because the leaders of those who did the deed were members of that church. There can be no reasonable doubt but what there are thousands in the Utah valleys, members of the church there, including men of every degree of official standing, who are innocent in fact and principle of any complicity with murder, and other crimes against the laws of the land, and it is seriously to be hoped that President Brigham Young, is, as he claims to be, innocent of an active share in the crime for which John D. Lee suffered. However loth we are to be convinced that he was particeps criminis with those who are now known to be guilty, if he is morally, or in fact guilty, we believe he should be dealt with by law, just the same as should be any of his followers; there should be no respect of persons; the same impartial justice should be administered to all; punishment for guilt should be the same as should be for accomplishing any act of treason, murder, or robbery.

If the conviction and consequent punishment of John D. Lee for murder, should justly work the downfall of all phases of "Mormonism," because all have the principles of error, wrong and crime in them, we shall say, amen. But, if it shall be made to appear, as we believe that it will be, that the principles of "Mormonism," so-called, as taught by Joseph and Hyrum Smith, and others, who preceded, in their lifetime, are in no wise responsible for the outgrowth manifested in the massacre for which John D. Lee was executed, it will be one more link forged in the chain of the law of compensation to which we look for the righting of things now wrong. Many things transpiring of late confirm our trust in the ultimate lifting of the veil, and that under which the truth has so long been hid. Our duty, as those to whom has been committed the "true riches," is to remain steadfast in the truth which we have received. For one we do not fear what may be beyond the confession of John D. Lee.

At 11 A.M. on the 33rd of March, at the scene of the Mountain Meadow Massacre, 300 miles from Salt Lake City, John D. Lee was shot, five bullets piercing his heart, for his participation in that terrible deed of twenty years ago, whereby about one hundred and twenty men, women, and children perished. Before his execution he declared that he had not designed to do wrong in that affair, but that, contrary to his feelings, he acted in the scene of crime under his superior, and by his allegiance to the church of Brigham Young. His last words are significant and show his recognition of the contrast between the teachings of Joseph Smith and those of B. Young. He said, "I do not believe everything that is now taught and practiced by Brigham Young." *I believe that I am going to heaven; I believe in the gospel as taught in its purity by Joseph Smith in former days. I used to make this man's [B. Y.'s] will my pleasure, and did so for thirty years, but see what I have come to this day. I have been sacrificed in a cowardly, dauntlessly manner. But there are thousands of people in the church who are honorable and good hearted, whom I treasure in my heart."

His written confession charges Brigham Young, George A. Smith, (now dead) William H. Dame, Isaac C. Haight, J. M. Highby, Phillip K. Smith and many others with being the planners, leaders, and abettors of that bloody deed, and claiming that he stood out against the counsell which convened the day of the massacre, and just before the emigrants were decoyed out with a false flag of truce to their deaths, but that, through fear for his own life, and in blind submission to the teachings of those in charge, he gave up his opposition. He said that it was stated by Colonel Dame, Lieutenant Colonel Haight and Major Highby that by order of the president and his advisers, the immigrants "who could talk" were to be spared. They taught also that the words of their leaders to them "were as the will of God," and that they had "no right to question," but must obey "as commanded." Then follows an account of the deed.

Hearing that such confession had been made, Brigham Young on the 22nd telegraphed to the editor of the New York Herald a denial of the statement of Lee, if such had been made. He also made many others with being the planners, leaders, and "course of life is too well known" for people to believe for one moment such accusations. But it is probable that his haste to make a denial, even before the confession was published, will only confirm many in the belief of his guilt; the idea being that such a governed people as they are, could not or would not have done such a deed without either the consent or the command of their rulers, whose authority is set despotic over the lives, service and property of men, as other deeds of like tenor have shown these many years, even a rule that has been feared and bowed to more among them than that of the Almighty himself as not only Lee's confession, but that of

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The Conference of the Church for April, 1877, is past. The session was one characterized by great unanimity of feeling among the elders present. The number attending was not large, yet the building in which the meeting was held was quite well filled for the first three days of the session, by an earnest and orderly body of Saints, all alive to the interests of the depleted families of the Saints.

One measure adopted near the close of the Conference authorized the Bishop to call on the Church to fill up, so far as could be consistently, the depleted coffers of the treasury, for the special business, for such business as they found necessary; consultations and mutual conference, between the different officers of the Church, as made necessary—these occupied the forenoon. At one o'clock, a general conference convened for business, and remained in session for from four to five and one half hours; the evening was spent in preaching the word by elders appointed by the chairman of the meeting. The elders appointed responded without an excuse being offered in a single instance, and each one was blessed; the best session of discourses being preached that has been at any of our previous sessions.

Bro. D. S. Mills sent copy of San Francisco, Cal., Calix for which we thank him.

A brother writes, "Is there to be no end to these efforts to divide and distract among the leading minds of the Church? I am tired of being asked to reconcile the contradictory statements and teaching of those in authority."

So are we tired of trying to get the leading minds to cease presenting teachings which they know must distract. But some, because they are strong and can soar amidst the clouds of mysticism and speculation and alight from their flight safely, in their new found liberty, seem to forget that it is making them less strength dizzv to follow their transcendental evolution.

Now, it will be remembered by some, that at two different times, a distinct and positive effort was made to make the senior editor of the Herald responsible for all matter published in that organ; that at each attempt the editor positively refused to accept that trust, while the paper remained directly under the mancrerment of those in authority. "Lee has been a black spot upon this bright (?) land for two decades." This and B. Y.'s own statement of his reputation being so far above reproach may be called in the common parlance of the day, considerable in the way of cheek. But, evident.

The same writer says "Lee has been so reproached; for it says that with his considerable in the way of cheek. But, evident.

The session was past. The session was past. The session was past. The session was for the first time, for the first time, for the first time, for the first time, for the first time. The session was important, important, important, important, important.

The session was quite well filled for the first three days of the session, by an earnest and orderly body of Saints, all alive to the interests of the depleted families of the Saints. The session was intemperance to the interests of the depleted families of the Saints. The session was on the depleted families of the Saints. The session was on the depleted families of the Saints. The session was on the depleted families of the Saints.

The session was important, important, important, important, important.

The session was past. The session was past. The session was past. The session was past. The session was past.

We are still indisposed to become the censor of the church organ, as we still believe in the utmost latitude, compatible with due regard for law, in the discussion of all questions arising in the consideration of the Latter Day Work, and its demand upon the Saints and its claims upon the world. We disclaim all claims to human infallibility; but believe it to be within the rule of right that all acts of the body in its representative sessions should be respected by all the members, official and non-official; and all decisions, rendered in such sessions, should be regarded in like manner, recognizing, of course, and always, the right of decision definitely and finally to be in Christ the head of the Church. If he deigns to speak, that is with us the end of controversy; and where he has spoken, we acquiesce freely and fully.

We had hoped that none would be troubled about grave errors of doctrine or polity; unless they originated with us; for there has been such a wholesome lesson taught in the past, against the introduction of heresy and schismatic speculation by one man power, that we had supposed that the same careful suspicion extended to us that we did not lead the people astray, would likewise be thrown round others, and if they erred that the same remedy was applied to them that we should have been subjected to.

We publish in this issue an article signed J. F. D. to which we call the attention of the elders; not because we endorse the sentiments of the writer, as he has expressed them; but because we do not. The ideas ventilated are similar to those which have been set forth by some other writers and speakers regarding the moral tone of the Old Testament Scriptures, and our duty in the premises; and as this class of reasoners have as good right to be heard, in proper season, this may be an opportune moment, when so much is being said and written on this subject.

We presume some will regret the appearance of this article; but we are not asked to acknowledge that the writer is a man whose heart is set to do the will of God, and that he intended that this effort should be fraught with good, we insert it.

By late papers, sent us by brethren in California, we notice that the Saints in San Francisco and other places in California, and in Nevada are actively engaged in the writing of J. D. Lee to justice; and denouncing the policy of the Utah Church leaders by which so foul a crime was left so long unpunished. The Post of San Francisco, of March 36th contains a notice of one meeting headed thus: "Brigham Young and his Apostles denounced by San Francisco Mormons." Bn. Wm. Anderson, T. J. Andrews, and H. P.
Brown are doing a good work in San Francisco, Oakland and vicinity, California; so writes an elder dated March 29th.

Bro. J. J. Taylor, at No. 7 Blomfield Place, Crouch End, Hornsey, England, would like that some of the London Saints would communicate with him. He lately tried to find the place of meeting in London but failed, not having proper direction.

Owing to the increasing number of death notices now constantly sent us, we shall be under the necessity of cutting obituary notices down to the briefest possible form of the item sent. We endeavor not to hold any office that no offence shall be taken at our intended course in this regard.

Letter from Sr. Hannah J. Handford, Mound City, Holt county, Missouri, asking to be remembered by the Saints. She and her mother are alone in the city.

Brother and sister Strahan write from Northfield, Minnesota, that it has been nearly three years since the few members that are still there have heard a gospel sermon. All are trying to do right, but they believe that a good branch could be raised up if an elder were there to labor. One will be gladly received and cared for, and they will do for him all they are able to do. This and other demands for labor will be presented to the April General Conference, which will doubtless do what it can, according to the means and available.

Bro. N. Stamm writes of there having been held a good conference at Des Moines March 24th and 25th, peace and unity prevailing.

Bro. J. T. Kinneman writes from Stewartville, Mo., March 27th, that Bro. Charles Derry was there preaching; his health not very good, but improving.

Sister Emma E. Williamson, clerk of the Pittsfield District, Illinois, writes that notwithstanding the storms and bad weather, resulting in small attendance at their conference, they had an enjoyable season. Bro. Forscutt's labors there she thinks will result in good, if his visits could be longer.

Bro. Joseph S. Ames wrote from Modoc county, California, March 18th, that he had been there four weeks. He has found some old-time Saints, and the people were anxious to hear the gospel.

Bro. Carl A. Gross sends us a copy of the Terri torial Enterprise, of Virginia City, Nevada. It contains a notice of the discussion of the J. D. Lee confession and execution held between the elders of the Reorganization in a meeting of our people at San Francisco, March 25th, in which the deeds of the Utah Church were denounced as the cause of the truth being repressed.

Bro. Charles Derry wrote from St. Joseph, Mo., March 23rd, that the Saints enjoyed the meetings, but the interest among those outside was small.

M. Harriet A. Yates, of Lake City, Hinckdale county, Colorado, writes that she and her husband and others there believe the gospel and wish to be baptized. They have seen Bro. F. C. Warn ky's name in the Herald, and would like him to come or send one to them. She says that a house can be had to preach in, and that numbers wish to hear public preaching of our faith and doctrine, and those who believe are constrained to obey, as soon as opportunity occurs.

Bro. Albert, Ill., states that though few in number they continue to hold meetings, and that the Saints are feeling well, they may be sustained and blessed in so doing.

Bro. A. J. Giddings of Burkeville, Newton Co., Texas, desires to hear the gospel once more, if an elder is present to consider the question. They feel very lonely indeed without any meetings.

Bro. Henry Hosgood and wife, at Wasatah, Utah, veterans in the cause, also wish to be remembered in the prayers of the Church.

Bro. Wm. Hawkins of the Nodaway District, Mo., writes that he and others are doing what they can to preach the good news of the gospel in that region, crying repentance to the people and warning them of the hastening of time and the near coming of Christ to reign in his kingdom. The Saints are also so practicing good works, as well as preaching which is good news; for all teaching loses its power unless it is lived up to by the teachers themselves.


We thank Bro. J. A. Forges for copies of the Missouri Valley Times, and The Catholic, lately sent us.

What are we to understand by the words "but remember that on this the Lord's day, thou shalt offer thine oblations," (D. & C. sec. 50, p. 3) Was the commandment ever observed by the Saints? If not, why not?

The word "oblation" means anything offered in worship, a sacrifice, a gift or offering to the Lord, or to the poor. We, therefore, understand that it is commanded of the Lord that the Church should, on the Lord's day perform their rites of worship, and deposit with the proper person to receive them their offerings for church uses, the poor, missions &c.

The Church has frequently essayed to carry this command in effective operation; and there are a number of good branches in the Church in which the order is now observed. If it is not observed, there is no good reason, that we are aware of, why it should not be. On the contrary, we can conceive of many quite excellent reasons why it should be.

Bro. A. J. Cato writes from Johnson county, Missouri that people in that region are giving a more extensive investigation to the claims of the Church than heretofore.

BRITISH ISLES.

Bro. Joseph Smith and Henry A. Stoklosa.—We the undersigned are a committee to ask you the following question; which was presented to the English Mission conference held in London, June, 1876, but for want of time was, deferred. In this case it is submitted to be forwarded to you with a request that you would answer through the columns of the Herald, your answer to be considered final so far as we are concerned: Has a Teacher a right in common with the Elder and Priest, to "preach" the gospel to the brethren referred to the book of Mormon, page 551? If it is not too much we beg to ask the question why the "preach" is found on the Elders' and Priest's licenses and not on those of Teachers. This question has been asked his brother referred to the book of Mormon, page 551. If it is not too much we beg to ask you to show why the "preach" is found on the Elders' and Priest's licenses and not on those of Teachers. This question has been asked his brother, Rev. J. C. E. aged twenty-four, a very firm brother in the cause of truth.

C. H. CATON.

G. S. GREENWOOD.

H. F. MC WHINNIE.

Answer.—The editors of the Herald concur in the opinion that the Teacher is by the law authorized to "teach, warn, exhort, expound and invite all to come to Christ," that this involves the right to preach when occasion demands or opportunity requires; that this may of great propertly occur in organized branches, under the direction and charge of the presidents of those branches. One of the strong points of the Church is that the elders have beenlgofful of the right and privileges of the lesser officers, and have failed to encourage by their care and comfort the talent that might be in their co-working subordinates. Give the lesser priesthood a chance. The word "preach" was probably not thought necessary in teacher's license to the committee that drafted the form of them.

We clip the following from the 'Newco Inde pendent' of March 23rd, 1877. One of the strongest arguments that we ever heard against the authenticity of the Book of Mormon, was the alleged fact, as was supposed by the speaker, that no ancient coins, other than Roman ones, had ever been found in America. It is to be hoped that antiquarian researches, will, by and by, find on this side of the great waters, coins the counter parts of those referred to in this brief slip.

"Among several small coins only near Jerusalem, were shekel and half shekels of Judea, which are considered by many to be the most interesting of all ancient coins. They are of silver and belong to the time of the High Priest Simon Maccabees. On the obverse side they had the cup of manna, and on the other the battle field of Armageddon. The date is the Hebrew year 1, being the first of the Dominical of Prince Soreon, or one hundred and forty seven years before the birth of Christ. In spite of their great age, the coins are said to be in fine preservation, both sides being perfectly legible."

Bro. George N. Davison, writing from Kings county Nova Scotia, asks:—

"Can one, or more Saints, partake of the emblems in the house of the Lord, with learning, and on the the-bidding of the President, in charge of the emblems, to the divine law, where not organized into a branch, or where there is no branch of Latter Day Saints to communicate with."

We know of no reason why, if necessity or strong desire on the part of Saints required it, that an elder or priest being present to bless the emblems, the sacrament might not be administered. In this case Bro. Davison is an Elder and we should answer his question Yes.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

According to Odessa dispatches of March 21st, an English steamer, from New Haven to Constantinople, laden with arms and ammunition, had been lost at sea.

A Brooklyn (N. Y.) servant dropped a lighted kerosene lamp, and the consequence was the destruction of three dwellings and a loss of $12,000.

Two children were suffocated in the upper story of a New York tenement, and a number of other persons were seriously injured by the varying efforts of the firemen. The conflagration was caused by a two year old child pulling a burning kerosene lamp from a table.

It is stated that the Khedive of Egypt has offered the Sudan of Turkey 80,000 troops and three men of war, in the event of a conflict with Russia. The exigencies of Russia and therefore the powers of Europe and Russia about her protocol, or proposition regarding what is to be demanded of Turkey for the benefit of her Christian subjects, and to assure the peace of Europe, said to have been so long continued by Russia refusing to demobilize, or mustering out, her extra soldiers, and by her insinuating other conditions, in case a general agreement of peace was made, it is now supposed will end by Russia submitting to their wishes. By some it is thought that she would also by the simultaneous resumption of diplomatic negotiations till spring opens, and makes military operations possible, since when she will throw off
the disguise and commence war. Among the Turks themselves their own civil and governmental affairs do not look promising of a lengthened national existence, even if left alone. One of the troublesome affairs in the east is that Turkey entirely refuses to abide by any of the conditions of Russia's protocol or proposition for a cessation, and that all hope of peace is now abandoned, Russian troops are said to have made a forward movement. The distress among the working classes of Ly­ couts, Athens, and Thessaloniki is increased by an improved condition of business there.

In Germany times are reported as being very bad, the worst that they have ever been, the papers say. The financial difficulties are increased by the fact that the Russian troops have made a fuss in Thessaloniki, wild speculation, riotous living and general extravagance of all kinds are the order of the day. There is a national feeling against all classes, rich and poor; while France, kept low, by the burden, is as prosperous as ever, and is astonishing the globe by her speedy recovery, by her works of improvement, and her support of a great army.

The military power of Germany is to be in­ creased by an addition of 50,000 men to the 1,000,000 already in the field, but this project is strongly opposed by the people, who are already burdened down under a depressed state of busi­ ness due to military exactions which make Germany like a vast camp.

Berlin dispatches of March 22d say the indus­ trial crisis in Germany was daily growing worse, and that there was a falling off in the prices of goods, and a great superiority of supplies over demand. There is a feeling of depression, and a probability that a riot had occurred in Berlin between laborers, so that the troopers were called out to keep order.

Rome (Italy) dispatches say a circular had been issued from the Vaticano, addressed to the Bishops, and counseling patience and abstinence from prov­ ocations during the expected period of increased persecution. The general health of the Pope con­ tinued good, though he had lost the use of his legs and had to be carried from place to place in a chair.

At Wilkesbarre, Pa., March 19th, ten acres of surface above the coal mines existed, but not by far the men all escaped.

The Pope.

The Indians of the west are said to be "very much excited over the proposed removal of that tribe from reservation to the Indian Territory. They claim that they were induced to sign the treaty giving up their reservation rights and agree­ ing to the removal by misinformation and under­ ductions of the representatives of the government, who failed to understand the meaning of the English words. They say they will fight before they will leave. A convention of the Indians of the west has been antici­ pated. The tribe is well armed and mounted, and determined not to be driven."

Occasionally comes evidence that the Indian is not as simple as he is represented to be in some circles, and that this deed over which the white race feels so horribly, and properly so too, is practiced by the savage white man also. An Indian really arrived at the dead letter office, in Washington, recently.

One or two news we come from California San Francis­ co Bulletin of March 15th, from which we gather that in some sections the want of rain for crops and cattle was severely felt, but that in others the prospect was good, the weather being warmer, and crops developing more rapidly than usual. The fair crops are from the Pacific Rural Press we ob­ tain like statement.

On the morning of March 27th, the dam of the reservoir at Stafford, Conn., gave way, and the flood came down upon the village, washing away three miles of railroad track, two bridges, a church, several buildings, and a million dollars worth of farm machinery.

Admiral Sir Edward Beale, the explorer who commanded the expedition in search of Sir John Franklin in 1852, died in London last week, aged 78.

General Sheridan has the arrangements com­ pleted for the erection of two new military posts in the east. The roads as the military areas are to be transported up the Yelllowless. One is to be located at the mouth of the Tongus river, the oth­ er near the mouth of the Little Big Horn river. Each post will contain quarters for 12 companies, and these will be garrisoned by six companies of cavalry and the same number of infantry. General Sheridan is of the opinion that if there had been posts in that country a year ago the Custer massacre might have been averted.

Nearly eight thousand persons make a living in silk manufacture in the State of New Jersey. There are $20,000,000 in the business. Persons are said to have made a forward move­ ment.

The silence of a chime of church-bells in Phila­ delphia has developed a controversy of some im­ portance. The Rector of the church interfered with the Court, if it be allowed to stand, will result in the stopping of all church-bells, if any nervous person shall be terrified by the sound. The Mayor has appointed a committee to report upon the matter.

The Philadelphia Telegraph, accepts the position of the Rector as the correct one, and says that church-bells ought to be stopped when they interfere with the peace of one person. The prospect is, therefore, that a new crusade will soon begin upon all the church-bells in the city; and whether brotherly love will so completely prevail in that city as it has heretofore is a question of serious import.

A naturalist walks boldly to the front and an­ swers the question in the negative, and the whale's belly was not a miracle. The threat of the whale is large, and is provided with a bag of intestine, so considerable in size that the whale is said to be capable of forming one when strong and feeling weak, and especially during a tempest. As this receptacle is furnished, with two vents that may communicate, so when a whale is hun­ gry the whale may breathe in the air to prevent its being filled, and when it is full it may give vent.

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representing the education, eloquence, natural and acquired ability, of the best institutions in the world, and I, without education, or more than average ability, placed here to sound a warning note among all classes, and declare their forms and ceremonies vain, also to present what I truly know to be the one faith actually delivered to the Saints. I have endeavored to exhort the Saints, and inspire me for the task my prayer, I also presume to ask your intercession before God on my behalf. I require some books, as I have more work of the Church to be done, neither the Hymn Book; but, as I expect to begin work next week, I hope to be able to send for reference, if you think proper; namely: Doctrine and Covenants, Book of Mormon, Hymn Book, Herald, and Inspired Translation. These I must have, if possible; I have endeavored to get them for the Saints of the Church, but have been unable to do so; but everything has been so dull that they are entirely satisfied as to the contents. I have found we have had more openings than we could fill. If you can find time to write a few words, they would not fail to encourage and strengthen your brother in the gospel of Christ.

JOSEPH LUFF

ROSE HILL, Saunders Co., Nebraska,
Feb. 28th, 1877.

Brother Joseph—Left my home last April and traveled across the plains to the Rocky Moun-
tains. I commenced holding meetings, and at every Sabbath School that was tended the October General Conference at Council Bluffs and was at a Latter Days prayer meeting for the first time in four and half years. I only preached eleven times last year, and, regretfully, I told the Lord that if he would help me I would preach at least one hundred times this year, and since January first I have preached twenty three times. Last week I preached five times. One man who heard four sermons arose and told the people that he had heard the truth of the gospel, and there was much manifested in Kansas City, and I was treated with respect. I believe that some of them will become Saints. I have two Methodist ministers who attended the meetings, and the latter is investigating. I wish that some good, spiritual minded man would come and organize a Sabbath School. I met Bro. George Hay-

ROSE HILL, Saunders Co., Nebraska,
March 4th, 1877.

Brother Robbins—In your next Herald please tell me, which is the worst, to read a novel, or to read a book of slanderous lies on Mormonism, and which is the worst; the former seldom claims to be the truth, and it certainly does not prejudice any one and the latter does. Your brother in Christ,

JOHN S. WEEKS

Brother Henry—Having received many letters of inquiry from the Saints concerning this place, I have answered them to the best of my ability. I think the time has come to the Saints that they should come to this place from the East, will come from St. Louis on the Missouri Valley Railroad to Nor-
bor, eight miles north of this place, thirty miles north-west of that place, five miles west of Tinney’s Grove, Ray county Missouri. Those coming from the west, come by way of Kansas City, Missouri, to Norborne, or they can come to Utica, Missouri, on the Hannibal and St. Joseph Railroad, thence south to our place, thirty miles. We have a rail road to be built through here this year from Chicago. It is said that it is finished from Chi-

cago to Laclede, Izard county, Missouri, but I don’t know if the brethren at that place know all about it.

We have plenty of good water, by digging from 12 to 18 feet; we can get it in the prairie. Some weeks and branches plenty for stock water. We have plenty of timber to keep the farms; you can get a farm in the timber for 25 cents an acre, or if you want it in the prairie you can get it for $1 per acre. We have plenty of timber. The town is on a rail road to be built here. We have for the first years $10 per acre; to $25; but good farms can be got for $15 per acre, wels and timber.

As we live in the region round about the land of promise and know the country, you can have our infor-

...uation as we think right, so the Saints will know all about the country. We hope the Saints can come and make their homes here, or come and look the country over. We will still give such information as will be desired by the Saints. Praying for the success of the latter day work, yours in the cause of Zion.

R. L. WARE

P. S.—Please enclose postage stamp for reply.

Hazel Dell, Caldwell Co., Missouri,
March 24th, 1877.

Brother Henry—The Herald is a welcome visitor, and there are several who would take the Herald if it was a weekly, and more will as soon as cir-
cumstances permit. I am trying to see how many can be had who can get it in the prairie. I ask the Saints to send it in every family of Saints, and I will send you some names in a few days, I would.

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not take twice the price of my old Heralds and do without them.

We are having good meetings, and are blessed with many souls, for which I am thankful. Some who were given up by the physicians have been healed, and some which were out of the church at the time. Prejudice is fast being removed, and the people really think that we have the same privilege of worship as they have. Yours in truth,

S. CHM.

COUNCIL BLUFFS, IOWA.
March 19th, 1877.

Dear Herald.—The Galland Grove conference adjourned on Sunday evening, con­vene on Monday for the morning. The preachings were very peaceful. Reports showed that some of the elders had, during the quarter, exerted themselves to do all they could for the church, and the people had thus a move in the right direction. Others had desired thus to work, but through a combination of circumstance, had been prevented; and a request from some to the brethren for their prayers that God would interpose to remove the existing obstacles to their usefulness, produced a sensation which caused many of these desires to move on the gospel car.

The brethren of the above district do not claim persecution, but they are exposed to danger and suffering, and it may be said that they are beginning more fully to realize the responsibility imposed upon them, with a corresponding determination to maintain their ground round the gospel trump in their extensive district.

Sunday was spent in preaching the word, the meeting house being densely crowded; beside we have had a request from such to the brethren for their protection; and it may be said they see again, in Gen. 13: 1: "And Abraham went up out of Egypt, he and his wife," and in the 16th verse, "And I will make thee seed of mighty starry MANY IN THE sun shall bow down to thee, and shall be thy servants." We see again, in Gen. 13: 1: "And Abraham went up out of Egypt, he and his wife," and in the 16th verse, "And I will make thee seed of mighty starry MANY IN THE sun shall bow down to thee, and shall be thy servants."

On Thursday we met the brethren of the Galland Grove Branch, and held a lengthy session, Monday and Tuesday, giving out some tracts. Our brother Bar bishop has been staying with us at Nelson Norton's. Had two meetings rendering it necessary for us to leave, in consideration of the interest manifested Bro. Haydon, of the meeting house.

On Thursday we met the brethren of the Galland Grove Branch, and held a lengthy session, in the attempt to edify and instruct each other in those principles and doctrines, that we might learn to govern his (Chris'ta's) Church, a more persistent effort with godly fear and due respect for each other, in this direction; and have less aircastle building, and digging to render plain some wonderful mystery. This we desired more to know with our profession, and tend to unite us, so that we might present an undivided front to the enemy; while so ardent, delighting, the breadth of the sea, we are losing sight of our work of salvation, and stepping-stones to future greatness. "Let us pay the more earnest heed to the things we have heard lest at any time we let them slip.

James CAFFELL

Utah, March 4th, 1877.

Bro. Robbins.—I was glad this morning from you, and was glad to see them, for I want to learn the way of the Lord and of his people. I was baptized into the Utah church, June 11th, 1852, by my father, and have. Yours in truth,

S. CHM.

Bro. Henry.—You heard from Bro. James K. of the Salt Lake City Congregational Church, who says of the River Branch. Bro. Charles Perry and myself went there, March 11th, and Bro. Thrutchly and I the 12th. On the 11th and 12th we met and gave out some tracts. The house was full; good attention. Preaching again at 6 p.m. after meeting, gave out some tracts. Some took us by the hand and asked us to come again, and some said they believed we preached the truth. Bro. Thrutchly also rejoiced in the work, and that Bro. Joseph is the leader; and, Bro. Henry, often, when I was in Utah I heard them pray for Joseph to take his place as leader of the Church and he has done it. I pray God to bless you. I am your brother,

Bro. Henry.

Hope, Allagany county, Michigan, March 29th, 1877.

Brother Henry.—Our meeting numbers about twenty two but many of them have moved from here, and their place of residence not known. The members are so few, so far apart in the day when they were created. In Gen. 6: 18: "But with this will I establish my covenant, and thou shalt come into the ark, thou, and thy sons, and thy sons' wives with thee. In Gen. 7: 19: "In the self same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the families of them that were with them, into the ark; they and the wild beast, and the cattle, and every creeping thing that creepeth upon the earth." We see again, in Gen. 13: 1: "And Abraham went up out of Egypt, he and his wife," and in the 16th verse, "And I will make thee seed of mighty starry MANY IN THE sun shall bow down to thee, and shall be thy servants."

Bro. Henry, is the leader; and, Bro. Henry, often, when I was in Utah I heard them pray for Joseph to take his place as leader of the Church and he has done it. I pray God to bless you. I am your brother,

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HOPKINS, Allagany county, Michiganu, March 29th, 1877.

Brother Henry.—Our meeting numbers about twenty two but many of them have moved from here, and their place of residence not known. Their members are so far apart in the day when they were created. But as far as I know, all of the scattered ones are true to name. This winter we visited Bro. and Sr. Nor­ton, two members of the church, in the faith, though Mr. Norton is not a member of the Church, he is in the faith, and I think the believes the doctrine. We had heard the Forty, Joseph, many times, and believed him to be a good man.

At Grand Rapids we met Bro. M. H. Bond, who is very nice. He has visited with us at Nelson Norton's. Had two or three prayer meetings, and enjoyed them all; and all of them, I think, are ready to fight for the faith, and life in the work; but, like us, is standing to hear the Saints talk, and sing and pray. The Saints know in which they stand, and know that they desire to help build up the kingdom of God. Bro. N. W. Smith and family, and J. E. Hopper and family, are in Nebraska. They have sent all of the things, that they could spare, near full. Some of the preachers prayed that the Lord would preserve the young converts from the lions, you know what awful lions they are. Lions to defend the truth. Lions to pull down the works of darkness. Lions who love truth more than error. Lions who fear not man. Lions who will not destroy the lamb, because they are sons of the Lion of the tribe of Judah, Rev. 5: 5; and I expect they have put their feet into a hornet's nest. I received a letter from Bro. J. E. Hopper. He said the Disciple preach­ing was not tried from the west. He and some, gave a chance to reply to his objections. And he replied in a few minutes and knocked his arguments all over. I must say, I am not sorry; Light to Zion. Amen.

Bro. Hopper's letter had the true Latter Day Truth in it, and those who help to spread the work, will shine as the stars of glory, by and by; and it is my prayer to be able to stand firm in the truth; for, in the next world, I want to be with you strong all the day long. As your brother,

S. I. SMITH.

CHAIN LAKE CENTER, Martin Co, Minn., January 1877.

Brother Joseph.—You are home again, have seen many things new, but met with nothing of the kingdom if their families could be cared for, and I believe all the Saints, because they are sons of the Lion of the tribe of Judah, Rev. 5: 5; and I expect they have put their feet into a hornet's nest. I received a letter from Bro. J. E. Hopper. He said the Disciple preaching was not tried from the west. He and some, gave a chance to reply to his objections. And he replied in a few minutes and knocked his arguments all over. I must say, I am not sorry; Light to Zion. Amen.

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S. I. SMITH.
NORTHERN MINNESOTA DISTRICT

A conference was held at Oak Lake, November 11th and 12th, 1876; Marcus Shaw, presiding; Henry Way, clerk.

Branch Reports.—Oak Lake, 31 members, including 29 Elders, 2 Priests, 1 Deacon; James Caffall, received, $25.40. Henry Gould reported.

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

REPORT OF BISHOP'S AGENT.—Due me at last report $95.75, received since $85.50, total $75.52; paid to the poor $12, to the ministry $25, total $37; balance on hand $32.

Resolved that the action requiring the branches to pay their tithings be rescinded.

BISHOP'S AGENT, if he is appointed by the residents, shall be paid the sum of $74.45, which I give for tithings and balances the books. Wm. Lecky, Agent.

Resolved that we sustain the Church authorities in all righteousness.

OFFICIALS present: 2 Apostles, 2 High Priests, 9 Elders, 2 Priests, 1 Deacon.

Adjourned to meet at Silver Lake, Otter Tail county, Minnesota, June 9th, at ten o'clock a. m.

POSTUWATTANIE DISTRICT

A conference was held at Council Bluffs, Iowa, February 24th and 25th, 1877; James Caffall, presiding; Frederick Hansen, clerk.

OFFICIALS present: 1 Apostle, 1 High Priest, 27 Elders, 1 Teacher. Branch Reports, Council Bluffs, 113 members, $2.50; total expenses $10.50; balance on hand $36.10; receipts from all sources $282.40; balance due now $126.50.

Resolved that the action requiring the branches to pay their tithings be rescinded.

BISHOP'S AGENT, if appointed by the residents, shall be paid the sum of $74.45, which I give for tithings and balances the books. Wm. Lecky, Agent.

Resolved that we sustain the Church authorities in all righteousness.

OFFICIALS present: 2 Apostles, 2 High Priests, 9 Elders, 2 Priests, 1 Deacon.

Adjourned to meet at Shannonoh, May 26th, 1877, at 10 a. m.

NORTH KANSAS DISTRICT

A conference was held at Fanning, Dennipha county, Kansas, February 24th and 25th, 1877. By request of J. W. Brackenbury, T. W. Smith was chosen to preside pro tem.; E. B. Brackenbury, clerk pro tem. Some good instruction was given by the president, and the remainder of the session was devoted to prayer and testimony.

OFFICIALS present: 2 Apostles, 3 Priests, including 2 Elders, 1 Protem. Branch Reports, including 3 Elders, 1 Priest, 1 Deacon; 1 died.

Fanning, no report.

Elders J. W. Brackenbury, R. B. Brackenbury, S. C. Smith, Joseph Blatt, and Priest J. F. Clemensen, and Deacon Wm. Blatt reported. All had labored as much as circumstances permitted.

Resolved that we receive no reports except those made out upon blanks sold at the Herald Office.

That we sustain T. W. Smith as President of this Mission, by our faith, prayers and means.

That we sustain all the authorities of the Church in righteousness.

Prairie City, Missouri, March 10th, 1877.

JOSEPH F. MCDOWELL.

DAMROUT, Mass., March 16th, 1877.

Elizabeth Black and Joseph Smith reported.

Resolved that the action requiring the branches to pay their tithings be rescinded.

Elders J. W. Brackenbury, R. B. Brackenbury, S. C. Smith, Joseph Blatt, and Priest J. F. Clemensen, and Deacon Wm. Blatt reported. All had labored as much as circumstances permitted.

Resolved that we receive no reports except those made out upon blanks sold at the Herald Office.

That we sustain T. W. Smith as President of this Mission, by our faith, prayers and means.

That we sustain all the authorities of the Church in righteousness.

Prairie City, Missouri, March 10th, 1877.

JOSEPH F. MCDOWELL.
Resolved that we invite the brethren of the Central Kansas District to meet with us at our next district conference, with a view to effect a union of the two districts. 

S. O. Waddel was elected president of the district, and Chas. Hersing, clerk of the district. 

Sunday evening, preaching by T. W. Smith. 

Adjourned. To meet at Fanning, May 20th, 1877, at 10 a.m. 

Kewaunee District. 

A conference was held at Clinton, Fulton county, Illinois, March 14th, 1877; H. C. Bronson, presiding; John Robinson, clerk pro tem. At the request of the president, W. W. Blair addressed the conference, advising that the conference adjourn, after which proceedings be more energetic in their duties. 

Blacks addressed the conference by the president, and after which proceeded to business. 

Branch Reports — Millersburg 30 members, last report 44; removed by letter 14; received by letter 1, Peoria 14; last report 14; removed by letter 1. 

J. W. Robertson, Clerk. 

Southern California District. 

A conference was held at San Bernardino, California, February 24th, 1877. President A. Whitlock, of Johnsville, Iowa, called the conference to order. 

The president exhorted the Saints to be more faithful, and the Elders, Priests and Teachers to be more energetic in their duties. 


Resolved that we sustain R. Allen, Sen., as Bishop's Agent. 

That each member sign a subscription to pay the expenses of the branch, each member to give what they feel like giving. That R. Allen, Jun., J. W. and B. Allen, Sen., take charge of the money and give us a report of the same to us before we can consider the matter. 

The conference closed with prayers. 

Christian Herald. 

Information Wanted. 

The following twenty-four members of the Fremont, Iowa, Branch have been absent from five to fourteen years, and if they will notify us of their whereabouts, and if any wish letters of removal and will notify us, they will be made a favor; or if others will inform us of their whereabouts, we will inform them of their present location, they will oblige us. Some may have already joined other branches. 

M. Baldwin, Wm. Galaher, Anna G. Galaher, Robert A. Bronson, Martha Stafford, Mrs. Myron H. Bond, Jessie Yancy, Susan Yancy, Emion Yancy, Jessie P. Yancy, James Yancy, William James, Viola James, Janettie Stephenson, Henry J. Lyndon, Matilda Hale, Eliza Hale, Mary Hale, Martha Zandel, Wm. F. Lippens, Lyda A. Lippens, Eliza Landon. 

J. J. Eyster, Bishop of Fremont Branch. 

Fremont, Iowa. 

Bishop's Quarterly Report. 

Reorganized Church of Jesus Christ in account with Bishop I. L. Rogers, for the quarter ending March 31st, 1877. 

Dr. on Tithing and Offering Fund. 

Jan. 1, Balance due I. L. Rogers ....... $85 70 

4, Paid tithing poor .................. 2 80 

10, Dr. J. W. Briggs ............... 10 00 

15, to the poor ...................... 20 00 

18, to the poor ...................... 10 00 

18, to the poor ...................... 10 00 

23, M. Fyrrane, on Danish Mission .... 45 00 

Feb. 3, W. W. Blair ................. 35 00 

16, W. W. Blair ..................... 15 00 

23, J. S. Patterson .................. 20 00 

Mar. 9, Dr. J. W. Briggs ............. 10 00 

15, to the poor ...................... 20 00 

25, Bishop's Secretary .............. 10 00 

31, W. W. Blair ..................... 30 00 

Total ................................ 283 20 

Dr. on Utah Chapel Fund. 

Jan. 1, Balance due Church ......... $65 70 

20, Jan. 4, From Sr. Anna Nielsen, Neb. $ 5 00 

1, a Saint in Missouri .............. 10 00 

10, Dr. J. W. Briggs ............... 10 00 

4, David Morgan, Utah ............ 40 00 

11, John Scott, Ill. ................. 10 00 

12, F. G. Pitt, Ill. ................. 1 00 

13, W. G. Farnsworth .............. 10 00 

15, Jesse Ervin, Neb .............. 110 00 

15, A brother, Ill .................. 10 00 

16, B. L. Blain ..................... 20 00 

22, C. M. Wilder, Iowa ............ 10 00 

Total ................................ 245 20 

Dr. on UTAH CHAPEL FUND. 

Jan. 1, Balance on hand .......... $111 11 

4, From Morgan David, Utah .... 10 00 

$121 11 

Dr. 

Jan. 18, Sent Chapel Committee .... $111 11 

Mar. 25, ................................ 1 00 

Total ................................ 122 11 

Ch. 

CURE in ACCOUNT WITH HERALD OFFICE. 

Jan. 1st, balance due Church $62 35; received from Sr. Jessie Hay $3 60, Geo. George $7 85, Frank Steffen $2 00, Sr. Anna Carpenter $140, L. H. Ezell $3 60, Sr. C. Gifford $1 55, Sr. Susan Matthews $8 50, Davilsville Branch $15 00, Bradford Branch $5 00, Braidwood Branch $4 25, A. Neilson $1 00, Sr. Susan Matthews $5 50, Eliza Shear $3 50, Jno. W. Short $5 00, Charles and Ann Davis $10 00, Frank Steffen $2 00, Braidwood Branch $25 75, D. P. Crane $1 00, Geo. N. Davison $1 00. Total $152 55. 

Ch. 

Jan. 1, Stamps for Pews & Seech of Church $ 3 34 

6, Tracts for distribution ........ 30 00 

9, Printing letter and note heads .... 1 50 

12, Banks Branch Receiving Office .... 7 75 

15, Two Church Record books ....... 25 17 

Feb. 10, Sr. J. W. Briggs ......... 10 00 

Mar. 6, J. W. Briggs ................ 10 00 

Ch. 

6, Elders and Hopes sent to sustain the Mission in England and Wales $58 87 

Total $146 70 

Dr. 

Balance due Church ........ $146 70 

Ch. 

ON UTAH CHAPEL FUND. 

Jan. 1, Balance due Church .......... $117 00 

Dr. 

30, Sent Building Committee ...... $100 00 

Mar. 19, ............................ 17 50 

$127 50 

Per H. A. S. I. L. Rogers, Bishop. 

Nevada District. 

The Saints of the above District will please take notice that the next conference, will be held in the Hall at Franktown, June 9th and 10th, 1877. Provincial attendance is requested. It is hoped that the Elders of the district will not forget their duty, but be present if possible. 

GEORGE SMITH, President. 

Nevada District. 

Church Library. 

The Librarian returns thanks on behalf of the Church to brother Joseph C. Clapp, for the donation of "The City of the Saints," and across the Rocky Mountains to California. 

JOHN SCOTT, Librarian.

www.LatterDayTruth.org
North Eastern Wisconsin District.

A quarterly conference of the above district will be held in the blocks of the Reorganized Church, at Black Creek, Outagamie county, May 25th, 26th and 27th, 1877. W. S. Montgomery, President.

Birth and Death notices inserted free; Marriage notices one dollar each.

Married.

At the residence of the bride's mother, Little Sioux, Iowa, March 7th, 1877, by Elder D. M. Gamet, Mr. Henry Heywood of Pottawatomie county, Iowa, and sister Carrie Fuller, of Little Sioux.

Died.

After six months of sickness and suffering, Bro. Moses M. Boyle, son of John and Mary Boyle, on the 6th of March, 1877. He was born in Knox county, Ohio, November 9th, 1818, and joined the Church at Buffalo Prairie, Illinois, in May, 1849; united with the Reorganization in 1862; returned to the Reorganized Church in 1868, being baptized by Elder John F. Loomis.

At his residence, Wm. H. H. Brown. He was born December 2nd, 1810; baptized in Richland county, Ohio, in 1837, and emigrated to Fremont county, Iowa, in 1868.

Elder Cornelius Bagnall was born in Leicester, England, Sept. 19th, 1808, and was, therefore, at his death 73 years, 6 months, and 21 days of age. He received the gospel first in London, England, emigrated to Utah, became dissatisfied there; but retaining his hold of the "red of iron," came to Sacramento, and was one of the first in his county to act for the word when, in 1868, the acts and positions of the Reorganization were declared in the city. He acted for a long time as president of the branch, and fell with the harness on. Funeral service by Elder Marcus Lowell, who spoke feelingly and appropriately upon the occasion. "Peace waits upon the fallen soldier of the cross."

At Keokuk, Lee county, Iowa, March 3rd, 1877, of general debility, Elder John Vest, aged 70 years, 8 months. Bro. Vest was born in England, July 17th, 1808, embraced the gospel in 1821, and emigrated to Utah; he received the confirmation, was satisfied and returned to the States in 1857, and was baptized into the Reorganized Church, by Elder Newkirk, in 1862, has been a faithful member and died firm in the faith. He leaves an aged companion. Funeral services by Elder G. D. Wilson.

At Grand Prairie, Illinois, March 2nd, 1877, of lung fever, Pierce Monroe, infant son of Martin and Ellen Madison, aged 6 months and 23 days.

The remains were brought to Mission Branch and buried. Funeral services by Thomas Hougis, March 6th, 1877.

At Williamson, Conn., October 1st, 1876, after a long illness, Wm. H. H. Brown. He was born September 17th, 1813; accepted the gospel in 1840; united with the Reorganization in 1842; was ordained to the office of an Elder the same year, and for 40 years, striving to revivify the gospel of the Kingdom.

In Harrison county, Iowa, December 10th, 1876, Ildudan Coot; born in Bedford county, Pa., July 4th, 1810; baptized in Ohio county, Ohio, in 1888, and renewed his covenant in 1870. Services by Elder J. B. Lamb.

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GENERAL CONFERENCE MINUTES.

Vol. 24.

PLANO, ILLINOIS, MAY 1, 1877.

No. 9.

The thirty-ninth Annual Conference of the Church of Jesus Christ, being also the twenty-fifth of the Reorganization, convened at Plano, Illinois, at 10 a.m., Friday, April 6th, 1877. President Joseph Smith was sustained as presiding officer, and his counselor, President W. W. Blair. His recent assistant, Elder A. Stebbins, Church Secretary, as Secretary of Conference, and Elder John Scott as Clerk.

The Priesthood were seated in their order. The President stated that, unless otherwise ordered, there would only be held business sessions in the afternoon, and preaching or dances in the evening. He ordered the business to be transacted promptly, and to let such facts be known to those distant from Plano.


President Smith said that the circumstances that had surrounded the Reorganized Church from the beginning had been peculiar. At its commencement there were seven or more organizations whose leaders claimed to be appointed of God and as having authority to set in order the Church of God. But only two now exist of any size; namely, the people in Utah, and the Reorganization. The latter has waged a steady warfare against opposing sects, and at many times the work has seemed almost to fail, but we have survived them. We present a strange aspect to the world, to the religious world. The execution of John D. Lee has seemed to cause the world at large to lay to the charge of the Church, as a whole, the evil doing that led to his death, but we have shown that there is no real difference between us and the Utah church, and the elders of the Reorganization have to meet the reproach; but we must not evade the issue of facts, but must stand boldly and proclaim the truth and the facts of difference fairly and squarely, and not be afraid to meet the issue. He said there were no dodging or lying. He anticipates that many changes in the Utah organization will arise out of this affair. From his experience during his late visit to Utah, he is satisfied that there are hundreds of honest people there, those who had no hand in or knowledge of that matter, and the only faith they can look forward to and have is as follows:


"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH." --JESUS; JOHN 17:17.

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE EAT IT BE ONE WIFE." --BOOK OF MORMON; JACOB 2:8.

FRIEAD AFTERNOON, APRIL 6th.


The Secretary read parts of the minutes of the October General Conference of 1876, and, no objection being made, they stood approved. Being called upon, Bro. Henry A. Stebbins, Church Secretary and Recorder, made a report of the condition of the districts as officially sent in; and of missionary and ministerial labor of the elders who have reported by letter to the President and Secretary of the Church, also his statistical report as Church Recorder, as follows:

CHURCH SECRETARY'S REPORT.

Brothers—I submit to you first a brief statement of the condition of the various districts, or a number of them, as gathered from the reports sent in by the presidents and clerks thereof:

English Mission: Of the 11 branches organized in England and Scotland 7 are in Birmingham District, and also 222 of the 503 members. For the last six months the English Saints in this country give the number reported in each place, although, in some cases, the number differs from the Church Record, as seen by the Recorder's Report: Birmingham 80, London 45, Hanley 87, Clayton 28, Stafford 9, Fareham 17, Sheffield 18, Manchester 20, Plymouth 18, Portsmouth 5, Penzance (Scotland) 19, Walthall 19, Glasgow 3, Penzance 3, Leicester 1, Liverpool 2, Leamington 1, Mansfield 2. For loss and gain, see list of increase reported by districts. The Birmingham District is reported to be in fair condition, but not remarkable; there has been a marked improvement over the year, and a good feeling among the Saints, and the brethren have labored in harmony. The high price of public places for meetings prevents doing much public preaching, but in summer out-door preaching is had. On the whole they think that the year 1876 was a successful one for the cause in England. C. H. Eaton, clerk. See also Br. Taylor's letter.

Alabama District: Two branches reported in good condition, others not as good. Preaching the past year by Elders J. H. Hansen, George T. Chute, G. B. Scoigin and F. Vickery. G. T. Chute, president; W. D. Clark, clerk.

Colorado: Denver Branch disorganized. Elders Walthall, Stewart and Ellis have labored much in southern Colorado, and many are believing among those who have obeyed. Geo. O. Kennedy, clerk.

Southern Indiana: Spiritual condition fair. Heam C. Smith, M. T. Short and B. V. Springer have labored considerably, but C. Scott is the only one whose entire time is devoted. Local elders do what they are able. Herbert Scott, president; J. S. Short, clerk.

Des Moines, Iowa: Reported as not in very flourishing condition, but that the ministry are making every effort they can for the cause therein. Wm. G. Nick, president; John Sayer, clerk.

Spring River, Kansas: Newton Branch disorganized, and Iddes Creek organized. M. T. Short appointed to represent the district at this conference. J. T. Davies, president; James Dutton, clerk.


Nodaway, Mo.: Bigelow Branch disorganized. A great deal of labor has been done the past year, and the condition of the district is good. T. E. Smith did a good work among them, and T. E. D. Smith has commenced a good one in Atchison county, with fair prospect of organizing a branch. In Holt county the ministry are active in duty for the truth. In Nodaway and Andrew counties considerable was done last summer, and there are good and efficient men in those sections. Wm. Hawkins, president; Joseph Flory, clerk.

St. Louis, Mo.: Branches both in Missouri and Illinois. The district has been visited by Elders Blair, T. W. Smith, J. H. Hanson and R. J. Anthony. One new branch, Boons Creek, organized.

What No. 309
The president, elders and priests of the district have held the conferences for the Saints who are now settled up in the faith, and the spirit felt is good. The Sabbath-schools are also a great benefit among the young. Wm. H. Hazlitt, president; Thos. R. Allen, clerk.

Central Nebraska: Elders Heman C. Smith, Charles Derry and Geo. W. Galley have labored in the district during the past summer in a good condition. H. C. Smith, pres. and clerk.

Northern Wisconsin: Condition better than a year ago; members generally trying to honor God and doing much good. Besides regular preaching, they have been without a house to hold services in, he has not preached the past winter. He earnestly requests the Conference to send an elder into that branch, as it is a fair country. Missoula, clerk.

Fremont: Spiritual condition is fair, and no serious trouble or difficulty exists in any of the branches. Wm. S. Montgomery, pres.; Peter Harris, clerk.

For West, Mo.: District divided, and DeKalb, St. Joseph and Starfield branches to form a new district, so far as known, yet there is a want of preaching last six months among the people, and the elders seem awake to the work, and good success is expected in the fields of labor. A. J. Seelye, pres.; M. M. Ballinger, clerk.

Michigan: Preaching is greatly needed in the district, but little beyond local labor is had. S. M. Base, clerk.

Nebraska and Spring Prairie: No written report; to be represented by Solomon Salisbury, but Bro. Salisbury cannot come.

Kewanee: Work some in parts is in a flourishing condition, but the district feels the want of a constant laborer in the field, which cannot be unless the Saints impart of their means for that purpose. Wm. Starfield, clerk.

Eastern Indiana: Bro. F. I. Coburn, president of the Eastern District, writes that he has devoted considerable time to preaching, and has visited all the branches. He says that he has preached in the main part of the church not traveling elder visits them, and they wish one sent; and, although they are poor, yet the Saints will pay the return fare of an elder to Iowa or Illinois, if one can journey, preaching by the way, through a country that needs it, from Lake Crystal north to Otter Tail, and stay with them two months.

Bro. Geo. H. Hilliard, president of the Southern Illinois District, writes that the cause of Christ is gaining the confidence of the people in that country. He is able to give a reliable report, and many that say it is the truth, they believe. More calls than he and other elders can fill, except the Messenger is printed. The elders are willing to support some one in the ministry, if the Conference will send one. He had been out preaching, and only at home three days for the last seven weeks. He is not in a position to move, and a good work can be done. He expects to continue doing all he can, but would have left three years ago and sought better surroundings for his family, had not the Lord shown him that his work there was not yet over.

Bro. R. C. Ewin, president of the Southern Nebraska District, writes that, as former president of the district, he has labored and preached a great deal during the year, and enjoyed the blessings of God therein; has baptized some persons, and has filled the Aaronic and Melchizedek Priesthood, and in the absence of many others has been able to do good work. He is in charge of the Southern Nebraska District, and is willing to answer the calls of the Holy Spirit, wherever it may lead, for he rejoices to do the work that he is called to do by the re-decution of Zion. He also mentions the labors of Bro. Charles Derry and Heman C. Smith in his district. Geo. B. Forscutt, clerk.

Bro. Jackson Goodale, president of the Pittsfield, Illinois, District, writes that he has labored as constantly as he could. The Saints are firm in the faith, and have been doing all they could. Bro. Forscutt’s preaching has caused interest and inquiry.

Bro. J. C. Crab, of the Seventy, president of the Eastern District, has labored and preached in the spiritual condition of that district as is good as heretofore; their last conference thought to have been the best held for some time.

Bro. O. E. Cleveland, of Virginia, writes that the Saints have labored and preached much as they have been without a house to hold services in, he has not preached the past winter. He earnestly requests the Conference to send an elder into that branch, as it is a fair country. Missoula, clerk.

MISSIONARY AND MISSIONARY REPORTS.

Reports of Missionaries, and those under General Conference appointment. I, have, by direction of the Conference, been giving the report of important items of their labors, in the following form:

Bro. Magnus Pyrano and Peter N., Brix, of the mission to Denmark, write that since their last report, they have labored and preached for many weeks, holding meetings every night and on Sabbath. People interested so that many times all the branches of the church can journey, preaching by the way, through a country that needs it, from Lake Kewanee to the city of Chicago, and in the absence of many others has been able to do good work. They usually have full houses of listeners, and they are not yet over with their work. They have baptized forty persons, and has seen the sick healed by the prayer of faith. Is now in charge of the mission to Denmark, and has been doing all he can, but would have left three years ago and sought better surroundings for his family, had not the Lord shown him that his work there was not yet over.

Bro. J. G. Harris, of the mission to Denmark, writes that he has labored as constantly as he could. He has baptized two persons, and has filled the Aaronic and Melchizedek Priesthood, and in the absence of many others has been able to do good work. He is in charge of the Southern Nebraska District, and is willing to answer the calls of the Holy Spirit, wherever it may lead, for he rejoices to do the work that he is called to do by the re-decution of Zion. He also mentions the labors of Bro. Charles Derry and Heman C. Smith in his district. Geo. B. Forscutt, clerk.

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Bro. O. E. Cleveland, of Virginia, writes that the Saints have labored and preached much as they have been without a house to hold services in, he has not preached the past winter. He earnestly requests the Conference to send an elder into that branch, as it is a fair country. Missoula, clerk.
has preached in Iowa and Missouri, and finds the greatest desire to bear the gospel that he has ever seen in those regions before, and he thinks that the campaign should be prosecuted vigorously. He wishes by this call, made by this Conference, South Western Iowa, Nebraska and Missouri, and at least until next fall.

Bro. George D. Warren, of the Seventy, writes that the preaching of the gospel in southern Kansas has been continued during the past year. Several have united, and a good feeling prevails generally. One new branch or circuit has been formed, and efforts to settle past difficulties are succeeding well.

Bro. F. C. Warnky, in charge of the Colorado Mission, writes that since last Conference he has preached in Iowa, Missouri, and Kansas, held the conference, yet that he has labored for the advancement of the work, and constantly so for the past two months, in western Iowa, and, in association with other preachers, held meetings in and also had one public debate, by which the cause gained, and he expects to hold another. He learns from Denver that there is great need for an elder there, and he hopes that the field will be taken into consideration, either now or next fall. He wishes to do what he can, and only regrets his lack of health and financial ability to keep the field continually.

Bro. Charles Perry, president of the High Priests of Missouri, in connection with the Conference, held in St. Joseph, Missouri, that he, having served his term and his family and his labors, has resigned the presidency of the Missouri Conference; that, although under no appointment from the President of the Conference, he has preached in Iowa, Missouri, Manchester, Nebraska, and the Conference to the people of the State, saying that God would answer the call from the Conference, and he expects to do the same. He is willing to labor wherever the Conference may direct, if they do so in accordance with what he may be able to do. There are some teachings and actions in the Church that he does not feel called to sustain, but trusts that says we will all come to a unity in teaching, and a uniformity or system in action. Would like to be present with us, but cannot.

It will be noticed from the foregoing, that Bro. Josiah Ellis wishes to be released from the charge of the Eastern States; Bro. J. C. Clapp from the Oregon Mission; Bro. F. C. Smith from the Colorado Mission; Bro. C. G. Lanphere from Northern Illinois; also that Bro. J. C. Foss wishes a change of Missions from Maine to Ohio, for next winter; R. J. Anthony that he may labor in Iowa and Missouri, and not return to Kentucky and Tennessee till next fall.

Requests for laborers have been sent in as follows: For Bro. Heman C. Smith to be sent to Southern Indiana; for Bro. John T. Davies to be sent to Hyde Park, and vicinity, Pennsylvania; for Bro. Geo. H. Hilliard requests the appointment of the October Conference to be made at Council Bluffs, and the Conference to the people of the State, saying that God would answer the call from the Conference, and he expects to do the same. He is willing to labor wherever the Conference may direct, if they do so in accordance with what he may be able to do. There are some teachings and actions in the Church that he does not feel called to sustain, but trusts that says we will all come to a unity in teaching, and a uniformity or system in action. Would like to be present with us, but cannot.

The following is a report of the branches as they stand upon the branch book of Zion, of them, as we will be, not seen by them at all. Those marked with a star I have not received reports of changes from during the past year; they stand the same as a year ago. He will send full corrections as soon as they see the need as presented in this report.

The following is a list of the Conference officers.

**CHURCH RECORDS.**

**ENGLAND.**

**Aberdeen.**

Aberdour

Aberdeen

**Scotland.**

Penicuik

Walsall

**Wales.**

Peneston

Aberaman

**Ireland.**

Beaufort

Caernarvon

Cumnwod

Londonderry

Ballycastle

**Canada.**

Sturtsgglaes

**Botany.**

London

London

**New Zealand.**

New Zealand

New Zealand

**United States.**

Boston

Brockton

Buxton

East Oxford

Lindsey

London

New York

Olive

**California.**

Ponce River

Ubora

Wilksport

Zone

**Alabama.**

Tuscaloosa

Tuscaloosa

Tuscaloosa

Tuscaloosa

Tuscaloosa

**Indiana.**

*Brookville*

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**Iowa.**

*Atlantic*

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*Note: Some towns are marked with an asterisk (*) indicating they are not on record.
cently from California, gave some account of
the condition of the work in the region where
he has lived.

Galland Grove District, represented by Bro.
James Caffall, delegate: Bro. Eli Clother is
in charge, and he devotes most of his time to
the work, and he has the confidence and re-
spect of the Saints. Some of the elders have
been away sick during the past winter, and
they have carried the gospel into new fields,
while others have been kept back by their
circumstances, and to their regret, but these
will be ready to work as soon as the way opens.
Many old-time Saints in this district, who have
established a good reputation; others have been
here before this; but altogether it is ex-
pected that much good will be done in the
district, as the president and elders realize the
responsibility resting upon them. Its spirit-
ual condition is that many members are very
exemplary and zealous, while others are not
so, and need more diligent labor of branch
officers among them. There is a general desire
that the recent John D. Lee developments
have made an impression that promises
good at Galland's Grove.

Potawattamie District, by Bro. Jas. Caffall,
president, in person, as having but little min-
isterial labor outside of the branches, and a
great necessity exists for more earnest labors
by branch officials. Some excellent members
are contributing their substance for the benefit
of the cause. Few elders report at the
General Conference held at Galland Grove.

The following districts have reported without
abstracting statements of loss and gain for the
year:

- Southern Nebraska, Bro. James Caffall,
delegate reported in person: T. J. Smith has
charge and for the past year has spent most of
his time in the state. He has also
advanced the Sabbath School interest in
the branches. The Nebraska City Branch
has taken great pains to secure the labors of
the various traveling ministry and providing
authorities of the Church, so that the citizens
may be informed of the gospel as restored.

- Southern Nebraska, by Bro. James Caffall,
delegate; a new district composed of the
Nebraska branches of the Fremont District,
organized recently. An interest and earnest-
ness is manifested by elders and members that
promise good for the work. The president,
Bro. H. Kelley reported having labored a few
weeks in Michigan, and he agreed with the
former remarks about the need of a laborer
there.

- Ohio: There has been little laboring done in
Ohio this year. The recent John D. Lee
developments have made an impression that
promises lasting results. Some are as troubled as if treading
above a threatening volcano. Opportunities
for sowing the seeds of truth increase, and he
requires the appointment of Bro. W. H.
Kelley and Z. H. Garley to that field. He
requests to be released from it as his domestic
affairs require it; but, if he can, he will
stay until the arrival of those who may be sent.

- Arizona: President Smith spoke of his labors there, and
commended the efforts of Bro. H. and C. Scott, and others.
A few years ago our people had scarcely a foot-
hold, but now their influence was felt for
hundreds of miles around.

- Southern Minnesota: Bro. Kelley said that
the cause there needs help, as that country
has been very neglected.

Pres. Smith stated that a question of au-
thority would arise, to be considered at this
Conference; that was concerning the Canada
Mission, and the question will be as to how
shall we proceed to adjust the matter. He
read a statement of Bro. J. S. Patterson con-
taining his having silenced certain elders there,
as published in the Herald, and of the refer-
cence to the case to the General Conference,
which is requested to investigate it. Pres.
Smith suggested the appointment of three,
one of the Twelve, one of the Seventy and one
of the Elders, as a committee, before whom
both sides would come with their facts and
grievances. The brethren of both sides of
the case who were present, agreed to this method,
and, after some refusal to act by nominees, the following were chosen by the body—Brn. Z. H. Gurley, J. T. Phillips and E. Banta, to whose report was referred.

Brn. Alex. McCallum and J. G. Johnson were appointed as ushers, and Mortimer Calhoun as door-keeper, and to act as deacon. Bro. M. H. Forscutt, assisted by Bro. Z. H. Gurley, to have charge of singing.

Report of Board of Publication for past six months was presented and referred to Brn. G. A. Blakeslee, G. S. Yerrington and J. S. Patterson.

Librarian's report was read.

I would respectfully report that during the past year there has been added to the library 31 volumes. Thirty-three of which were by donation, and eighteen by purchase, at a cost of $43.75. The total number of Books now in the library is 336 volumes. Those purchased were: The Saints' Herald, 12 vols.; Life and Times of Horace Greeley, 3 vols.; The Chemical Forces—Heat, Light, Electricity; History of the Supernatural in all Ages and Nations—translated by H. Cooper, 1 vol.; Norse Mythology, or the Religion of our Forefathers; Geological Survey of Illinois, vol. 3; Rawlins' Newspaper Directory, 1876; Doctrine and Covenants—all the World's Great Works—A Dictionary of Names; Native Races of the Pacific States, 5 vols.; Compiled Laws of Utah, 1876; Townley's Biblical Literature, 2 vols.; These dutes have been performed from September 1st, 1876 to February 16th, 1877.

John Scott, Librarian.

It was ordered to be incorporated in the minutes.

The Rising Star Sabbath School report was read.

According to resolution of "Rising Star" Sunday School, I herewith present the statistical report of the school for the year 1876. During the year 1876 the school was held, with a total attendance of 2,798; the average of which was: male officers 3.3, female officers 5.6, male scholars 10, female scholars 27.5, visitors 3; total average 30.3. The difficulty, but on expressing some of those interests, which we have considered, we expect, by the blessing of God, more will be added the coming year.

John Scott, Secretary.

I. W. Cooper, Superintendent.

It was ordered to be incorporated in the minutes.

The question of the title of the Kirtland Temple being called up Bishop Rogers said that he had conferred with his counselors, and had requested Bro. Stobbins to correspond and see what could be done. Bro. Stobbins said that he had written to the County Recorder of Lake county, Ohio, who referred him to O. E. Paine Esq., who asked $20 for making an abstract of the title.

Adjourned with the doxology; and benediction by Pres. Blair.


SATURDAY, APRIL 7th.

At 9:30 a. m. a prayer and testimony meeting was held in charge of Brn. John Landers and G. S. Yerrington.

At 1 p. m. sung hymn 73. Prayer by Bro. W. H. Kelley.

Minutes of yesterday were read and approved. The committee on the report of the Board of Publication returned the report, with their report appended, and both were read by the Secretary.

Financial Report of the Board of Publication of the Church of Jesus Christ of Latter Day Saints from August 16th, 1876, to February 16th, 1877, Cash on hand August 16th, 1876, $139.97. Cash Receipts from Aug. 16th, to Feb. 16th, 5,240.22. 

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<td>W. W. Blair, for past services</td>
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| SUM | $5,380.29 |

| Total liabilities | $3,799.05 |
| Available resources | 1,509.01 |
| Net liabilities | $2,280.04 |
| Inventory of Editors' department | $1,426.13 |
| Receipts from the sale of the Herald | 2,454.00 |
| Inventory of Printers' department | 11,677.08 |
| Available resources | 1,509.01 |
| Total Resources | $15,682.28 |

L. W. COOPER, Secretary.

We, your committee on the Secretary's Report of the Board of Publication, have examined the Report, and so far as it shows on the face of it have found it correct, with a slight error in subtracting the resources from the liabilities, which we have corrected.

Report was adopted, and the committee was discharged.

A desire was expressed in behalf of Bro. J. T. Phillips that he be released from the committee on the Canada difficulty, but on expression of some of those interests, which we have considered, we decided not to make a change.

Concerning the Danish Mission Pres. Smith stated that sickness in Bro. Fyrando's family had caused permission to be sent to him to return to America, and that the Bishop had sent him means to that end, yet that he found so much to do that he seemed loth to leave, and he requests, as seen by the Secretary's report, that elders be sent there.

Bro. Taylor's letter about the English Mission was read by the Secretary.

The reports of Brn. Hanson and Derry, concerning their missions, already presented were referred to.

DISTRICT REPORTS.

Reserve District: Bro. J. A. Robinson, president, reported that, excepting in one branch, the Saints were living in unity. Some baptized; others investigating. One elder offers himself for missionary work.

Northern Illinois District: Bro. J. S. Keir, president, reported having visited all but two of the branches. A fair condition and degree of unity exists, but not so general lively condition in spiritual things as desirable.

Spring River: Bro. M. T. Short, delegate, reported the district in good condition at present, for some difficulties of long standing had been settled, and the work is gaining in numbers and condition.

MISSION REPORTS.

Bro. Z. H. Gurley said that circumstances had been such that he had not devoted much time, but had preached every Sabbath. At times his spiritual aspirations were elevated, at others they were dragging in the dust. Found implicit in the work by reason of some doing and others undoing what the former had built up. The feelings of the people toward us is much softened. He had baptized two or three. In various places openings for preaching are good. On several occasions he had shown up the Brighamite doctrines and misdoings. He advises all who propose to move into that country to have all things prepared before they go.

Bro. W. H. Kelley: Since April, 1876, I have labored in Minnesota, Iowa, Indiana and Michigan, as circumstances seemed to direct. There is an interest manifested to hear in all of these fields of labor, and, with a good effort by the ministry in those districts, a considerably good result would cause to the Saints. The cause is slowly onward in those parts, and coming of itself to the ministry. A good judgment of those who seriously investigate. The great cry is, send more laborers into the field. I have no disposition only to go on in the noble work.

Bro. J. R. Lambert: During the last six months, I have not been able to devote my time so fully to the work of the ministry as I had desired, for reasons expressed by letter in the Herald—poor health and financial embarrassment. I have preached in Harrison, Crawford, Green, Boone and Monona counties, Iowa. Though the prospect for continuous labor in the ministry sometimes looks gloomy indeed, yet I am still found willing to labor to the extent of my ability.

Bro. M. H. Forscutt reported: Since my report six months ago, I have labored as best I could in portions of Iowa, Nebraska, Missouri and Illinois. The good Spirit has been with me, and for this I praise the Lord. For the kindness shown me by God's people, I desire to express my gratitude in this Report, and because I believe that what they have done for me, they have done for the Master's sake. I feel assured they will desire no other acknowledgment, until the day when every act done to God's servants shall be accredited or charged as done to His, and the reward be removed for good and reward gone, or the punishment affixed for evil rendered. For that, I pray the Almighty Father of love assist us all to prepare. During my six month's labor, I have attended 158 meetings, preached 133 times, baptized 15, confirmed 8, beted 6 children, administered to the sick 53 times, a portion of these times with marked evidence of God's approval, followed by immediate help, another portion with results less marked, and still another without any benefit resulting, so far as I could judge. I have also ordained 1

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Hyrum Smith, the Martyr. Brother Page believes that he was the last person baptized by Joseph the Seer. Prospects are excellent for an increase to the cause of truth existing in the several parts of my recent labors, covering an extensive field, and to perform which labors therein, I have travelled something over 1400 miles. God’s grace sustaining me, and your confidence justifying, I still wish to do all I can for the dear Redeemer who has done so much for me, and for us all.

Bro. J. T. Phillips said that he had preached at various places in Illinois and Missouri. Was very anxious to go to Pennsylvania, which was included in his appointment. Had baptized several. He gave a strong and feeling testimony to the work, established by the Lord through Joseph Smith, and of his knowledge of the same, and love for it even unto death.

Bro. J. S. Patterson gave a synopsis of his labors in Illinois, Michigan and Canada during the past year. Bro. E. C. Briggs remained with him till July, and then came west, leaving in charge of the Mission, and he labored mainly where he remained until February last. He did not have a hearty cooperation from some of the brethren.

The Bishop’s report was received, and referred to brethren T. Short, J. W. Mather and G. A. Blakelee as a committee to examine and report.

Report of Music Committee was read:

In the absence of the other members of the committee, the report of the present committee, and for myself, by a failure to nominate and have endorsed the appointment of the other members of the committee for the Semi-Annual Conference, their names have not appeared in the Herald, and I now submit to your honorary body, for your endorsement, the names of Norman W. Smith, and John T. Kineman, as my associates in Music Committee. These brethren have been working with me and for the Church in this matter, and in the work of the Conference and for the Lord, and the labor of the General Conference.

The President stated, after reading the report, that the Bishop, in his report, had given the necessity, if it was for emigration purposes, for which he yet holds the title of said property. into his hands to do so.

There was a motion carried, that the committee have it repaid by them, and hoped that some of the brethren and others, thanks are given for books and copies of music by which the labors of your committee have been materially lessened, and to those who have endorsed the appointment of the General Conference, of April, 1856, creating that fund for the purpose specified, which provides that it may be used by an act of the English Conference, if endorsed by the General Conference in America; and also the resolution of September 6th, 1873, whereby the sum then on hand was transferred to the general fund of the Church.

And, further, your committee would urge that the Conference at its present session take steps for the publication of the work as soon as we can have it ready for publication—a considerable portion of it being now available on demand.

And, further, your committee would urge that, in the expense of publication, the expense of proof-reader to examine it carefully while in process of publication.

Music is yet needed for a number of hymns, and it is requested that the musical talent will continue to furnish original tunes. The following hymns are those we wish for yet, original or selected; but original, if practicable. Numbers 8, 29, 37, 172, 180, 17, 229, 241, 244, 257, 271, 294, 306, 385, 875, 577, 378, 393, 392, 393, 394, 418, 425, 432, 447, 454, 468, 481, 495, 504, 514, 525, 555, 599, 610, 619, 620, 621, 641, 660, 668, 691, 696, 698, 700, 706, 724, 747, 762, 755, 769, 760, 769, 15, 792, 810, 817, 833, 851, 860, 861, 912, 922, 925, 926, 932, 947, 957, 986, 996, 998, 996, 1006, 1010, 1015, 1016, 1017, 1023, 1030, 1032, 1036, 1038, 1043, 1067, 1061, 1068, 1069, 1070, 1081, 1110, 1118, 1119, 1120.

Yours in behalf of committee.

Mark H. Forscutt, Norman W. Smith, John T. Kineman.

On motion the selection of Bro. M. H. Forscutt of Brn. N. W. Smith and John T. Kineman as his associates was sanctioned by the conference.

The recommendation about publishing was presented, and Bro. Z. H. Garley asked if the Church had the money to publish it with. Bro. Cooper asked if an estimate had been made of the expense of publishing, and as to what form the book would be in. Pres. Smith answered the first question, and Bro. Forscutt answered the second by presenting the Scottish Hymnal as a sample of the style most desirable, and he thought that an edition could be published with an edition of the Hymn. Its practicability was referred to Bro. Scott, Superintendent of the Herald Office mechanical department, who stated the necessity, if it was for emigration purposes, for which he yet holds the title of said property. into his hands to do so.

And, further, should you deem it wise to have it published early, it will be necessary to include, in the expense of publication, the expense of proof-reader to examine it carefully while in process of publication.

The action of the April General Conference, 1875, transferred to the general fund until such time as necessary required that it should be retransferred as then provided, and which in April, 1876, was ordered to be so transferred when the erection of said chapel should be found practicable.

The President stated, after reading the above motion of Conference, that the Bishop, in his report, April, 1875, transferred to the general fund until such time as necessary required that it should be retransferred as then provided, and which in April, 1876, was ordered to be so transferred when the erection of said chapel should be found practicable.

The President read the order sent from the English Conference to Bishop Rogers for him to pay over to the Utah Chapel Fund the amount of £1000. A motion was made that he be authorized to do so.

The President read the resolution adopted by the General Conference of April, 1856, creating that fund for the purpose specified, which provides that it may be used by an act of the English Conference, if endorsed by the General Conference in America; and also the resolution of September 6th, 1873, whereby the sum then on hand was transferred to the general fund of the Church.

Bro. Blair thought it ought only to be used for the purpose specified in the resolutions read. Most of it, if not all, was given by Saints in this country for the purpose of bringing over the poor Saints of foreign lands when occasion required.

Geo. Hicklin spoke of the effort in the Kewanee and St. Louis districts to establish this fund for the emigration of the poor and that purpose only. Efforts to use it for other purposes would endanger or kill further contributions for the purpose specified in the creation of the fund. Bro. J. S. Patterson opposed it on the same ground.

Z. H. Garley spoke in defense of the motion that it be so paid over.

Bro. M. H. Forscutt thought that to do so would create distrust and injury to the cause to vote away the Emigration Fund to another purpose. The party does not need it. That, if the poor from England is over; it has but just commenced, compared with what it will be.

W. H. Kelley said that now, after hearing the resolution concerning that fund he was opposed to the resolution to transfer.

Others spoke to the question, and Bishop Rogers made a statement that the sum transferred was, in April, 1876, transferred to the general fund, that a majority, if not all of it, was given by the Saints in America, and that most of that raised had been used and only for the purpose intended by them, for which he yet holds the notes of some who have emigrated and have not yet paid it into the fund again. Said that he would like to have some measures taken to have it returned by them, and hoped that some day the Church will have thousands of dollars to devote to this purpose. The transfer in 1875 of the sum on hand to the general fund was only that it might be in use till called for for emigration purposes.

The previous questions being called, the vote was by two-thirds, the negative, that the fund should not be so transferred.

The action of the April General Conferences of 1875 and 1876, relative to the Utah Chapel Fund, being called for, was read, especial reference being had to the former part of the fund in hand before the present movement, which amount was, in April, 1876, transferred to the general fund until such time as necessary required that it should be retransferred as then provided, and which in April, 1876, was ordered to be so transferred when the erection of said chapel should be found practicable.

The President read the resolution from the English Conference to Bishop Rogers for him to pay over to the Utah Chapel Fund the amount of £1000. A motion was made that he be authorized to do so.

The following was moved:

Resolved, That the Bishop be, and is hereby instructed to pay all moneys now in his hands for the Utah Chapel, into the present building committee, on their order.

The following substitute was moved:

Resolved, That the Bishop be, and hereby instructed to pay all moneys now in his hands for the Utah Chapel, into the present building committee, on their order.

Whereas, This Conference deems it is now
The Saints' Herald

May 1

practicable to build a chapel in Salt Lake City, it is hereby Resolved, That the Bishop be and is hereby instructed to transfer all funds originally placed in his hands for that purpose, as soon as ready.

On being put to vote after discussion the substitute was lost, and the original motion after further debate was adopted.

Appointments for to-night and Sabbath were made, and notification for a business session at 1 P.M. Monday, and the Conference adjourned with benediction by Pres. Smith.

At 7:30 P.M. preaching by Bro. W. H. Kelley, assisted by Bro. J. A. Robinson.

SUNDAY, APRIL 5th.

At the morning service sung hymn 69.

Prayer by Pres. J. Smith. Sung hymn 188.


At 2:30 P.M. sung hymn 586. Prayer by Brother John Landers. Three persons who were baptized in the morning by Bro. F. G. Pitt were confirmed by Brethren Joseph Smith and G. S. Yerrington, and then the sacrament was administered, it being blessed by Bro. Landers and Pitt; and passed by Bro. P. H. Briggs and Francis Earl. During the time thus occupied hymns were sung and testimonies were given by a few out of the large assembly of Saints now gathered here from various parts of the land.


MONDAY, APRIL 6th.

At 9:30 a.m. a prayer and testimony meeting was held, in charge of Bro. Geo. S. Yerrington. Also, during the forenoon various quorums and committees held meetings upon business, as well as the presiding officers.

At 1 P.M. convened again for business. Sung hymn 91. Prayer by Pres. Joseph Smith. The minutes of Saturday and Sunday were read and accepted.

The report of the committee, to whom the subject of the tune book was referred on Saturday, was presented:

We your committee on the report of the committee on music, urging the conference at its present session to take steps for the publication of a Tune Book, and the practicability of publishing it in form of the Scottish Hymnal beg leave to submit the following as our report:

We find that the Scottish Hymnal and Tune Book has 595 tunes occupying 445 pages. It has 429 hymns, occupying 225 pages.

The Saints’ Harp has 1120 hymns, occupying 800 pages. The supposed 500 tunes requisite or contemplated by the musical committee, would require 1000 pages.

The cost of Tune Book would be from $1.50 to $2.50 per page for type setting and electrotyping. The cost of the Scottish Hymnal would necessarily assume, a copy of the form of which is submitted, we deem it impracticable to publish it.

We would therefore suggest that a Tune Book (similar in shape to that attached to the Hymnal) be printed separately, rather than any attempt should be made to combine it with the Harp in its present form.

We therefore earnestly recommend that the Committee, who have labored so diligently in this matter, complete the Tune Book, and submit the

same to the Board of Publication for their further investigation before publishing the same.

L. N. W. COOPER, [Committee.

It was received by vote, and a motion was made that their recommendation be adopted.

Dr. Forscutt endorsed the recommendation; but, as the Board already expended considerable funds in the work, he wished that a proviso be made, that should the Board not decide to publish the work that the books and manuscripts be returned to the committee.

Br. Banta asked what time should be given to the Board to so decide and return.

Dr. Forscutt thought that three months would be sufficient time.

An amendment was moved, that the Board be so instructed to return, should they not within three months decide to publish it.

After some discussion it was adopted, as was also the original motion as amended.

The following was moved:

Resolved, That the Conference be fully informed concerning the form of construction of the tune book recommended.

It was adopted, and so far as could be the question was answered and illustrated.

Resolved, That when the Board of Publication have determined upon what form they will publish the tune book they will give notice through the columns of the Herald.

The following was presented:

Resolved, That Article 3 of the Articles of Incorporation of the Church be amended by striking out the words “To be nominated by the Presiding Bishop and confirmed and approved by the Church at any General Annual or Semi-Annual Conference,” and inserting therefor the words “To be appointed by the General Conference.”

Signed, J. W. BRIGGS, Z. H. GURLEY.

It was moved, and the article as it stands was read, and also as it would be if amended.

Pres. Smith left the chair and Pres. Blair would be held in the district until further notice.

A letter was read from Bro. J. W. Briggs, giving his reasons why his name appears attached to the above resolution.


Bro. James Caffall asked the chair a question pertaining to the matter, but Pres. Blair refused to decide the question. Brn. C. N. Brown and A. M. Wilsey opposed the motion.

The previous question was called, and the main question being put to vote was declared difficulty.

The vote was taken, the matter discussed, and the proviso was made, that should the Board not decide and return within three months decide to publish it.

An amendment was moved, that the Board be so instructed to return, should they not within three months decide to publish it.

It was after some discussion it was adopted, as was also the original motion as amended.

The following was moved:

Resolved, That the Conference be more fully informed concerning the form of construction of the tune book recommended.

It was adopted, and so far as could be the question was answered and illustrated.

Resolved, That when the Board of Publication have determined upon what form they will publish the tune book they will give notice through the columns of the Herald.

The following was presented:

Resolved, That Article 3 of the Articles of Incorporation of the Church be amended by striking out the words “To be nominated by the Presiding Bishop and confirmed and approved by the Church at any General Annual or Semi-Annual Conference,” and inserting therefor the words “To be appointed by the General Conference.”

Signed, J. W. BRIGGS, Z. H. GURLEY.

It was moved, and the article as it stands was read, and also as it would be if amended.

Pres. Smith left the chair and Pres. Blair was held in the discussion of these subjects.

A letter was read from Bro. J. W. Briggs, giving his reasons why his name appears attached to the above resolution.

Bro. E. Banta spoke in opposition, as did also Pres. Joseph Smith. Bro. Z. H. Gurley spoke in his favor.


Bro. James Caffall asked the chair a question pertaining to the matter, but Pres. Blair refused to decide the question. Brn. C. N. Brown and A. M. Wilsey opposed the motion.

The previous question was called, and the main question being put to vote was declared lost.

The following was presented:

Resolved, That Article 5 of the Articles of Incorporation of the Church be amended by striking out all between the words “place” in line 20, and “upon” in line 25, and inserting in place thereof the words “by act of General Conference.”

Signed, J. W. BRIGGS, E. H. GURLEY.

It was moved, and Bro. Gurley spoke in favor of the amendment. Pres. Joseph Smith spoke in opposition to it, as did Brn. J. S. Keir, Geo. Hicklin, G. S. Yerrington, and Wm. H. Kelley. The reading of Bro. J. W. Briggs’ letter in favor of the amendment proposed was called for, and it was read.

Bro. J. S. Patterson moved as a substitute for the amendment, that following the words “Resolved, That the Conference” in Article 5, there be added the words “Subject to the ratification of the General Conference.”

The question was asked if this would be valid without a publication two months previously of such addition to the Articles. The President decided that it would not. An appeal was taken, the matter discussed, and the question was sustained by vote.

The vote was taken on the amendment, and it was decided in the negative.

A motion for a business meeting this evening was lost.

Adjourned, with benediction by Pres. J. Smith.

At 7 p.m., preaching by Bro. C. N. Brown, assisted by Bro. J. A. Robinson.

Reports from committees were handed in to the Secretary, and the one from the committee on the Canada difficulty was read:

We, your committee, would respectfully submit the following: whereas, a question of authority has arisen in the Kent and Elgin district, touching the right of certain Elders, viz. George Cleve-land, Robert Davis, George Shaw, John Shippy, and two others, in all, six; (as reported in Herald of March 15th, in minutes of Kent and Elgin district,) to convene a conference of said district—on October 14th, 1876. And, whereas, a notice duly published in the Herald of July 1st, and dated September 11th, 1876, signed by the president of that district, and by the President of the Mission in charge, appointed by General Confer- ence, to the effect “that for good and sufficient reasons” manifested to them, “that no conference would be held in the district until further notice appears in the Herald.” And, whereas, it appears in evidence, that all the branches of said district, with one exception, were governed by this notice, last aforesaid, so seen in the report of committees on finance and reports, at the previous Kent and Elgin district conference, of October 14th, 1876, and published in Herald of March 15th, 1877; said conference having brought the aforesaid brethren in disregard of said published notice. Therefore, we your committee, recommend that said act be declared discourses and illegal. And, whereas, a letter was received from Bro. J. T. Phillips, D. M. of Kent and Elgin district, be- cause of said act, did silence from preaching the aforesaid brethren, Cleveland, Davis, Shaw, and Shippy.

And, whereas, we consider this act premature; therefore, we recommend that license to preach be restored to these brethren, except it be to John Shippy, who, in the opinion of your committees, has been the leading spirit of the whole difficulty; and from the information presented by both parties in this matter, we do not consider him a safe man to represent the interests of the church. All of which, together with the papers pertaining to this matter, presented to us, are respectfully submitted.

Signed, Z. H. GURLEY, J. T. PHILLIPS, E. H. BANTA.

The report was, on motion, received and committee was discharged.

A motion was made that we endorse the action of the committee and adopt their recommendation.

This was spoken to by Brn. Robert Davis and Geo. Cleveland.

The following was moved as an amendment:

Resolved, That we adopt the first recommenda-

tion of the committee.

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Secretary read the first recommendation. After a question from Bro. W. H. Kelley, and a statement being made by Bro. Z. H. Gurley, the notification that there would be no conference, as published by Brn. Leverton and Patterson in Herald of October 1st, 1876, and certain facts of the non-reporting of branches at the conference of the Kent and Elgin District, of October 14th, 1876, were read.


In motion it was ordered that speakers on this subject be limited to one speech each of not over five minutes in length, till all who wish have spoken.

On call the Secretary again read the amendment.

A motion was made that the amendment be amended by striking out the words "and illegal," with which the recommendation closes, leaving it that the act of holding such conference was simply discourteous.

Brn. J. S. Patterson, J. S. Keir, Robert Davis, Geo. Cleveland, C. N. Brown, J. R. Lambert, Geo. Hicklin, Joseph Luff, Joseph Smith, Arthur Leverton, W. H. Kelley, M. H. Short, and others spoke on the amendment. The previous question was called, and the amendment to the amendment, being put to vote, was lost.

Bro. I. N. Cooper spoke upon the amendment, followed by W. H. Kelley, Robert Davis, and J. S. Patterson.

The previous was motioned and ordered, and the vote being taken upon the amendment, it was adopted.

The report and its recommendations as a whole now being before the assembly was spoken to by W. H. Kelley, J. S. Patterson, Geo. Cleveland, R. E. Banta, J. Smith, J. T. Phillips, A. M. Wiley, J. A. Banta, N. W. Cooper, J. S. Keir, and Geo. Hicklin.

The previous question was moved and being put to vote, was decided in the affirmative.

A division was called for and debated, and questions as to the power or illegality of the baptism of John Shippy, but it was not entertained by the chair.

A motion was made that a tune book, or, at least, a book of tunes, be authorized from the proceeds of a per-sonal sale of the Conference of 1876. This was spoken to by Brn. J. R. Kelley and F. Pitt, as the committee to examine Winchester's Synopsis, as provided in the resolution adopted yesterday.

The following report of the First Quorum of Elders:

We respectfully submit the following:

At a meeting of the First Quorum of Elders held this day, with E. Banta presiding, reports were read from Elders G. H. Hilliard, R. M. Irvin, M. H. Short, and W. C. Banta, of Girard, and the minutes of the quor-um. Also one from Elder D. S. Mills of California, President of the Third Quorum of Elders, in which he expresses a wish to see an early day an action which will give the resident elders of the Pacific Slope an organization or quorum in those re-gions, so that they may be able to converse frequently and vacancies of the work in those regions, in which he requests an expression of the proper authorities to so pro-vide for, if agreeable, and at their earliest con-venience.

The following was moved and adopted:

Whereas, the Quorums of Elders would be better qualified to act for the best interests of the cause, as organized bodies of the min-istry, if the Elders in different regions were formed into quorums by their respective actions those on the Pacific Slope, those in the far east, or those in other sections as circumstances may hereafter re-require to be, or therefore be, to be brought about at such time as may be found practicable; and also if the General Conference consider it proper, or in accordance with rights heretofore accorded to the Church, that the president supervising in the hands of the First Quorum of Elders, through its officers.

Almo Kent was taken into the quorum to fill the vacancy caused by death of George Brathy.

All of which is respectfully submitted for your acceptance and subsequent action.

HARRY A. STUBBS,
Secretary of Quorums,
April 10th, 1877.

The subject was spoken to at various and various ways were presented. Then the following was pre-sented:

Whereas, the General Conferences have the power to authorize the formation of Re-organized, therefore that said Conferences have the power, and the right also, to authorize such chan ges or transfers of the members of such quorums as interests of the Church may demand.

Bro. E. Banta said that he understood that the wish was to have the transfers made by quorums instead of by the conferences.

Bro. C. N. Brown gave his views on the subject.

The following was moved as a substitute:

Whereas, the General Conferences have the power to order the organization of quorums, therefore be it Resolved, that the General Conference does now authorize the the quorums of Elders to make such transfers of members as contemplated in the report of the first quorum; and, furthermore, that said First Quorum be authorized to take the supervision of said matter, to see that it be properly conducted.

This was spoken to by Brn. H. A. Stubbins, E. Banta, Geo Hicklin, J. S. Patterson, Z. H. Gurley and W. W. Blair. Bro. Banta said that it was not intended to make an immediate transfer, but when practicable, and when that is done this power and privilege ends.

The following was presented, it was put to vote, and the substitute was lost.

The original motion was read. It was spoken to by Bro. Cooper, Kelley and Forscutt, and was then adopted.

A motion was made to table the report of the quorum, but this motion being put to vote, was lost.

After various amendments being presented, and either adopted or lost, a motion was made, in substance, that this affair be referred to the presidents of the Elders' Quorums, the First Presidency, and the President of the Quorum of the Twelve, which being put to vote, was lost by a vote of 10 for and 11 against.

Resolved, that the request of the Elders' Quorum be granted.

On vote being taken, it was declared lost.

The report of the Committee on Bishop's Report was read.

WEDNESDAY, APRIL 11th.

At 9 A.M. a prayer and testimony meeting in charge of Brn. J. S. Keir and Robert Davis.


The minutes of yesterday were read.

The President gave notice that he appointed Brn. M. H. Forseutt, E. Banta and P. G. Pitt as the committee to examine Winchester's Synopsis, as provided in the resolution adopted yesterday.

The following report of the First Quorum of Elders:

We respectfully submit the following:

At a meeting of the First Quorum of Elders held this day, with E. Banta presiding, reports were read from Elders G. H. Hilliard, R. M. Irvin, M. H. Short, and W. C. Banta, of Girard, and the minutes of the quorum. Also one from Elder D. S. Mills of California, President of the Third Quorum of Elders, in which he expresses a wish to see an early day an action which will give the resident elders of the Pacific Slope an organization or quorum in those regions, so that they may be able to converse frequently and vacancies of the work in those regions, in which he requests an expression of the proper authorities to so provide for, if agreeable, and at their earliest conveniences.

The following was adopted:

Whereas, Winchester's Synopsis of the Holy Scriptures has proven a benefit to many in the search of truth, therefore be it Resolved, That a committee of three be appointed to consider the advisability and practicability of republishing said Synopsis or a revision of it, or a similar one, and report at this or the next General Conference.

The report of the Board of Location was read:

We your Committee on Location and removal, made so by the Articles of Incorporation, respect­fully submit the following report.

Your Committee at its first meeting decided that they could not safely attempt to make purchases of lands for less than $5000, at cost of committee; that by loan and donation the sum of $4,437.70 has been placed at the command of committee; that in view and expectation of supplying an amount sufficient to warrant the further prosecution of the duty assigned, three of your committee were appointed a committee of inquiry and three, who upon request have reported making suitable in­quiry, and the finding of several eligible locations, that your committee have not yet decided upon a particular site, and therefore ask for further time in which to perfect arrangements; and also request a more hearty and extended cooperation with your committee in the endeavor to do what the Articles of Incorporation require, and the Church demands of your committee.

Your committee further urge upon the attention of the Church, that a more liberal support would enable your committee to determine definitely, and proceed to the completion of the duty as di­rected at your last annual session. We respect­fully ask your further cooperation.

JOSEPH SMITH
Chairman of Comm.
Plano, Ill., April 14th, 1877.

Brn. Z. H. Gurley and M. T. Short moved that it be lost, and the committee continued, with a hearty endorsement and support from this Conference. Some questions were asked concerning collections for this purpose, etc., by traveling authorities and elders; and these were answered by the chair, after which the motion was put and unanimously carried.

A resolution was moved as the previous question was moved and or­dered, and the substitute was lost.

A division was called for and debated, and these were answered by the chair, after which the motion was put and carried unanimously.

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A division was called for and debated, and these were answered by the chair, after which the motion was put and carried unanimously.
That we have examined the report, and have compared it with the books, item by item, both in the cases of money received and disbursed by himself, and also to the accounts of the Bishop with each District, as found upon his books, all of which we find no error, but that they are correct in every particular.

M. T. S. MORTON, Chairman of C.

It was received and the committee discharged.

The Bishop’s report was read as follows:

Annual Report of Bishop I. L. Rogers, from April 1st, 1876, to April 1st, 1877:

TITLING AND OFFERING FUND.

Balance due I. L. Rogers, April 1st, 1876. $ 31 16

Expended for Missions, paid the ministry, and their families, for the poor, and for Church purposes. $1,422 23

CONTRA.

Tithing and offerings received during year $3,131 78

Balance due I. L. Rogers. $103 48

UTAH CHAPEL FUND.

In hand, April 1st, 1876. $ 5 50

Received. 115 61

$121 11

CONTRA.

Paid to Building Committee. $121 11

DANISH MISSION FUND.

In hand, April 1st, 1876. $10 10

Sent M. Fyrnda, with other money. $10 10

WELSH MISSION FUND.

In hand April 1st, 1876, and still so $22 00

As will be seen by the reports of the Bishop’s Agents, there has been an increase in their receipts, namely a thousand dollars, over and above last year, showing that this arm of the Church is growing in importance and usefulness, which we find no error, but that they are still intact to remain in the ministry, if sustained; but no others have reported themselves in a condition to do so. Respectfully, in behalf of the Quorum, April 14th, 1877.

It was accepted and ordered to be put upon the minutes.

The Presidency presented the Board of Publication for the Conference to sustain or reject. It was moved that the present Board be sustained.

A request was made by several that the Bishop examine the Bishop’s Agents whether said officers are now in accordance with his wishes, and Bro. Rogers said that he did not know how to better the Board at the present time, and that the present men had given entire satisfaction, so far as he knew.

The motion was adopted.

The subject of the place to which the Conference shall adjourn to meet this fall was presented, and motion made that when we adjourn it be to meet at Galland’s Grove, Iowa. Council Bluffs was also mentioned, but the vote being taken Galland’s Grove was chosen, and the time set for September 20th 1877.

REPORTS OF BISHOP’S AGENTS.

DISTRIBUTIONS.

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* States succeeded by Rev. T. J. Kinneson.

Resolved, That hereafter the Bishop be requested to incorporate with his annual reports a list of all real estate deeded to the Church from time to time.

ISRAEL L. ROGERS, BISHOP.

An expression of the Conference was requested concerning measures to be taken respecting preaching the gospel with success in large cities. It was spoken to by several, and the brother making the request, and his reasons for such request, but after further remarks, it was decided to lay the matter upon the table.

Inquiries respecting certain ordinations and sealings were presented, and was on motion, referred to the First Presidency with a request that they decide and report to morrow.

MISSIONS.

The following missions were appointed by separate motions:

James Caffall, Iowa and Nebraska, to have the oversight J. R. Lambert, Northern Iowa and Minnesota; the same.

W. H. Kelley, Ohio, Indiana and Michigan, the same.

Z. H. Garley, released from present field and requested to labor in Utah.

J. W. Briggs released from Utah but requested to remain till fall.

E. C. Briggs released from Canada and Michigan to labor in Western States, Josiah Ellis released from Eastern Mission, to labor as the Spirit may direct, and as his ability permits, J. H. Smith sustained in Southern Iowa and North Missouri.

John H. Lake to Northeastern Missouri and Southeastern Iowa and Western Illinois; but should his circumstances permit, that he go to Canada.

T. W. Smith, was on motion, released from his present field and was referred to the First Presidency for an appointment.

Glaud Rodger sustained in Australia, but with permission to return to America, if he deems it wise.

John T. Davies, Kansas, Missouri and the Indian Territory.

James McKinnon, present field, subject to local authority.

J. H. Hanson, Southeastern Mission.

R. J. Anthony, Iowa and Nebraska till fall and then to Southeastern Mission.

F. C. Warnky released from Colorado, and requested to continue his labor.

J. Phillips to Ohio and Pennsylvania.

C. F. Stiles released from present field, and to labor as opportunities afford.

Duncan Campbell, the same.

J. F. McDowell, Ohio and Indiana, under direction of W. H. Kelley.

B. V. Springer to labor as he can under local authority.

Charles Derry, Northern Iowa and Minnesota.

Elder M. H. Forrester wished to be released from all responsibility of traveling under appointment of General Conference, stating his reasons as follows:

There had been resolutions from the High Priests’ Quorum, and the Secretary’s table since Monday last, affecting the quorum to which he belonged, and setting forth the objections held by the quorum to the policy of some in the Church in some matters, vital interest to the Church, but these resolutions had been withdrawn by the President, pro tem, of the quorum, by direction it was stated, and so the matter was of no concern to the Church.

Had the document been presented, he would still have labored under the jurisdiction of the General Conference, but the suppression of it and the sustaining of that which it condemned, to his interest in the Church, but that document being presented, he would still have labored under the jurisdiction of the General Conference, but the suppression of it and the sustaining of that which it condemned, to his interest in the Church.

But to request him to continue longer in the field without any protest against that policy.

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was to Bro. Forscutt's mind an endorsement of that policy, and as he could not in conscience be held by any principle, he could not accept an appointment from the General Conference. He expected still to labor for the Master, however, in every way possible, wherever he could help his cause, on the invitation of District and Branch authorities. Bro. Joseph Smith disavowed all knowledge of the suppression of the document referred to until that day.

His course was grand.

C. N. Brown was agreeably to his wish, released from charge of the New England Mission, and requested to labor in said mission.

Magnus Fyrano and P. N. Brix were sustained in the Danish Mission, with permission for Bro. Fyrano to return if he so wish.

J. C. Clapp released from Oregon and requested to labor in said mission.

D. S. Mills sustained on Pacific Slope.

J. S. Patterson released from Canada and appointed to Eastern Iowa and Western and Central Illinois.

A. J. Cato to labor in Southwest Missouri and Southeast Kansas, subject to local authority.

Hemso C. Smith in present field till Fall Conference.

C. G. Lanphere released from Northern Illinois, and to labor as circumstances permit.

J. C. Foss to labor in Maine till Fall.

J. X. Allen to St. Louis District under local authorities.

M. T. Banta, Western Illinois and Iowa.

Columbus Scott in W. H. Kelley's field, under his direction.

James M. Wait, Wisconsin.

Joseph Leman, Maine and New Brunswick.

Francis Earl, Northern Indiana and Michigan.

E. Banta, Michigan, Indiana and Ohio, if circumstances permit.

G. S. Yerrington in connection with C. N. Brown.

J. W. Mather, Central Illinois and Eastern and Southern Iowa.

Robert Davis to Michigan and Canada.

E. Banta, Michigan, Indiana and Ohio, if circumstances permit.

THURSDAY, APRIL 12th.

At 9 a.m. a prayer meeting in charge of brethren, J. L. Adams and Geo. Hiskin.

At 1 p.m. sung hymn 720. Prayer by Pres. Smith. Minutes of yesterday read, corrected and approved. Reports of committees called for.

The Presidency presented their replies to the matters referred to them yesterday.

First one read:

To the Brethren in Conference assembled:—Whereas, as a certain elder and priest having been ordained by an elder whom they subsequently thought to be an unworthy man at the time of said ordination, and feeling dissatisfied with their ordinations and their usefulness in the Church being impaired thereby, they have requested me to present to the General Conference such questions as shall cause such action to be taken as shall remove from their minds the present doubts regarding the validity of said ordinations, all of which is respectfully submitted.

Said, J. S. Patterson.

To the Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, in session at Plano, Illinois, the First Presidency, to whom your honorable body referred the question respecting sealing unto eternal life, prepared in the paper attached hereto, submit the following in reply:

We know of no law of the Church creating or authorizing sealing unto eternal life, as an ordinance; other than such sealing as may be found in the "laying on of hands for the gift of the Holy Ghost," in confirming members into the Church.

We therefore decide that such persons as may have performed rite supposed to be of sealing unto eternal life, as an ordinance of the Church, have erred, but such error is not of such nature as to become a crime against the law governing the Church, and sealing unto eternal life cannot be determined as to its truth, or falsity, except at the judgment day, when the acts of all are to appear for arbitration and decision; therefore, in the view of these facts, referred to in the inquiry submitted to us, and of which complaint is made, is not such an act as demands official inquiry and condemnation.

While this is our decision; we decide, while there is no ordinance of the kind referred to known by the law, the written law of the church, it is therefore proper to be of the sealing unto eternal life, other than in confirmation by the laying on of hands for the gift of the Holy Ghost, the performance of which is an ordinance, or the solemnizing of such a rite is of doubtful propriety, and should in no case be done except upon unqualified directions of the Spirit. Further, that elders should not teach, nor practice such rites as a rule of the Church.

All of which is respectfully submitted.

Done at Plano, Illinois, April 12th, 1877.

John S. Patterson.

Wm. W. Blair, of the First Presidency.

Report was received and committee was discharged.

Resolved, that the Conference adopt said report as the voice of the body.

It was spoken to Bro. Snively, and the report was then spoken to by Bro. Davis, Patterson, Keir, J. Smith; then slightly amended, and further spoken upon by brethren Kelley, Caffall, Blair, Luft, Pitt, Banta, Brown, Davis and Snively, after which it was put to vote and the report as a whole, as amended, and as here published, was put to vote and declared adopted. A division being called for the vote was found to be 18 for and 10 against, and the adoption of the report was declared.

The subject of appointing a conference in Canada was brought up, and a motion was made that this matter be left with the First Presidency, they to consult with the Canada brethren and the local authorities there as to time and place, which motion was adopted.

On motion it was Resolved that this Conference recommend to Arthur Levering as President of the Kent and Elgin District, till the sitting of the conference to be appointed in Canada.

The President made a statement concerning the Australian Mission.

Thomas Taylor was sustained in the English, and Robert Evans in the Welsh Mission.

Graham Reese was requested to fill the mission given him last fall.

Bro. Joseph Luff made inquiry about the validity of his ordination, and gave a statement of the two ordinations and their causes.

The Presidency said that beyond all question the first ordination was legal, and the second a confirmation of the first. After remarks the following was adopted:

Resolved that we recognize the first ordination as legal.

Resolved that Joseph Luff labor in Canada under T. Lake, if Bro. Lake goes there; if not then that he do so under recognized authority.

Bro. Snively spoke of Brampton and Port Whitney as fields for labor to be done in.

The resolutions of the High Priests' Quorum were spoken of, but at request of chairman of their meeting were not presented.

Bro. Forscutt said that the non-presentation of them caused him to refuse any traveling responsibility.

The First Presidency, Quorum of Twelve, High Priests' Quorum, the Bishop and his Counselors, the Quorum of Seventy, the three quorums of Elders and the Elders as a body were sustained; also the lesser priesthood of the Church, the Church Secretary and Recorder, and the Church Librarian, were all sustained.

Pres. Smith said that it was the duty of the members of the body, for any dereliction of duty, to bring him or any officer of the Church to trial, if it was done legitimately.

Bro. L. R. Rogers asked: If one on a mission for the Church writes erroneous doctrines for the world what should be done?

The chair said that a formal protest to the Church, or one to the Board of Publication, should be made.

Bro. Rogers asked as to whose hands should be unloosed. He thought better to have a few ministers and they sustained, than many unsustained.

The chair replied that undoubtedly the Twelve ought to be first sent out.

Bro. M. T. Short said that he personally had $100 for any one of them who would cross the ocean to foreign lands.

The following was adopted:

Resolved, That the Bishop be authorized to make a call upon the brethren of the Church to support the missionary efforts now being made.

A vote of thanks was extended to the Plano
Saints for their hospitality to the guests during Conference, also to the ushers and door keeper.

Closed by singing “When shall we all meet again?” and with benediction.

The Conference lasted seven days, and the sessions of both are of preaching and of prayer and testimony, were attended by the peaceful and orderly influence of the Holy Spirit, and in general the gathering and its religious and social privileges were greatly enjoyed by the Saints, and we trust that the measures adopted and reconfirmed will be productive of good to the cause in general. Five were baptized during the session, some of them those who were further convicted of the truth of the gospel during the Conference, even unto obedience. W. H. Deam and Nettie M. Thrall were baptized the afternoon of Thursday by Bro. H. A. Stebbins. Preaching that evening by Pres. J. Smith. Bro. W. H. Kelley preached once in Plano and Bro. J. F. Price twice after Conference closed. A good interest among the people and D. L. Gibson baptized.

Joseph Smith, Henry A. Stebbins, Editors.

Plano, Illinois, May 1, 1877.

The Saints’ Herald.

JOSEPH SMITH, HENRY A. STEBBINS, EDITORS.

F交错 the Secretary’s report, as made to the Annual Conference, and published in the minutes in this issue, we learn that the Southeastern Illinois District is able and willing to sustain an Elder in the field, provided one is sent by the Conference. It is suggested by the spirit of inquiry at our elbow, that if the district is in condition to sustain a minister, if one is sent from abroad, that the same condition ought to sustain one already in the district, equally as efficient as one sent from elsewhere. We therefore advise that the brethren take the matter under consideration, (not only to say, but to do), and retain the service of Bro. George Hilliard right where he has developed. A “newer broom might sweep cleaner” for awhile, but the old one knows the field the best. If this is found to be impracticable, an exchange might be made with another district also in condition to sustain their Elder, and so a good work be wrought. But when the work is undertaken those attempting it would do well to remember that conference resolutions are not bank checks, nor greenbacks; and those promises are neither bread, potatoes nor pie crust, though like the latter sometimes made only to be broken.

Brethren in Salt Lake City are anxious for the material aid by which the chapel may be finished. While writing of the Utah Chapel, we deem it advisable to state, that the Emigration Fund to which reference was made in the late Conference, as having been ordered to be placed in the use of the chapel, was a fund raised by contributions from Saints to be devoted especially to emigration, and which was very properly deemed unwise to divert this fund to any other object with a probable result of losing it to the one for which it was created; as to do so would be to act in bad faith toward the depositors in that fund. We took no part in the discussion upon the question, but certainly commend the wisdom of Conference in refusing their consent to the payment of that fund to the Utah Chapel. It is true that the amount is not large, but the principle is just as important, and that is, to force ten or ten thousand dollars; and while we will be pleased to see the chapel prosper, we cannot afford to see it prosper at the expense of what we deem right dealing. We write this without prejudice to the brethren of the Conference in England, as we feel assured they acted conscientiously in the matter. Of course by the failure of the Conference in America to endorse the action of the Conference in England, the order to pay to the chapel falls.

The delay in the issuing of the last number of the Herald was due to the sitting of the Conference at Plano; all hands attending the session.

Bro. J. F. Patten writes from Charles City, Floyd county, Iowa, that the people there are inquiring for the news of the Kingdom, and wish Bro. Kelley to return and preach to them. It is thought that an Elder could do much good there, and Bro. Patten is very anxious for some one to come.

Bro. W. S. Loar and Sr. M. A. Atwell of Wilson and Greenwood counties, Kansas, write of the progress of the work under Bro. Loar’s ministry. Several have been baptized, one of them a Disciple minister who once debated with Bro. Loar. The Saints have had some trials by Satan’s guile. In his manifestations but happily all ended well. Some have also been well nigh destitute because of the crop destroyers last year. It is our prayerful hope that the bounties of heaven will be bestowed upon them soon in those regions.

Bro. F. M. Sheehy wrote from Lisbon, Dallas county, Texas, April 30th, that the grasshoppers had destroyed the vegetables in their gardens, and much more evil was feared from them.

Sr. Sarah A. Rose, of Graysville, Ohio, is laboring to gain subscribers for the Herald and Hope. She thinks if all the Saints who could would take them, that a weekly Herald might be had. She had been in better health the past winter, but has not entirely recovered her hearing, although, since obeying the gospel, she has nearly obtained it at times. She has faith in prayer offered to the great healer, and she desires those of the Church in her behalf.

Bro. A. J. Cato writes from Johnson county, Missouri, that he expects henceforth to spend his time in the ministry. The people are investigating more and more fully the claims of the Church. He needs tracts, as do many other travelling Elders, and if there are those who wish to help preach the gospel, there is a chance to do so by sending dimes or dollars to place tracts in the hands of the ministry.

Bro. Joshua Armstrong, president of Plate River Branch, Cass county, Nebraska, writes that they enjoy the gifts and blessings of the gospel. They number twenty-four members.

Sr. M. A. Christy, of Portlandville, Plymouth county, Iowa, would like to know if there are any Saints in that region.


Order no more Doctrine and Covenants at $1.55 until further notice is given, for we have none on hand. Still have those at $1.75.

Bro. J. R. Cook, writing from San Benito, Cal., April 30th, states: “We are having a very dry season; cows are selling for $2.50 each. Bro. Hyrum Holt and I think some of going to British Columbia.”

The Herald Office will send five quire packages of note paper, prepaid, to any address in the United States or Canada, for 65 cents per package. Or one quire note paper and one package of envelopes for 35 cents. Or one quire letter paper and the envelopes for 30 cents. Send to usual address.

The large space occupied in this issue by the notices of the General Conference prevent the publishing of many letters. Hence we notice some and leave others for the next issue to insert or notice.


Mark H. Forscutt may be addressed till May 6th at the following places, in their order of date; he having made appointments to speak there at the dates named: To April 23d, Peoria, Ill.; to April 30th, Canton, Ill.; to May 2nd, St. Davids, Ill.; to May 4th, Bryant, Ill.; to May 6th, Lewiston, Ill.

A Mr. John Justico, living at Corsicana, Navarro county, Texas, wishes that some Elder would pass that way; himself and wife wish to be baptized; so he wrote under date of April 6th.

Bro. S. G. Peas, writing from Jonestop, Maine, states that the Saints in that region are doing quite as well as they can; they having the same there as elsewhere, some active, others idle. “Silent commotion!” in 24th line, 1st column, page 117 of Herald should have been violent commotion.

Bro. Briggs Alden writes us a characteristic letter, from Fontanelle, Iowa, but being written in pencil and very close, it is hardly readable to us, we are obliged to forgo the publication of it. Bro. Alden is very sincere and devoted to the cause of the truth.

Bro. J. C. Cornell of London, Ontario, writes under date of April 17th: “I baptized one more last night.”

The Board of Publication calls the attention of all the local and traveling ministry, to their request that said ministry will send to the Herald Office, on a postal card, the name and post office address of every adult person baptized by them, to their notice; as it is thought that many new members may not know that the Church publishes a paper. By this means the circulation may be increased, the members benefited, and the truth more widely spread.

Bro. C. M. Faulks of Waur, Kansas, writes of the death, after a short illness, of Bro. Wm. D. Faulks. He was a young man of promise. We are sorry to hear of his going from a life of usefulness.

If G. N. Durkee who sent $2.50 for copies of the Hope for a Sabbath School will give us his post office and state we will send them. Much time is continually lost to us by omissions of this kind.

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When I last wrote to you, I absurd that they cannot do harm to any degree. not wise enough to make them all speak the same children busy at repeating his falsehoods but is called the traditions of some ancient ruins visited by the fathers. The account mainly describes those habitations called Cliff houses which are situated high up in the sides of canyons, some of them a thousand years old. "fhe masonry of the walls is said to be some of their foes, till at last, everyone labored in Reese, Michigan, amid much opposition. The sermon was also, Idaho and Washington Territories, and made to prove the "Signs" were needful, having accomplished their work in establishing the gospel at its outset. The rumor had gone abroad that we would be away before the time appointed; but we heard of it and remained, taking a front seat at the meet- ing called. He made use of the usual statements and ideas, and pointed out the success of the Idaho church. At the close of the meeting we asked for five minutes to speak but were positively refused a minute. We then asked the preacher to meet us the next day and offered him one hour for every thirty minutes occupied by us, but he refused investigation in any form. After we had left, it appears, he began to tear down the temple. One Elder of the Baptist Church undertook to prove the doctrine, though often invited so to do; yet when before their own congregations and in their pas- toral labors, the people of the church would, the members of the party would, the members of the church. But morally it is the sacrifice of a human being, and one what seems to give vent to the most health and inconveniences. We expect to make them all speak the same thing, and yet all claim to speak solely where of they know. A curious and cedulous world this is—when it does not stop to reason or inver-tigate.

Bro. Hans Nielsen sends a copy of The Western Magazine, published at Omaha, Nebraska. It contains a plea for Mormonism which we think to insert in next issue, or parts of it.

ANTIC RUINS IN COLORADO.

The Pacific Rural Press of San Francisco, in its issues for March 10th, 17th and 24th, gives illustrations of some ancient ruins visited by the Hay- den Survey party in Southern Colorado and Utah. The account mainly describes those habitations called Cliff houses which are situated high up in the sides of canyons, some of them a thousand feet above the ravine. It seems very likely that in some age of prehistoric America the people built them thus, either for safety from their en- mies and persecutors, or else that they were made by outlaws and robbers, refugees from justice. The masonry of the walls is said to be "as firm and solid as when first constructed, the inside being finished with exceptional care." The tenaci- ty of the mortar is still, after so long a period of time, spoken of as remarkable. Also upon the table lands are to be found remains of villages and ruins grouped and scattered over "the whole length and breadth of the land." "Turn which way they would, the members of the party stum- bled over the old heaps and into the old cellars," and "continually picked up" new forms and designs of the "painted, glazed and ornamented ware" spoken of. Ancient watch towers were found, and what were evidently defensive works, in places where the way led upward to table lands upon which villages were located, as shown by the ruins.

In closing its articles the Rural Press gives this legend of the Indians, that in the distant past, when their forefathers cultivated the land, and had their homes and flocks and herds on the fer- tile valleys, though, from the traditions, they were very much less acquainted with the arts and ad- vantages of civilization than the people who flourished earlier than they on this continent, that there came a savage people who continued from time to time to devastate their farms and to persecute and slay them, till they were forced to the mountains for safety, and that there they col- lected and built dwellings, and watch towers, and fortifications, and stood at bay, again and again defeating the attacks of their foes, till at last, having lost all hope in a rescue in a remote place, the people of the desert began to come to the valley and live there, after the defenders also followed, and located in what is now Arizona, where their descendants the Moquis, live yet, preserving the history and traditions of their fathers.
was well attended; many could not be seated, and a number could not get in at all, and had to stand outside. I hope that the Saints at the Grove will ere long erect a new church which will accommodate them. We have had some little excitement of late, for the Methodists have been holding a revival at Dowagiac, N. Michigan, and God's people are holding meetings near here, and many are believing in their theory. Dear brothers and sisters, I realize that we are living in a day when all who would be saved must be as the flame of fire, and who profess to be Saints will have to be Saints indeed. It is a day of trial and vexation, when many seem to have no heart, and fear there may be one who will be ready when Christ comes. I will tell you a dream I had last night; I thought I was in the top of an unfinished building, one which had no roof on it, and close around this building were mountains, and on them there was a man who had a lamp in his hand. This vessel contained a clear liquid, like water, and the man poured the liquid out upon the earth, and I heard a voice, saying, 'This vessel contained a clear liquid, like water, by which to wash the sins of people,' and the man poured the liquid out upon the earth. Then I was frightened, and I looked for some place to fly to for safety, and I saw a man who had a lamp in his hand, and as I was picking up a lamp, I turned to fly; but I heard voices singing, and caught these words: 'But the Lord will be among the people.' Then I awoke.

Praying that God's word will spread over all the earth, I remain your humble sister in Christ,

Isabel S. Wilcox

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SCRANTON, Kansas, April 4th, 1877.

Brother Henry:—We are trying to present the true light. Prejudice is very strong here, and we are determined to do our duty, and we trust in God for strength. I realize for my own part more than ever the necessity of praying more constantly for the Lord, that when we stand up before the people to declare the gospel of Jesus Christ we may do in the power of the Spirit, which is the Spirit of truth, and guide us into all truth.

We that have once erred in going to the land of salt, can look back and see our mistake, one unanswerable if we had been more diligent intreasuring up the words of the Lord, given in the Bible, Book of Mormon and Doctrine and Covenants. What a harvest of consolation we could have enjoyed by this time, if we had held fast to the rod of iron, which is the truth of God. But I am thankful to him for sending good shepherds among us, and it is in the words of God that our people are scattered in the dark and cloudy day, and for bringing us back to the true gospel of Christ, and I trust that all may be sanctified by the Lord for the good of some souls.

Your brother in the gospel, J. B. Jarvis

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Bro. Henry:—I had a long talk with Bro. Marsh, a Presbyterian minister of our place, who is a good friend of mine. We could agree on many things, but when we discussed the question of the future punishment of the wicked, we, of course, split wide. He had never known my faith on that point, and took occasion to make me a subject of discussion in the Sunday school, the following, and did well, considering the tools he had to work with.

Nothing has been done for my benefit; and I expect to reply, or rather, perhaps, in public to vitiate the doctrinal points of Calvin's faith, in our pulpit, however, this Sunday evening. I also am in trust with the Bible teaching on the subject of God's eternal and just judgment. I shall have a full, critical, and intelligent house. There is a good sized congregation at present, and amongst them, people of this town, who knew me in a business acquaintance while at Bond's Mills, to know that I am in the mind of God, since God has been letting my light shine; and my books and tracts are over all the country, and are certainly, if nothing more, removing prejudice. It is almost impossible for me to get away from home, as I have my family to see and to support; and I am cripple at that; but I am going to present our faith at two or three places surrounding us, where I have been invited and promised congregations. I have several investigating and reading in this town; all of good report. And here let me digress:

I believe all should have baptized, or presented a doctress into the church, had I not been strenuous as to the law of adoption, and purity of the church. I do not think it right to give up our claims to obedience to the law of God as recorded in Doctrine and Covenants, unto true repentance. Noses and voices are the children of the promise, and should be the foundation something that will stand. I have not abandoned the pleasures of the world, the desire for gain, friends, good name and all the world's goods and all my sins. I want to build upon the theme of his sermon, the subject of the doctrine of truth, as has been more diligent in the study of the faith, and the judgments of God are being poured out upon the earth. Then I eount in their favor;—let the Elders see that I may be one who will be ready when Christ comes. I will tell you a dream I had last night; I thought I was in the top of an unfinished building, one which had no roof on it, and close around this building were mountains, and on them there was a man who had a lamp in his hand. This vessel contained a clear liquid, like water, and the man poured the liquid out upon the earth, and I heard a voice, saying, 'This vessel contained a clear liquid, like water, by which to wash the sins of people,' and the man poured the liquid out upon the earth. Then I was frightened, and I looked for some place to fly to for safety, and I saw a man who had a lamp in his hand, and as I was picking up a lamp, I turned to fly; but I heard voices singing, and caught these words: 'But the Lord will be among the people.' Then I awoke.

Praying that God's word will spread over all the earth, I remain your humble sister in Christ,

Isabel S. Wilcox

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Bro. Joseph and Henry:—I will inform you of the progress of the kingdom here. In November last Brn. John and Richard Davies came here and organized this branch of the church. Since that time I have been preaching all I could. I commenced labor on April 7th, and have continued to labor there and baptized two. Two more have offered themselves to be baptized this week. Prospects are good for quite an increase in numbers. The members are all doing their duty. Your brother in Christ,

WILLIAM S. LOAR

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STREATOR, LaSalle Co., Illinois, April 7th, 1877.

Dear Editors:—Concerning the condition of the work of the Lord in this part I would say that we have been blessed in our little branch this week by a visitor from Braidwood, namely Bro. Frank Lofty. He preached twice to us, and the Saints were truly blessed, so much that we have been blessed. He told us that God speed Bro. Lofty, as we bade him good bye. On Thursday evening we held our social meeting, at which which some brethren seem to have learned that the wheel of progress is in motion, and the man poured the liquid out upon the earth. Then I was frightened, and I looked for some place to fly to for safety, and I saw a man who had a lamp in his hand, and as I was picking up a lamp, I turned to fly; but I heard voices singing, and caught these words: 'But the Lord will be among the people.' Then I awoke.

Praying that God's word will spread over all the earth, I remain your humble sister in Christ,

Isabel S. Wilcox

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LONDON, Ontario, April 9th, 1877.

Bro. Henry:—On the 7th I baptized two more heads of families; I also had good liberty in preaching last night. I believe others will soon unite with us, for many are enquiring after truth. I want to go to St. Thomas soon again, because I feel that we will have a branch opened there, although persecution is great. J. C. CONNEN

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XENIA, Clay county, I11., March 20th, 1877.

Bro. Henry:—Our last communication was with peace and decorum; not a discordant element appeared to blight the harmony and unity. Our brethren seem to have learned that "petty strifes" are "raindrops on the wheels of progress;" that they retard rather than increase the gospel work.

While I enjoy the direction of the new branch advancing, new fields of labor are frequently opened, resulting in additions to the church. But, while this good report, Any Elder who will give us a call will receive a welcome. Desiring an interest in the prayers of God's people, I remain your brother in the gospel of Christ,

JACOB STANLEY

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BARTON, Labette Co., Kansas, April, 1877.

Editor’s Herald — The Saints in the Mound Valley Branch are trying to serve God to the best of their ability. As they continue in their course, they intend to do so as long as they live. Sister Margaret Davis, who died recently, was my wife. I am pleased to inform the present holder of the Herald. I was not at home when the letter went off. Now if there is a sister among the Saints who is without a home, I would like to have one to hold and comfort her. I have a very good home and dislike to break it up.

Your brother,
BEN. H. DAVIS.

NEWS SUMMARY.
[Prepared expressly for the Herald.]

The war news in the East is very exciting for the Saints in England. April 20th, the Czar of Russia sent his manifesto, April 24th, declaring war with Turkey, giving as a reason his desire to ameliorate the condition of the oppressed provinces. The British and French have already crossed into Asiatic Turkey. The Turks have railroaded their railways, etc., in that province, and as we write a speedy conflict is expected. The Russians have also crossed into Asiatic Persia. Large forces are moving against the Russians. War, soldiers are throwing up entrenchments, and we can imagine that we see and hear the dread spectacle of war. As the war becomes more general, which many consider inevitable, Russia will be unable to rally all Europe under the mighty energies and national power that can make the earth shake, and the Turks will be unable to stay their fellows, but for which they have many years been kept and trained. The English press demands the Czar’s manifesto, as he is the only hope of the oppressed provinces, one nation for Europe, but for herself alone. England is alarmed over her own interests in the East, and is ordering large armaments to join their regiments. The chief nations of Europe are now sustaining and increasing their armaments, and the conflict is becoming imminent.

In this country the European war news has caused the speculators in grain to rapidly put up the price, wheat advancing 40 to 50 cents per bushel. The prices are as follows: One speculator on ‘Chicago, Chicago, who had bought wheat at $1.45, sold 150,000 bushels at $1.81 a bushel, by the week’s close. Various other parties made $100,000, or upward, each.

The famine in India is approaching its worst condition, by its long continuance, but the nearness of another crop time is looked forward to for relief. An outbreak of cholera has also taken place in India, for which the number of Europeans living there died within thirty hours. A severe gale or tornado occurred at Galveston, Texas, April 24th, and did considerable damage to buildings, but there was no loss of human life. The steamer Alaska arrived in San Francisco, April 22d, from China, with 950 Chinese passengers, among them whose lives were saved in small cases.

In some parts of California rain has fallen to the number of an inch, and this or a moist atmosphere continues awhile longer fair crops are hoped for where previously they were despaired of. But in other parts the grain, the grass and crops in general are in an unhealthy prospect. The arid region is made effectual in some places. One well is mentioned in the Pasco Rural Press as pumping a sufficient stream to irrigate 500 acres of land.

News from Bountiful, New York, April 13th, says that the Mormons are very happy. Their last record of their progress is as follows: In one place an area of ten square miles was burnt over. It took the earnest efforts of all the men to save the settlement of Stony Hill from destruction.

Two small vessels with their cargoes founded in the Atlantic, near Williamson, N. C., on the 16th of April. The crew of one, 16 men, and it is supposed also the crew of the other, were entirely lost.

There were 176 deaths from plague at Bagdad in Asia, in one week, and it is appearing in other places. The cattle plague still gives trouble in England.

W. W. — The Spring River District will hold a quarterly conference at the Columbus Branch, May 20th, 1877.

JAMES DUTTON, Clerk.

Information Wanted.

Ephraim Bird, of Hawthorn street, West Smithwick, near Birmingham, England, would like to hear from his brother, John, in Iowa. When last heard of, in August, 1875, he was at St. Joseph, Mo., and then intended to go to New Orleans, and thence to England; but no tidings of him have been received since then. Anyone knowing about him will do a favor by addressing us above.

Samuel Harler desires intelligence of his brother, Edward Harler, native of Abertillery, Monmouthshire, Wales. When last heard of he was in Brazil, Indians, and therefrom with his family to California in 1877. He is forty years of age. He has a light complexion, and by occupation a collier. Samuel Harler, Temple street, Tredagar, Wales.

Wanted to know the whereabouts of sister Hannah Skerry, or either of her sons, James or John. They will hear of their old friend, Wm. McLean, by addressing me at 57 Second street, San Francisco, California.

Births.

Born, March 7th, 1877, to brother Wm. C. and sister E. Lander, Deserai county, Iowa, a son,—his name to be Delpha.

At London, Ontario, April 17th, 1877, to brother William and sister H. G. W., a son. All is well.

At Waford, Ontario, February 9th, 1877, to brother and sister Lewis, a daughter. The child is doing well.

At London, Ontario, March 25th, 1877, to Mr. and sister Webber, a daughter. It is well with both mother and child.

Marriages.

At the residence of brother William Hartman, of Fayette, Iowa, on the evening of February 6th, 1877, by Elder C. H. Jones, Mr. R. F. Corbin and sister Rebecca Hartman, both of Deserai county, Iowa. May much happiness be theirs to enjoy.

At the residence of the bride’s parents, Newton, Iowa, on the 22d of April, 1877, by Elder John X. Davis, Mr. Frank A. Needham and sister Dinah Ames, both of Jasper county, Iowa. May peace and prosperity attend them.

At Fall River, Mass., April 16th, 1877, at the residence of the bride’s parents, by Elder John Gilbert, Mr. John Eutene to sister Mary J. Hackett. May their pathway be that of the just.

Died.

At Manchester, England, March 13th, 1877, of bronchitis, Wm. Ward, son of Thomas and Martha Hughes, grandson of John and Sarah Mothers of Nebraska City, Nebraska, aged 10 months and 28 days.

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At the Little River Branch, Decatur county, Iowa, December 19th, 1876, sister Hannah Perdue, counselor. She was born in Brown county, Indiana, August 6th, 1800, was married to David Perdue, January 21st, 1821, lived and walked as his companion till separated by his death, December 26th, 1876. She reared a family of seven children, the eldest of whom is now thirty-eight years of age.

At San Bernardino, California, March 15th, 1877, of heart disease, sister Eunice Truett, was born in Addison county, Vermont, May 4th, 1824; she was baptized into the Church by Solomon Hancock, in Ohio, in 1831, and reenrolled in Iowa, 1850, this being administered by brother James W. Gilson. She testified to the last, that she knew the latter day work, the dispensation of the last days was an angel of peace had been sent to her, and for forty-six years associated with the faith and Church of Christ.

At Machias, Maine, March 16th, 1877, sister Josephine, wife of brother Samuel Fos. She was born in Iberia, Nebraska, by brother Medlock. Services were held in the church at Iberia, aged 123 years, 3 months and 18 days.

At Watford, Ontario, February 17th, 1877, sister Martha M., wife of brother W. Lewis. The deceased was 42 years of age, had given birth to fifteen children, of which seven are living, brother Medlock. She has belonged to the Reorganized Church of Jesus Christ about fifteen years; was one of the first in Canada, and always contended for the faith once delivered to the saints.

At Motville, Douglas county, Nebraska, April 8th, 1877, sister Elizabeth Mot, aged 75 years, 5 months and 1 day. Sr. Mott became a member of the Church in 1857, in Canada. She removed to Nauvoo, Illinois, in May, 1863, where she united with the Reorganization by baptism at the hands of Elder A. H. Smith, in July, 1877. She was born in Amsterdam, Montgomery county, N. Y., November 7th, 1804. None knew sister Mott but to respect her. She had been born in her usual hour on Saturday night, and when found early on Sunday morning, the angel of peace had been with her.—her body was at rest, her spirit was flown. She fell asleep in the faith for her body was born in Amsterdam, by Elder George Smith, of Pleasant Valley, were largely attended.

At Corinna, Utah, March 10th, 1877, of brain fever, sister Thirza Moore, aged 22 years, 3 months and 18 days. She was baptized October 22nd, 1871, by Elder H. H. Gurley, at Lamoni, Iowa.

At Corinne, Utah, March 15th, 1877, of diptheria, aged 4 years, 6 months and 10 days, William Reynolds, son of S. C. and Elizabeth Reynolds. Services by Elder Robert Davis.

At Blenheim, Pond Eau, Ontario, March 26th, 1877, Thomas E., infant son of Richard and Margaret Coburn, aged 1 year, 1 month and 8 days.

At Grand Manan, N. B., February 7th, 1877, Carlton Mansfield Lakeeman, aged 5 years and 8 months. Services by Elder J. Lakeeman.

At Noble, Dickinson county, Kansas, July 14th, 1876, Alma, son of brother J. F. and sister Elizabeth McClure, aged 1 year, 5 months and 26 days.

At San Bernardino, California, December 30th, 1876, Jane E., infant daughter of Charles and Martha Lakeeman, aged 1 year, 6 months and 26 days.

At Unionbug, Harrison county, Iowa, March 10th, 1877, after nine days' sickness, brother Edward W. Walker. He was born in St. Clair county, Illinois, July 20th, 1817; became a member of the Church in 1839 or 1840, was an Elder in 1841, presided over the Apple creek Branch in Greene county, Illinois; joined the Reorganization in 1867, and was a faithful man. So pass the good away from earth.

At her residence, near Elsasont, Hancock county, Illinois, December 23rd, 1876, sister Jane Wells, was born in Otter county, Indiana, August 23d, 1830, was baptized and confirmed July 25th, 1876, by Elder John H. Lake, who also conducted the services at her funeral.

At Canton, Illinois, April 9th, 1877, Thomas Morgan, aged 18 years, 7 months and 6 days. He was born at Mineral Ridge, Trumbull county, Ohio, in 1858.

A CALL TO THE SAINTS.

In accordance with the instruction of the late General Conference, I hereby make this call upon the Church for funds to sustain the missions appointed and continued by vote of said Conference.

Subscriptions from branches and individuals in the territory there are Bishop’s Agents, should be paid to said agents, and such funds as are paid in answer to this call, and so specified, should by them be sent to me together with all actual tithings received by them, as heretofore directed. But other offerings not so specified but paid in to be used in the districts by the instructions of their conferences are to be so retained and used, if needed, or, if not, then they may be sent to the general treasury of the Church. Where there are no agents all these funds should be sent directly to me.

As the servant of the Church, and in the hope of the gospel, I subscribe myself your brother in the Lord,

ISRAEL L. ROGERS,
Bishop of the Church.

WAR NEWS.

At last we have the news of an aggressive movement of the heathen's God and his followers. The Chau has ordered his forces along the south border of the Black Sea upon Turkey in Asia. The direction is toward Jerusalem. The present outlook is one of romantic interest. The suggestions made in "Daniel Deronda" seem a possible fact in history. Russia is marching two hundred and fifty thousand strong toward the Holy Land. But it is a long march. The intervening country is desolate and dangerous. The Chau is marching by the plains of Daniel's vision. The voice of religion is a Voice of the Lord. But other offerings not so specified but paid in to be used in the districts by the instructions of their conferences are to be so retained and used, if needed, or, if not, then they may be sent to the general treasury of the Church. Where there are no agents all these funds should be sent directly to me.
The Saints' Herald

Vol. 24.

PLANO, ILLINOIS, MAY 13, 1877.

No. 10.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

I saw another angel * *, having the EVERLASTING GOSPEL to preach to them that DWELL on the EARTH * *, saying, FEAR GOD, and GIVE GLORY TO HIM, for the HOUR of HIS JUDGMENT is COME. —Rev. 14: 6-7.

SACRIFY THEM THROUGH THE TRUTH; THY WORD IS TRUE. —JESUS: John 17: 17.

HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVEN IT BE ONE WIFE. —Book of Mormon: Jacob 2:10.

To the Editor of the Herald:-

I was once a friend of John Taylor, one of the leaders of the Church of Jesus Christ of Latter Day Saints. I knew him well and I was able to see many of his papers. I also read many of his sermons and I was impressed by his knowledge of the Bible.

I had the opportunity to meet with him in person and I was able to see how he lived his life. He was a man of faith and he always tried to act according to the teachings of his Church. I was also impressed by his ability to communicate his ideas to others.

I want to share my experiences with you because I believe that it is important for people to know about the history of the Church of Jesus Christ of Latter Day Saints. I hope that you will find my story interesting and informative.

Sincerely yours,

[Your Name]
springs into life at their command. Temples of worship are erected, farms and orchards planted, and they reverence a new bible; they have "Latter Day Saints," and they follow the teachings of living prophets. Against them comes the combined weight of all other churches, divided as between themselves, but united in the efforts to put down the new dogmas. A crusade to fight for liberty as did their fathers in 1776, and so he took the path of the revelation and drive them from the country. How much of this is true we do not know. Certain it is that the emigrants, though almost out of provisions and half-starved, were unable by any offers of money to purchase supplies. This exasperated them and caused threats to be used. The Mormons had been bathed in vengeance, no man had ever gone through the seminary of their living prophets. The prophet was slain, their city destroyed, and after a brief battle the last Mormon is driven across the father of waters, that they warned the Mormons that when they helped to kill Joseph and his friends, had been shot to death or stabbed in the back. Neither age nor sex had been spared by their relentless enemies. Do unto others as ye would that others should do unto you," was forgotten. The sufferings and wrongs of two generations rose up before them; their enemies were in their power, and should they one day come to a stage fork, should they refuse? They forgot the teachings of Christ, and remembered only the Masonic rule of an eye for an eye, a tooth for a tooth. They remembered how Joshua smote the Philistines and left none to mourn, and then came the carnival of blood. We will draw a curtain over the ghastly scene. It was says, and remembered only the heads, in the sight of the Lord? God chose Gideon. In the first place, it is claimed that the army had not been driven out into the wilderness where Brigham Young had recourse to carnage, for God said he should smite the enemies as he said and remember too that men now are convinced that the army had not been driven out into the barren deserts beside the Missouri River. By their toils and woes, and their pain, repenteth, passionate, fruitful mortals though they be, it rests on the heads of those who instituted religious persecutions in the Nineteenth century.

John D. Lee has paid the penalty for his crime; it was just and right that he should, for the holy cause, which was decided in that bloody massacre. But cast your eyes back on the prairies of Missouri, the banks of the Mississippi and trace the graves above, which no friendly hand has written, "Vengeance is mine, and I will repay saith the Lord." Glance back at the murder of Joseph Smith and his friends, and see how they died, and with prayers on their lips; reflect on the hundreds who perished on the plains. Remember all this, and remember too that men now live and prosper who make it their boast that they helped to kill Joseph Smith and drive the Mormons from Illinois.

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Remember this, and you will say with us that though we rejoice that one of the Mormon-Meadow murderers has at last been convicted, by a Mormon jury, that before another word is said about the Mountain Meadows, we should indict and try the fanatical bigots who taught the Mormons how to murder, and who made it possible for them to hold in generation a host of martyrs.— Western Magazine.

A REPLY TO J. F. D.

I would like to write a few of my thoughts on the subject presented by J. F. D., in the Herald of April 16th.

First, Paul does not, in any verse of the New Testament, mention the word "wonderful," in connection with the word faith. Why then should such great stress have been laid upon that word in the article mentioned? It is not necessary to show that all their acts were wonderful, or otherwise that Paul was mistaken. If it can be shown in one instance that one of those worthy "faith subdued kingdoms, wrought righteousness, obtained promises," &c., it is sufficient.

Is not Paul's statement correct, as to Gideon? Did he not subdue kingdoms through faith? Was it not an act of faith for him to go against that great multitude (Judges 7th chap.) with but three hundred men, armed only with trumpets in one hand and pitchers with lamps in the other? What did he accomplish in the end? He subdued Midian, (Judges 8: 23), and he also obtained a promise, for God said he should smite Midian. (Judges 6: 16). Thus through faith Gideon subdued the kingdom of Midian and obtained promises.

Then J. F. D. refers to Gideon's polygamy; but what has this to do with his faith in accomplishing the work God designed he should do? Right here let me ask J. F. D., how does he know that God does not reveal himself to "B. Young," at least in judgment. He says that it is evident that Gideon was practicing polygamy at the time the angel appeared to him, and hence that God could not reveal himself to Gideon. In the first place, it cannot be proven that he was practicing polygamy at that time, for we find that when the angel first appeared to Gideon he said: "The Lord is with thee, thou mighty man of valor." Judges 6: 12. Can the thought be entertained for a moment that the Lord would be with and reveal himself to Gideon as a deliverer for his chosen people when he was practicing that which was abominable in the sight of the Lord? God chose Abraham, and promised him great blessings because he knew he would keep the way of the
DISTRESS OF NATIONS WITH PERPLEXITY.

The London tri-weekly Record, the principal journal of the evangelical clergy of the Church of England, speaks as follows, in a late leading article:

"There shall be signs in the sun, and in the moon, and in the stars, and on the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking for those things that are coming upon the earth, for the powers of heaven shall be shaken."—Luke 21:16.

Such is our Lord's description of the times which are immediately to precede the coming of the Son of man. This prophetic language indicates not merely literal disturbances in the order of nature, but also those political and ecclesiastical convulsions of which the natural disturbances are representative; convulsions in empires and their ruling dynasties, the upsetting of thrones and kingdoms, revolutions among nations, and the uproar and disturbances of wars, and signal calamities by sea and land, may likewise be included. The broad lesson is, that a period of great political changes, national disturbance, and material suffering, will immediately precede the epoch of the consummation and the personal advent of Christ.

It is difficult, look where we will, not to recognize in the present condition of Europe, and of the world at large, those predicted indications of the Lord's second coming; and the first outbreak of the storm appears to be already upon us. The political atmosphere is so highly charged with electricity, like the thunderstorm, that it is difficult to conceive the possibility of its passing away without mischief. The passionate expectation of war is eminently one of those things which tends to fulfill itself. Two nations, at all events, are marshalling their hosts with hot haste, and neither seems to be appalled at the prospect. The excitement in Russia, has to all appearance at least, carried the pacific Car along with it. The passions agitating Turkey cannot be supposed to be less vehement than those in Russia. In Austria, the Magyars population is waxing hot against the Slavs. Germany and France look calmly enough; but I believe interest may be kept in the questions at issue; and England looks somewhat doubtfully on, indignant at Turkey, but suspicious of Russia, and in a mood very capable of being turned into open antagonism.

Amid all the circumstances which have brought us to this state of things, nothing has been so deeply felt as the helplessness of human diplomacy. Again and again all sagacity goes into these successive developments of events, and presents Rev. 11:37, 38, and man diplomacy. Again and again all sagacity dom of God and the Lamb, for it is the word of wisdom; * * * to be sent greeting, not by commandment or constraint, but by revelation, for "the temporal salvation of all saints." According to the three first lines, "Behold, * * * in consequence of the evils and designs which do and will exist in the hearts of conspiring men in the last days," is another reason for the revelation. May God bless us all with charity, and assist us to go on unto the perfect day, so that we may be counted worthy to reign with God and the Lamb, the prayer of your unworthy brother,

E. H. GILBERT.

EXTRAORDINARY ARCHEOLOGICAL DISCOVERY IN MISSOURI.

AUSTIN, (Tex.), March 11.—In Stoddard county, Mo., strange archæological discoveries have been made. A tablet exhumed in Missouri has been dug up, and the most rare and unique of any ever before found. The tablet, which is of glazed terra cotta, and is almost perfect as when deposited in the mound from which it was taken a few days ago. It is ten and one-half inches wide and thirteen inches long; and covered with characters clearly cut, suggestive of hieroglyphics, though not hieroglyphic letters. On both sides of the tablet appear these unique hieroglyphs. The tracing was evidently executed when the clay was yet soft and thin; it was dried, hardened and glazed.

The whole appearance of this undepthed leaf from the continent's remotest history has many characteristics of the library tablets of the Assyrian King Assur-bani-pal recently dug from the mounds at Nineveh, and when I remember how near the likeness is to the inscriptions in the old Mexican temple, I am persuaded that some explorer will yet have photographs made of these drawings and of that discovery on a stone not far from Tuscumbia, Ala., and comparing the strange record of the unknown races, ascertain their origin and determine, perhaps, the vexed question of unity. The characters on this Missouri tablet are arranged in regular lines or rows, and are clear and distinct in outline. The mythological and religious ideas involved in these two "pages" of prehistoric lore would be an "openentence" to the profoundest mystery that affects the fortunes of the human race. Is there no Champollion to make stones eloquent, dead centuries hoary, and to invest

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mummies with habiliments of ancient life? Were the Mound-builders of the Valley of the Mississippi of the same race with those who reared temples at Chichen and Copan and Olom and Palenque? Were the bearded Natchez Indians the descendants, as they claimed, ed by the Inca who was standing on the two oceans and extended, as their re-countours told the followers of Bienville and La Salle, even to Africa? They said that when the continent was convulsed, as never before or since, their broadest, richest domain east of Florida and South America was submerged, and that their French forefathers of the writer of this said further that the Natchez Indians were never beaten till their priests were made drunk and sacred fires that burned perennially on the great mound below Natchez were suffered to become extinct. When this cataclysm befell the great race no further serious resistance was encountered by the French invaders. The Natchez were destroyed or dispersed, and this was the end of the latest and very remote de-scendants of the Mound-builders that left traces of their toll everywhere, from the great lake of the Gulf, in the Valley of the Mississippi. Whether the writer of the strange glyphs on the terraces of the great mounds was a Hanno or some pi. Whether the writer of the strange glyphs may not have been developed into cographic unity. If this be true, speculative mysteries of a unique and ancient civilization.

"Look ye forth unto the western countries, ye gather ye to an inheritance, which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety, for the Saints of the most high God: And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion. And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety, and there shall be no more a shutting of every nation under heaven, and it shall be the only people that shall not be at war one with another; and it shall be declared, and it is said, We shall not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore, we cannot stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy."—D. & C. 45:12, 13, 14. See also 92: 1, 2, 9.

"Hearken O ye elders of my church saith the Lord your God who have assembled yourselves together according to my commandments, in this place which is now called Independence in the center place and the spot for the temple is lying westward upon a lot not far from the court house."—D. & C. 57 r. 1.

A revolution of Jesus Christ, unto his servant, Joseph Smith, jun., and six elders; * * * ye are the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his Saints to stand upon Mount Zion, which shall be the New Jerusalem, the city of the Jews, the one in Jackson county, and the other at Jerusalem. As in sec. 63, par. 8, he says that there is a possibility of their enemies coming upon them; and, if so, "they shall scourge them from city to city * * * and but few shall stand to receive an inheritance."

Again, in August, 1831, he says:

"Ye can not behold with your natural eyes for the present time, the designs of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation; for after much tribulation cometh the blessing."— 68: 2; also, read par. 3.

In March, 1833, the Lord declared that "Zion shall not be removed out of her place." (Sec. 87: 8.) In December, 1833, after their expulsion, (see 98: 1-3) the Lord says:

"And they that have been scattered shall be gathered, * * * therefore, let your hearts be comforted, and fear not; behold, I Am the Lord who has said, and I will be still and knew that I am God, [unchangeable, and will perform that which I have decreed].—2: 1: 7, 8, 8.

"Zion shall not be moved out of her place, notwithstanding her children are scattered, that they remain and are pure in heart shall return and come to their inheritances, and they and their children, with songs of everlasting joy to build up the waste places of Zion. And all these things that the prophets might be fulfilled. And behold there shall be another place appointed to which I have appointed; neither shall there be any other place appointed than that which I have appointed for the habitation of my Saints until the day come when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called places for the curtains, or strength of Zion." 98: 4.

In D. and C. 98:5, the Lord says, "The children of Zion, even many, but not all, were found transgressors, therefore they must needs be chastened."

Here we find the reason for the prophetic declaration of Moses in D. and C. 88: 7. This is the very place or the very event that was in the beginning, or rather the occurrence of the destruction of Jerusalem, for the combined language andterms of this verse, together with D. and C. 88: 7, make the the place and language used, even for a "thus saith the Lord it shall come to pass," &c. and if one fails on any account, may not, yea, must not, the others? But hear what the Lord says in his preface to the Book of Covenants:

"Wherefore fear and tremble, O ye people, for what I the Lord have decreed in them, [the Book of Covenants] and shall not pass away until an house shall be built, &c. that the other place shall be built and shall be called Zion."—D. & C. 1: 2, 7, 8.

The works, and the designs, and the purposes of God can not be frustrated; neither can they be moved, forbidding paths, paths doth he turn to the right hand or to the left; neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round."—D. & C. 2: 1.

Therefore, we believe that the promise that a city shall be built up on this continent is as sure as the promise that the Jews shall return to Palestine; and that Zion's location is as definitely pointed out as is that of the capital city of the Jews, the one in Jackson county, Missouri, the other at Jerusalem. We think our Lord holds that because the Lord commanded a house to be built in Nauvoo, after the Saints were driven out of Missouri, that therefore the promises and prophecies concerning Jackson county were nullified, or made void in any sense whatever. The Lord intimated that they might be driven from Nauvoo, but they might remain in Zion. As in sec. 63, par. 8, he says that there is a possibility of their enemies coming upon them; and, if so, "they shall scourge them from city to city * * * and but few shall stand to receive an inheritance."

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in Zion." The parable in D. & C. 98:6, also teaches that his children disdained them, and were released by their enemies." See, also, D. and C. 100:1. In D. and C. 100:2, the Lord says that he has decreed that his people shall begin to prevail against their enemies from that very hour" on conditions of obedience; but the reverse, if disobedient. See, also, D. and C. 106:3.

The prophecies were on conditions; while the prophecies in sec. 98, par. 4, declare positively, "that notwithstanding the children of Zion are scattered they shall be gathered; and they that are pure in heart (who will keep his commandment and not "pursue the vain" of their enemies") as he has declared in sec. 97, par. 4, that "the will be raised up unto himself a pure people who will serve him in righteousness" shall return (from whence they were driven—Jackson county, Missouri), to build up the waste places of Zion" that the prophets (who prophesied unconditionally) might be fulfilled.

D. & C. 98:10, the Lord says: "There is even now already in store sufficient, yea, even an abundance to redeem Zion and establish her waste places, no more to be thrown down, to let the churches who call themselves after my name willing to harken to my voice." (December, 1833).

In June, 1834—
"If it were not for the transgression of my people * * * they might have been redeemed even now; * * * and my people must needs be chastened until they learn obedience, if it must needs be, by the things that now are; * * * therefore it is expedient in me that mine elders should wait for a little season for the redemption of Zion."—D. and C. 102:2, 5.

In par. 5, the same section, the Lord says, "the strength of mine house have not hearkened unto my words;" as commanded by the Lord through his servant Baurak Ale, (Joseph Smith), in December 1833, sec. 98, pars. 6, 7, 8, sec. 100, pars. 4, 5. In sec. 102, par. 10, (June, 1834), the Lord says, "Let those commandments which I have given concerning the building up, be fulfilled, after her redemption; * * * and they shall have power after many days to accomplish all things pertaining thereto."—D. and C. 102:2, says, 'Zion can not be built up unless it is by the principles of the law of the celestial kingdom;' which law was the law of "consecration," "tithing," and of "receiving inheritances." See sec. 106, (1838), sec. 101:82, 81, 77, 51, 40, 42.

"It is contrary to the will and commandment of God that those who receive not their inheritance by consecration, agreeable to his law which he has given that he may be his people, to prepare them a suitable habitation of vengeance and burning, should have their names enrolled with the names of the saints of God, neither is their genealogy to be kept or to be had where it may be found on any of the records or history of the Church; their names shall not be found, neither the names of the fathers, the names of the children written in the book of the law of God, but in the "Book of History;"—Revelation of September, 1882. See page 16 of Consecration and Reference Guide to Book of Covenants.

Thus we find that even after the Saints were driven and scattered, the Lord again and again, speaks of the "redemption of Zion," of "building up the waste places of Zion," and of those that were scattered (who were pure in heart) "returning to Zion," and "receiving their inheritances," according to the laws of "consecration," which laws were to be "executed after Zion's redemption," and long after the command to build at Nauvoo, and after the rejection of the first organization. The Lord says:

"Behold I have not cast off my people, neither have I changed concerning Zion, the pure in heart shall gather and Zion shall be inhabited."—Revelation of November 16, 1831.

Again

"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."—Revelations of March 1st, 1837. See Herald of May 1st, 1878, page 285.

Evidently the command given here to gather into the "regions round about," refers to those given on the same subject before the commandments to gather at Nauvoo. See D. & C. 98:9, (1833), and 102:7, 8. For after 1841 there was no command given to gather "round about" Nauvoo, or any other place; for at Nauvoo was the "rejection of the Church with their (baptism for the) dead," and the next we hear concerning the Saints and Zion is in 1851, and 1873; when the Lord declares "he is not yet to do any thing," and that the commandments to "gather into the regions round about," are in full force; thus proving to a demonstration that the command to gather at Nauvoo did not in any sense whatever nullify or make void the prophecies concerning Zion; (in Jackson county), or give us any reason to think that any other place has been or ever will be appointed for "the beginning of the work of the gathering" of the Saints to "build up Zion the New Jerusalem," as God has most emphatically declared that such a city and a temple should be built up, and the Saints (the pure in heart) will be gathered to the land of their promised inheritances; and until that time arrives still feel to sing with the poet who says:

"O come let us sing of the fair land of Zion, The purified home of the pure and the good; Who trust in the Lord and his promise rely on, Whose garments are cleansed in the Savior's own blood.

"O long have your sons and your daughters in sadness, Been sighing and praying for her full release; But soon will their sorrow give place unto gladness.

"Ere long the oppressor's dread power will cease. For Zion 'shall never be moved,' said the Spirit, Although her dear children be 'scattered and pealed;' Her redemption is promised, let all the world hear it, Her wounds, and affliction, and sorrows be healed."

"For the promise of God is sure and unaltering, TheCity of our Zion, its glory, its fame, All effort to change it will be unavailing, For Zion yet be the home of the pure."

"The temple of God shall be built where appointed, And this generation will witness the same; And the servants of God, by his power anointed, Shall do mighty works in the Savior's dear name. "O, let not your minds from the truth be diverted, Nor doubt, for the word of the Lord But all the arrows shall be turned back, And stand for the honor of God and his word."—JOSEPH HOLTZ.

The Canadian Minister of the Interior reports that there are 91,010 Indians in the Dominion, of which number about 10,000, belonging to untreat­ ing tribes, are settled between Peace river and the United States boundary. In the five older provinces, they have personal property worth $492,524; real estate worth $7,638,768, and in invested capital the sum of $2,844,972.

A number of gentlemen, residents of the Pacific coast, have formed a company, with a capital of $10,000,000, gold coin, to get settlers in Alaska, for ship-building and other purposes.

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DID CHRIST PRE-EXIST?

DAVID CITY, IOWA, FEBRUARY 20th, 1877.

Bro. J. W. Briggs—To my mind there is no doubt upon this matter; and if the Scriptures are to be accepted as evidence, (the perception of truth), I believe can be successfully affirmed. I regard Christ as the great Second Cause to this world, for "the world was made by him," (Heb. 1:2; John 1:10), and he, undoubtedly, was the individual address when God the Eternal Father, said, "Let us make man in our own image." Gen. 1:26.

The necessity of believing this, is evident from the saying of Paul to the Ephesians.

Eph. 3:9, 10:

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, which created all things by Jesus Christ: to the intent that now by the obedience of one man many, as it were, might be made alive,"

For Christ is denominated "the first-born of every creature."—Col. 1:15. And why? Because, as the "first-born" of every creature is the beginning of their strength, so Christ is and was the beginning of all creatures.

By for him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him: and he is before all things, and by him all things consist.—Col. 1:16, 17.

Hence he could truthfully say to John (Rev. 2: 14) that he was "the faithful and true witness, the beginning of the creation of God." The apostle Paul, in Heb. 1:8, makes quotation from Psalms 45:6; 7; and the same quotation is also made from the Septuagint, by Eusebius, in Ecclesiastical History, page 12, and this quotation is also by him.

Thy throne, O God, is from everlasting to everlasting. A sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity. Therefore hast God, the God, anointed thee with the oil of gladness above thy fellows.

When was this language addressed to Christ, and by whom? The answer has been made by Paul, in Hebrews first chapter, wherein God is represented as "the express image of his substance; and he is the first-born of all creation; and in the bosom of the Father. (John 1:14, 3:18)."

Hence Christ was made with the addition of an infinite Christ and priest after his own order; not with a corporeal anointing in this life, but with the "oil of gladness" and command. He is (which is authority), he became such "before the morning star," or, as Eusebius expresses it, "before the constitution of the world, obtaining an immortality subject to no death, and without the image of a man." Hence the saying of Christ, in John 17:5: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Again, John 6:61:

"What if ye shall see the Son of man ascend up where he was before?"

Paul said, Heb. 2:16, that Christ "took on him the seed of Abraham." To what did he take on this "seed?" Undoubtedly his spirit; hence his saying to Ether, 1:8:

"All men were created in the beginning after mine own likeness, and all things which are now; behoveth, is the body of my spirit: and even as I appear unto thee to be in the spirit, I will appear unto my people in the flesh."

Now we may properly understand Christ's saying to Nephi:

"On this night shall the sign be given, (the sign of his first coming), and on the morrow came I to the world, to show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets."

With these I now connect Paul's testimony, in Heb. 10:5:

"Wherefore, when he [Christ] cometh into the world, he saith, Sacrifices and offerings thou (God) wouldest not, but a body hast thou prepared me." (Heb. 7:1). I, lo, I come 111to do thy will, O God." And just at the time immediately prior to his coming into the world it is recorded of Christ as saying, (Ps. 40:9): "I have preached righteousness in the great congregation." This agrees with Paul's testimony in Hebrews, al ready quoted, who reads of Christ, "Thou hast laid righteousness and hatred iniquity." And because of this, God "anointed" him—gave him authority and power to bring to his eternal purposes—prior to his coming into this world or the creation of it. If we can believe our own senses, I think we may safely conclude on the question: "Is he pre-exist?"

And may God enable us all to come to a knowledge of the truth and a unity thereof. And may God enable us all to come to a knowledge of the truth and a unity thereof. And may God enable us all to come to a knowledge of the truth and a unity thereof. And may God enable us all to come to a knowledge of the truth and a unity thereof.

In conclusion I must say, that the quotation from Col. 1:15—17, is an extravagance of expression seldom met with, even in Paul; viz., attributing the creation of the "throne and dominion" in Heaven—his Father's throne—to "his dear Son." This would make him the great first cause, instead of the second.

Bro. Gurley, do you know the theological point on which Servetus and Calvin differed? It was this: "Christ is the eternal Son of God," said Calvin. "No," said Servetus, "he is the Son of the eternal God." This was heresy—and you know the rest.

In reference to unity of faith, on this point at least, I think whoever accepts Jesus Christ as a teacher sent from God, is a believer; and if they adopt his teachings in practice, will be counted righteous, the effect of which is peace. I invoke this end through no other means. Yours faithfully.

J. W. Briggs

SALT LAKE CITY, Utah, March 6th, 1877.

Bro. Zenos H. Gurley—Your letter of February 22d is received, and carefully read, and I think duly appreciated. At all events, I ask for a reconciliation and restoration of our differences, and I think not so understand your position, and inclined to the opinion that man—all men—pre-existed, so as he would apply to him; but so far as he is divine, or superior to, or different from man, it would not apply.

The articles in question were not an argument for, or against the idea of the pre-existence of divinity. That Christ manifests divinity in a different sense, or higher degree than man as such does, is conceded by all who call themselves Christian. But, if you ask the question, "Did Christ pre-exist?" for the purpose of using an affirmative answer, as proof of that man—all men—are pre-existent, this requires you to affirm that Christ is only a man. For only in that case would his pre-existence prove man's pre-existence.

It is certainly declared that the Spirit of Christ was in the prophets, (1 Pet. 1:11), that he was in the wilderness, (1 Cor. 10:4); and in the bosom of the Father. (John 1:18), (Though I cannot place his anointing as far back as you do, because Paul places it after the ascension of Jesus, in Acts 10:37, "Conscious, intelligent existence, in which agency is possessed, constituting it the first estate and probation of man." And also by reminding you that man was given his agency in this world—in Eden; previous to which, not possessing agency, could not be on "probation.""

Confuse a sort of pre-existence for man, body and spirit; which, taking the Scriptures for authority, is to my mind, clearly set forth in the case of Levi, who paid tithes in Abra­ham, "for he was yet in the loins of his father when Melchizedek met him." Heb. 7:5—10. All nature is in harmony with this; and if we believe our own senses, I think the principal method of propagating the human species—as of every other. Emigration is another thing; of which our senses do not take cognizance.

In conclusion I must say, that the quotation from Col. 1:15—17, is an extravagance of expression seldom met with, even in Paul; viz., attributing the creation of the "throne and dominion" in Heaven—his Father's throne—to "his dear Son." This would make him the great first cause, instead of the second.

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J. W. Briggs

Bro. Briggs—I hold Christ's pre-existence in a different sense, or degree from man; and the "anointing with the oil of gladness," and the "anointing" spoken of in Acts 10:38, as two separate incidents. Yours in bonds, Z. H. Gurley.

Addresses:
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LETTER FROM BRO. D. S. MILLS.

SAN FRANCISCO, California, March 20th, 1877.

Dear Herald:—Being fully aware of my dereliction in duty as a correspondent, you are probably not so much affected by it as I am, when I see it manifest in those contributors whose articles we so much prize. Be that as it may, one thing is certain, we felt quite let down and sad on the departure of our beloved president, Bro. Joseph Smith, from our midst, having so long and richly enjoyed his society, counsels and instructions; the sunshine of his presence being only cloaked by the unpleasant thought that parting time was surely coming—this, our selfishness, is only overcome by the knowledge that thousands of tried, good, hopeful souls, are desiring and needing the same precious boon to strengthen and buoy them up on their journey to the tree of life; the dread moment arrived at Sacramento after the (to me) more than usual feelings and salutations had passed and a longed look as the train moved on bearing him to other far off loved ones. We slowly took our way from Sacramento to the low, timbered foot hills of the old, snow-capped Sierras some forty miles away up the American river; whose waters, like those of the broad and placid Sacramento, are reddish and muddy still, from the effects of placer mining on their tributaries, since the gold discovery of 1848 has been making a most lucrative historic primitive mining ground of Mormon Island, the richest placer gold mines were opened by the discharged boys of the Mormon Battalion, who often dug and washed with rude rockers from three to five hundred dollars per day to the hand; of the finest quality of gulch gold. They were also assisted by several of the brethren who arrived in 1846, on the ship Brooklyn in charge of Elder Samuel Brannan; most of whom became permanent and leading citizens of California, and assisted more in the development of the resources of California than any other class, or colored the whole he has visited on our west coast. But for, while most of those who came in early days were unprincipled, enthusiastic adventurers, these were more puritanic and staid, having come to the bed-rock at Salmon Falls, one of quite an important mining town—town, never again: I hailed at what was once stage and post office, the American Hotel, kept by an old-time brother, Thomas Orr, where, after weary toll, many happy hours have been spent beneath the hospitable roof—with his interesting and agreeable family; where and by whom many wearied and destitute Elders journeying to foreign lands, have been kindly and freely fed, clothed, and supplied with gold to journey onward—all joyfully done for the love they bore the truth. And here, after so long a time of changing events, I am rejoiced to find the same friendly face still living and loving the same truth he embraced thirty years ago and upwards, having never fellowshiped the great apostasy, but here, with his excellent wife remained shut up in the everlasting hills; and though they have, alone as it were, grown old in the faith, that faith is unshaken; and as I was bade adieu, and left for Sacramento, where I met with Saints; held Sunday services, finding an excellent spirit prevailing, with the old veterans at their post, Brn. Webb, Brown and others, all raising a warning voice in the vineyard, and instructing the Saints in the ways of the Lord. They are quite equal to the task in Sacramento.

Thence I returned, via. boat, to San Francisco, having a very agreeable controversy of two hour's length, on the boat with a zealous Baptist minister on route from Chicago to San Francisco; we parted with good feelings and a better understanding of each other's views. He seemed surprised when I closed by bearing testimony to the truth.

Next day I arrived at home, having done just as Bro. Joseph remarked before parting, that I would go up and baptize two, just two, good souls. After spending a few days in secular affairs, I then repaired to Petaluma and Santa Rosa, Sonoma county; having good opportunity to dispense the word, in my weak way; found Saints united and faithful; striving for the crown of life.

From thence I repaired to Stockton, as per previous arrangements, and after meeting felt we were refreshed by the Spirit of the Lord. I then accompanied Bro. Nightingale home, up to Linden, where rests the earthly remains of our beloved father in Israel, Elder Harvey Green, whose loss we deeply feel all over California; where he fought a good fight, finished his course, and kept the faith, having instructed, comforted, baptized and blessed hundreds of the children of God. We found the Saints hereabout alive in the work, and, with Bro. Nightingale, liberally aiding in the great work of the latter days, for all of which God will bless them many fold.

As I retraced the ground so recently traversed by Bro. Joseph and self, I am daily more impressed with the great good his flying visit has accomplished, in removing prejudice from the stubborn minds, in strengthening and confirming the Saints—adding much wise instruction. In his wake the Spirit is doing its utmost to spread the word, and adding to the cloud of witnesses for the seal or wo of this generation.

D. S. Mills.

Continued.

A VISION

I will forward an account of something that was presented to me on the night of December 16th, 1876, as follows:

As I was upon my bed, neither asleep nor awake, a beautiful representation was presented to me, that of the Church of Jesus Christ of Latter Day Saints situated in a very beautiful city, on the west coast of this country, having a fine harbor on the sea-shore. I was in this city, down near the harbor, and was clad in white, when one, who was also clad in white, came to me and said: "Behold the light-house which guides the vessels of sin into the channels of the gospel," and I beheld and saw a radiant light-house at my left, and a projecting point, as I stood facing the channels which extended from away at my left to the harbor a little at my right.

Beyond the channels there was a very dark sea, and a very dreary and dismal looking city was in the distance. The light-house appeared to be built of white marble, as far as the glass, and the glass seemed to be very transparent, and it shed a very pure white light, which did not seem to proceed from lamp or candle, and its rays extended far over the black and dreary sea. At the end of the view, as far as the eye could discern, I beheld the city, which looked so black and horrible, like the sea which was between us and it; and this city I understood to be the city of Delusion. The harbor had two channels, one the gospel channel, the other the channel of despair. I saw a great many vessels coming up the gospel channel, which channel was straight and narrow, and many were wrecked on the rocks and sand-bars while trying to get to the harbor. Those vessels that did come to the harbor had a new appearance, with sails of pure white. As they came up in turn to the dock, they inquired of some standing there (dressed in the purest white) of what was the reason and laws of that city. The answer was given that the city was governed and its laws executed by Apostles, Prophets, Evangelists, Priests and Teachers, whereupon the people came ashore. Many other vessels with sails of darker hue,
and some very dark, moved slowly up the channel, and swayed to and fro in its waters. They also inquired about the government and laws of the city, and, being answered the same, they quickly turned and swaying to the left with amazing velocity, they entered the channel of despair, which led to the ocean of Sin, from thence to the city of Delusion. Many of these, bearing too far to the left, I saw swallowed up or taken in by a large whirlpool before reaching the city of Delusion. This was bleak and desolate, but there seemed to be no architectural harmony in the formation of its buildings, but all was irregularity, disorder and confusion, whereas the streets of the beautiful city were regularly laid out, having paved walks, which were adorned with beautiful shade trees of rich foliage, and all set in a lovely green. Indeed its splendors were glorious to behold. It was radiant with its own hallowed light, which mighty and sacred structure, was also beautiful in architectural symmetry, Again, it must not be forgotten, nor lost sight of, that the same reasons for believing the quotation, "one mighty and strong" to be the word of (or a word from) God, would lead us to conclude, that those who did not submit to the law of consecration as given of God to the Church, would not be entitled to receive such a division of inheritances; and in fact, no man could appear in the "Book of the law of God." Hence, unless their names were so recorded, or they to whom these inheritances were to be assigned were wealthy enough to have their names so enrolled, even this "one mighty and strong" would not, and could not if he would, divide to them an inheritance.

Again, it must not be forgotten, nor lost sight of, that the division and assignment of inheritances both the law of God and the laws of the land are to be observed; for an inheritance to be valuable to its owner and for the party to whom it must have a title definitive at law of the land, and in the moral and spiritual laws of God.

The one who essays the task of setting apart the titles to places whereon to build and inhabit, must have proceeded legally to the acquisition of what he so sets apart; or must know that they who receive them are by right entitled to them; this demands a partial knowledge at least of what is legal, as well as what is morally right, and such a qualification would of itself make a man strong. If law and right make, unless, what are the efforts necessary in the law of God, moral right, demands that he divide his property in such wise, many of those who wait for the redemption of Zion, "It is an equality that we want." Therefore, one or two receiving must be equal with every other receiving in like manner; hence he who is thus to separate these lots must observe this principle of equality. And though at first thought it may appear easy to decide upon this idea of equality, it is a very intricate matter, for the law takes into account the worthiness of the recipient, including his spiritual, moral and physical worth, his faith, faithfulness, diligence, capable services, absolute and constructive needs, and the nature of his dependencies; all of which makes such a scale of measurement that a positive standard of classification is to human abilities of adjustment extremely delicate and difficult, if not impossible; yet to this scale of measurement this bishop or this council of magistrates is expected to bring all these inheritors for the examination, adjudication and settlement of their claims to an impartial tribunal; that is, a tribunal to which all the parties could bring evidence which they believed would be adequate to establish the guilt or innocence of the party, without, of course, having to bring or to be in attendance upon the trial, and this is also in accordance with the requirement of the law of God. And such court is supposed to, and in fact, render a righteous verdict, and one in accordance with the testimony, and as directed by the law. Then, from these facts and the verdict, they may decide what they think the penalty should be, and present it to the branch, with their verdict. Then it is the duty of the branch to receive said verdict and as being correct in its finding of the guilt or innocence of the party, without a body, hearing the evidence in the case, before the branch, which evidence they have already referred to the elders or to the council, and certain officials to decide upon, and from them to receive the knowledge of guilt or innocence.

The branch in appointing an Elders' Court, (sec. 153 Rules of Order), does so that these officers may find out the facts in any given case which is committed to them for that purpose, without the necessity of the whole branch sitting in attendance upon the trial, and this is also in accordance with the requirement of the law of God. And such court is supposed to, and in fact, render a righteous verdict, and one in accordance with the testimony, and as directed by the law. Then, from these facts and the verdict, they may decide what they think the penalty should be, and present it to the branch, with their verdict. Then it is the duty of the branch to receive said verdict and as being correct in its finding of the guilt or innocence of the party, without a body, hearing the evidence in the case, before the branch, which evidence they have already referred to the elders or to the council, and certain officials to decide upon, and from them to receive the knowledge of guilt or innocence.

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es to a lesser or greater punishment seem necessary. and just. If sufficient new evidence arises to make it probable that a new verdict would be the result of further investigation, and the branch or a majority should so consider, the case could be referred back to the court for its inquiry, but it would not invalidate the former verdict, nor cause its rejection. We presume this covers all the ground intended by questions three and four.

QUESTIONS AND ANSWERS.

Question.—Has a man authority to preach and baptize and lay his hands on new converts and pray for the Holy Ghost to come; and to anoint the sick according to the law, and perform any duty that comes under the office of Elder; such a man having never been in reach of the Church, to be identified with the same, be having been ordained a minister of the gospel are thoroughly taught.

Answer.—Yes. We answer to each clause of the question.

Q.—Have not the Saints the privilege, or authority, to hold forth to the people from the stand the New Translation, Book of Mormon, and Doctrine and Covenants, so that the people may know exactly what they are going into when they obey the Lord?

A.—Yes; but it is not always wisdom to insist upon a presentation of these books, till the first principles of the gospel are thoroughly taught. An Elder once remarked, "If I can succeed in getting people to obey the gospel and to receive the Spirit, there is no difficulty about getting them to believe the Book of Mormon—it follows as a matter of course."

Q.—Is it the undivided duty of the Saints to report all their properties to the Bishop, and receive their stewardships; and afterward give as tithing, one tenth of their income?

A.—It is undoubtedly a privilege existing under the law for the Saints in their present condition to so observe and keep the law of tithing. But, as it is to be by a free exercise of their agency that they keep this particular law; and as the Church has no power to compel an acquiescence in it, we do not care to say that it is imperative a duty.

Q.—Can a man be a true Latter Day Saint and refuse to acknowledge the Book of Mormon, New Translation, and Doctrine and Covenants as inspired?

A.—A man fully imbued with the genius and spirit of the Latter Day Work, will undoubtedly have and receive a good degree of faith in the books referred to; but we think it quite possible for a man to be fully impressed with the truth of the Latter Day Work, that Jesus is the Christ, and the gospel true, and know very little about the Book of Mormon, or Doctrine and Covenants, be one undecided and doubtful about them. We know some just such, who are excellent men, who will make every sacrifice for the sake of the cause.

We are asked the following questions:

Can those be Saints, or ought they to be called such who may frequently be found pitching quoits or playing marbles on the Sabbath day, and that within a few rods of a congregation assembled for worship? Or are they who buy on promise to pay, and who borrow on promise to return, and yet do not? Or are they who on the Sabbath attend Dutch weddings, where beer and tobacco are free, and who are often seen with a cigar or pipe in their mouth?

We would feel hopeless of our case, as an accepted Saint of God, were these our habits. In the light of the written word, of the Spirit of truth, which should dwell in one, instead of the darkness of Satan's kingdom, we will let every man answer his God and his own conscience on the above points—and then reform.

Bro. Briggs Alden writes under date of May 4th, that the twelfth article in the statement of belief, published in Herald for March 15th is rather a hard pill to swallow.

We admit in any event where rulers sought to enforce arbitrary unjust rules, or laws subversive of human good, and injurious to the personal peace and safety of the subject, it would be hard; but the rule of social and communal good, demands the existence and absolute enforcement of just such a clause as the article twelve referred to. The safety of society requires that the principle of self protection against evil doers shall be merged in the greater powers of the constitution. We found that individual rights are delegated to society for the good of all; in return for which surrender of individual rights society agrees to grant to the individual privileges, immunities and powers which could not otherwise accrue or be enjoyed.

To do this society must be governmentally organized and all must be subject to the government, or there would be inequality before the law. It certainly appears that this was the intent and purpose of the originators of the article referred to, to impress the principle of fealty to the government under which the Saints lived that they might enjoy those powers which are guaranteed to him. We have received quite a dnty.

Translation, one tenth of their income, that such, who may frequently be found pitching when quoits or playing marbles on the Sabbath day, gets fully awake to the fact that even Latter Day Saints have rights which demand a portion of respect, perhaps the truth will be heard, seen, and acknowledged.

We thank Elder J. A. Forguson for copies of the Little Sioux, Iowa, Sentinel, and The Catholic.

Bro. N. Young writes from Carrollton, Missouri, that the branch there is not very prosperous, but he feels assured that the work is true, and is seeking a full salvation.

Bro. Benjamin Sly of Mindoro, La Crosse country, Wisconsin, wishes us to send a "good Elder" there to preach to them, and he says that a place answer his God and his own conscience on the above points—and then reform.

Bro. A. C. Everett writes from Springerton, Illinois, that Bro. Hilliard is having full houses to preach to in that region, and the prejudices is being removed, with fair prospects for a gain in numbers. Bro. Everett rejoices greatly in the gifts and blessings of the Holy Ghost.

Bro. T. J. Stafford, under date of May 4th, wrote from Lewiston, Fulton county, Illinois, that Bro. M. H. Forscutt who had commenced labor there and had appointments out with the best of prospects for full houses and a good hearing, was suddenly called home to Nebraska City, by severe sickness in his family. We regret to hear this, both for the sake of the work he was engaged in, and for that of himself and family. Bro. Stafford writes that he felt the loss severely, as the interest among the people was widespread to hear Bro. Forscutt.

A brother writes: "If you hear of a place west among the Saints where a store for groceries and general merchandise could be profitably established, please let me know.

By card, dated May 3rd, we learn that Bro. M. T. Short had preached six times at Kappa, Woodford county, near Bro. M. V. B. Smith's, and twice a short distance in the country. He had baptized two, and blessed two children of brother Smith's. He thinks others will hear the message.

We publish in this issue, a letter from Bro. Z. H. Garley to Bro. J. W. Briggs, on the subject of the pre-existence of Christ, and Bro. Briggs' reply, to which we invite attention. We regret to hear this, both for the sake of the work he was engaged in, and for that of himself and family. Bro. Stafford writes that he felt the loss severely, as the interest among the people was widespread to hear Bro. Forscutt.

We thank Bro. Mortimer Calhoon for a copy of Chicago Times, containing a new version of the origin of the Book of Mormon: we also thank Sr. D. M. McLachlan for a Stockton (Cal.) Independent and Napier (N. Z.) Daily Telegraph.

We thank Bro. J. J. Cornfield for copies of Ontario, Canada, papers, the London Free Press, and the Journal and Times of St. Thomas, also for The Echo, a small sheet published by the Reformed Episcopal Church at St. Thomas. It has four pages of the size of our Herald, in place of our sixteen pages, and is only issued once a month.

Bro. J. M. Harvey writes, May 1st, that Bro. J. R. Lambert had started for his field of labor in Minnesota.

We receive regularly the Western Rural and the Young Folks Monthly, of Chicago, the latter a good paper for the young, and costs but one dollar a year.

We also thank Bro. I. C. Donaldson for a Kansas City Times.
Read carefully the Report of the Board of Removal, and the resolution of commendation adopted thereon by the late Conference, as published in the Minutes in our last issue.

Bro. J. S. Patterson writes from Kewanee that he has been doing some preaching there since Conference, and that he hopes to start out on his mission soon, for he feels like helping on the work, is improved in health and hopeful in spirit. Sr. Hannah Eaton writes from Deer Isle, Maine, that she rejoices in the work of God. Her husband, Bro. G. W. Eaton, is out preaching most of the time, having recently labored at Jonespport, Crowley's Island, Addison Point and other places. He finds many who are honest in heart, and she is willing to suffer in order that the light may shine unto them.

By the late decision of Judge Shaffer, of Utah, in the case of Mrs. Ann Eliza Dee Young against Pres. B. Young, the former is declared not to have been a wife but a mental in the service of Pres. Young, and therefore not entitled to divorce, or alimony, but wages as such menial; and the latter having already paid a sufficient sum for such services as were rendered by Ann Eliza, is discharged from further obligation to pay. Whether this horn of the dilemma will be any more pleasing to President Young than to the other where an Ann Eliza would be declared a wife and entitled to a divorce, and the president made to pay heavily as alimony, remains for his own private cogitation and decision to determine. In either case Pres. Young loses; in the one money, in the other moral prestige; and the latter is just now the most valuable to him.

Bro. J. C. Clapp writes from Sweet Home, Ore, good. He is still at work as usual, although his health was poor. He desires aid through faith and prayer, and it is to be hoped that he will not lack of receiving sufficient body and in spirit to enable him to do his work with pleasure and satisfaction. He has served the cause long and faithfully, giving all the interests of his life heretofore to the gospel. He has organized a new branch called the Myrtle Creek Branch of twelve in an article on the Monthly Star, in the Civil War news, he seems to have been more interested in the field. As the latest, it is considered that Turkey would not be satisfied with a lesser share of the war news, as it is considered that Turkey would not have a desire to be satisfied with a lesser share of the war news. As the latest, it is considered that Turkey would not be satisfied with a lesser share of the war news, as it is considered that Turkey would not be satisfied with a lesser share of the war news.

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over the situation, and as to what course England should pursue.

English news is that 50,000 British troops and 11,000 Russians not ready for ambulance service. The war ship Achilles is ordered to the squadron at Plymouth immediately, and the Minotaur to be in readiness to join it by June 1st. The War Office has decided who shall be called to the colors, in case the English army has proceeded to the seat of war.

The Turkish government owes English capitalists more than one thousand millions of dollars, which is, as the papers say, a good reason why English people may wish to preserve the Turkish Empire. It is not even certain whether this is the fact if Russia should overthrow Turkey then the vast sum borrowed from England would be gone "the last shilling!"

For Roumania has asserted that her note of complaint against Turkey's conduct will be immediately followed by a declaration of independence and war.

Constantine dispatches say that the Turks since Lord Derby's reply more than ever look to England for support.

Russia shows the continuation of Turkish outrages on unarmed and helpless men, women and children. Fire, sword, robbery and raping are the order of the day, and numberless places. Entering the villages, a general scene of plundering, raping, outrage and murder follows, the houses are burned and the cattle, sheep and goats are taken.

Russia dismounts any rising of the Christians, but will enlist them in her army if they will enlist.

The report of the naval condition of Europe shows that the British navy is far superior to that of other powers. She has nearly 400 vessels, and 60 iron ships, 21 of them being of the first-class, with armor from ten to twenty-four inches thick. From 1866 to 1874 she expended 55 million pounds on ships, and her tonnage is about half of that of iron clads. France has a good many war vessels, but mostly of light tonnage; and Germany has but 15 armed ships. Russia is as weak as ever. Russia now has but one first-class one. Turkey has 28 iron clads, besides other war ships.

The Russian Synod has published a Russian version of the Bible, the result of twenty years' labor.

A dispatch from Salt Lake City says that an action has been brought by the District Attorney to test the citizenship of George C. Cannon, the Utah delegate to Congress, who is charged holding illegal naturalization papers.

A fish steamer, St. Paul, was destroyed by fire. Loss: $35,000. A $100,000 fire at Sherman, Texas.

The national debt has decreased four hundred and fifty-five million dollars in the past eight years.

The Black Hills fever continues. The daily departures from Omaha average one hundred. Three lines of stage run from Cheyenne, and other places on the Pacific Rail Road, to Deadwood.

The Illinois Legislature has passed a law against tramps and looters. It provides that all idle and destitute persons, and those who go about begging, or who use any juggling or other unlawful games, raffles, lotteries, and such like, the behavior, or those who habitually neglect their employment, and do not carefully prepare for themselves and their families, and all who are idle or destitute, or who have no public or private buildings or shelter places, etc., shall be deemed to be vagabonds; and any sheriff, constable, city marshal or police officer of the town, city, county, village or city, may arrest such, and if found guilty, such parties may be put at hard labor, for their own support, or for breaking windows, or in the calaboose or jail of the police where convicted. This will evidently work injustice to some by its misapplication, and on the other hand, it will doubtless hurt some.

Recently in the oil regions of Pennsylvania the lightning struck a tank of kerosene oil, which contained 22,000 barrels. The tank burst and the oil ran into the rivers and streams, and the oil and the oil ran a steam mile long, destroying a small village in its course, besides other property, and grave apprehensions are felt by residents of Alaska of serious difficulties with the Indians if the present order of the government withdrawing from the borders of the territory that is occupied. The Indians are bold and impudent, and the presence of troops necessary to keep them in a condition of peaceful subjugation.

Indians almost alone at the Red Cloud agency. Sitting Bull is reported to have gone north of Yellowstone, with from two to five hundred lodges.

Crazy Horse and his entire band of Indians surrendered at Red Cloud agency, May 6th. It was done quietly and without display. Crazy Horse - who is a gentle man, who has not injured the peace-people and establish eternal peace. Lieutenant Clark with cavalry met them five miles out, but, when they submitted, Clark asked the chant of peace, beholding the submission of this once dreaded tribe. There were about 1,100 tall and bold warriors. 700 ponies were turned over, besides 500 previously. These were given to the Red Cloud Indians for their services. This makes a total of nearly 4,000 who have surrendered to Red Cloud and Spotted Tail Agencies, within ten weeks.

The Def and Dumb Asylum at St. Johns, N.B., took fire on the 28th ult. The inmates, thirty-five in number, were rescued. Five fires were taken from the upper windows by the fire brigade.

The Russian army continues its movement through the Central valley of Turkey as far as Mounts Yunus and P通报, the town of Liman, destroyed by fire.

A section of the roof of the New Postoffice fell in on the first inst., killing two men, danger to many others. The building was in the process of being put up the trees, except the lower stories.

The Coroner's Jury in their inquest upon the victims of the Southern (hotel burning condemned that fire probably originated in the wine cellar. They passed six resolutions of censure upon the owners and lessees of the hotel for lack of facilities for escape, for putting out fires, for neglect in warn in reason for having inflammable material in the cellar, for negligence, and for the lack of systematic rules of action in cases of fire.

The Island of Heligoland, situated in the German part of the sea is effected by the British fleet. It was joyed a most excellent visit with all the Saints and was greatly blessed.

The Deaf and Dumb Asylum at Johnstown, N.Y., has been visited by the Pennsylvania Daily Mail, Logan, Harrison county, Iowa.

The difficulties which like an old ulcer had stricken the San Francisco and Oakland branch, have been adjusted by withdrawal and pruning, and a good spirit of unity and love appears to obtain in both places. Other people now attend our meetings generally and seem to be strengthened and edited.

The Oakland Saints have got a new hall built the past winter, at Center Station, which is commodious and comfortable, and is finished and well decorated.

The Indians continue to come into the town and vicinity. There are now ready for embarkation.


On Sunday I was requested to speak at the meeting, where I was listened to and applauded, and were told that Bro. Mills would speak in the evening. Evening came and Bro. Mills not feeling well, I gave the meeting over to two of my workmen, in accordance to the "good way" and to teach them to "walk in it" with the assurance that by doing so they would "find rest for their souls." The church was full and I had better liberty in the morning, although I anticipated a different result, as I had no doubt many had come expressly to hear Bro. Mills. But being blessed with a kind and generous spirit, they seemed to be willing to excuse him for what he could not avoid, and to give me my prayer and a free prayer.

"We see a good time; that is, I did-at least. The Saints at Watsonville are full of the spirit of the work; are united and are receiving the blessings of the spirit. I was visited in my work by the old veterans, the president of the branch, has resigned and Bro. David Phillips is chosen to fill his place. We enjoyed a most excellent visit with all the Saints and were treated with the utmost kindness. The meetings were joyful in the work. May the choicest blessings, temporally and spiritually, be granted to you all, and to the work, and may you be all of one mind, and joy and peace, and may the Lord be with you all in the work."
Bro. Albert Hawe paid us a visit since I got home. He has got him a good house at the Cor-
ners, and if there were means to give him and family a living he would devote his whole time to
them, and if he does not succeed now, no doubt he will do so. He has really done very well, and as are all the Saints where we have been as a
usual thing.

But lives by the side of me is now quite sick. He thinks it the clyptheria. I hope as are all the Saints where we have been as a
here for their health; they have improved since
they came here. But I have made my letter teo
very much pleased with our new home. Bro. J.
Oakland, and hope soon to be able to support
in
that

myself
Bro. H

EAGLEVILLE, Harrison Co., Missouri,
April 7th, 1877.

Dear Herald:—I am in receipt of your letter of the 4th inst., and am pleased to learn that our branch is doing well.

Bro. Henry:-It is with pleasure that I read your contents, written by the brethren; for I feel
a

the New

March 15th, 1877.

Brother Joseph:-It has been some time since you have heard from me by letter; and as we have,
or think we have, reasons for doing or not doing certain things, I will name some things which were not the reasons why I did not write before. I do this from a sense of duty and love to the Church which I profess to love better than life.

I have not kept silent because I have lost faith in the Bible, Book of Mormon, or Doctrine and Covenants. Having strong faith in the above named books, inspires unwavering faith in him, “the chosen of God,” as an agent for the re-estab-
lishment of the kingdom; the latter I believe
will come, but I hope to stand fast to the end. And that we may do so, we must keep in our
prayers. May the God of peace be with you all,
and bring us all to the enjoyment of our hope, is the prayer of your brother in Christ,

P. B. BAGGERLY.

GRAND MANAN, N. B.,
March 16th, 1877.

Brother Joseph:-It has been some time since you have heard from me by letter; and as we have,
or think we have, reasons for doing or not doing certain things, I will name some things which were not the reasons why I did not write before. I do this from a sense of duty and love to the Church which I profess to love better than life.

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Holy Ghost. The Spirit also manifests that Bro. Standing (a priest) should be ordained an Elder. He has preached to all who would have him. I hope this man will be under the name. My family are all well, so are all the Saints here. I remain your brother in Christ,

James W. Bryan.

Mountkrat, Johnson Co., Mo.
April 5th, 1877.

Dear Editors—I write a few words and intentions, in the work. I spent all my time in preaching the gospel, from December 10th, 1876, to October 1st, 1877. I have baptized three, and believe that the same.

Brother Henry—In the town of Sedgwick, six sermons and to vanish farther from us. While in this condition, and a few days after we returned home from our quarterly conference, my wife advised that we sell water, and I also showed us many things that we should do if we were faithful. I am now at Bro. Curtiss, near Montserrat. I preached last Sabbath at Mr. Bartlett's in the town of Groesbeck, Limestone Co., Texas, and on Monday evening, Mr. Waltman, the teacher, heard that I was a Mormon, and sent for me to come to the part of the house where he lives. He asked me to go to the Book of Mormon to find whether it did endorse that practice. I loaned him one, and he liked it very well. I hope some good will yet be done by your unworthy servant. Yours in the gospel,

Lewis C. Donelson.

Kirtland, Ohio, April 26th, 1877.

Brother Henry—On the 4th of April I left Kirtland for Fort Recovery, Mercer county, Ohio. I stopped in Cleveland over night preached to a congregation of members of the church of Christ. I also had a conversation with them and for the final gathering into one fold, and for the final gathering into one fold, and shall inherit everlasting life.

The investigations into the management of the life insurance companies for a gathering in. I preached ten miles from our house, and I have given as my opinion that it did not take me to go.

Mr. Bays on the second proposition. I have been attending a discussion on the second proposition. I was very anxious to hear it, for I had some conversation with Mr. Bartlett, and he had said to me, in the presence of others, that our children could not do any thing with him.

Our branch is steadily improving, and taking possession to the world all this year. Many of the members, we are doing well. The officers have been at work this winter, and the results have been considerable. I feel assured that for a branch to prosper, her officers must labor continually. Your brother in the truth, C. B. Eubanks.

Ozark, Holt County, Missouri, April 8th, 1877.

Brother Henry—Bro. T. W. Smith visited this branch a few weeks ago and preached the everlasting gospel in its purity. He is a good speaker. Bro. Charles Derry is here at present. He has preached three very able discourses. As a branch we are trying to live so that the world may see that we are what we profess to be. I am out young in the cause, but my faith is strong in the work, and if we obey God's laws, and keep his commandments we shall inherit eternal life.

Your brother in Christ,

Ns. I. Reeves.

Fayetteville, Iowa, April 29th, 1877.

Brother Henry—Our branch is so scattered that to meet with them on Sunday I have to go to various places. I have visited Fort Recovery, Mercer county, Ohio; Eustis, Miss., and here, to drive a team that works all the week. I have attended the Presbyterian Church and have preached there, and I have been in the ministry.

Since the people read the statement of John D. Lee's confession and execution they inquire if the Book of Mormon endorses polygamy. I read at a service and appeared to them. Mr. Waltman, the teacher, heard that I was a Mormon, and sent for me to come to the part of the house of the house of the house where he lives. He asked me to go to the Book of Mormon to find whether it did endorse that practice. I loaned him one, and he liked it very well. I hope some good will yet be done by your unworthy servant. Yours in the gospel,

Lewis C. Donelson.

Kirtland, Ohio, April 27th, 1877.

Brother Henry—On the 4th of April I left Kirtland for Fort Recovery, Mercer county, Ohio. I stopped in Cleveland over night preached to a congregation of members of the church of Christ. I also had a conversation with them and for the final gathering into one fold, and shall inherit everlasting life.

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Lewis C. Donelson.
Conferences.

Massachusetts District.


Elders John Chase, Rev. William Cottom, S. Small, W. Nichols were referred back to them. 

Resolved that the Elders of this district be requested to go to China and organize a branch of the Church at that place.

We hereby divide the district. The west line of this district will be the range running north to the Oregon line and the line running east and north through the center of DeKalb county, Missouri, thence north and south to the boundary lines of the Farwest District.

Resolved to request the Branch of this district to send some one there, and that branch officers should visit and labor with them in connection with the work of that district.

Resolved that the Elders of this district should report to their respective branches, and that branch officers are requested to report to their respective headquarters.

Resolved that all Elders of the district have no licenses be granted them.

Frederick Collins resigned as secretary of the district, and M. M. Ballinger was chosen in his place.

James Kemp offered his resignation as president of the district, and Andrew J. Seeley was chosen.

A letter of thanks was forwarded to Brother Collins and Kemp for their past services.

Resolved that the authorities of the district are requested to go to Dennisport and organize a branch of the Church at that place.

That we hereby divide the district. The west line of this district will be the range running north to the Oregon line and the line running east and north through the center of DeKalb county, Missouri, thence north and south to the boundary lines of the Farwest District.

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Western Maine District.

A conference was held with the Brookfield Branch, February 24th and 25th, 1877; J. C. Foss presiding. Prayer by J. C. Foss. In minutes of last conference E. R. Gray should have been named as a district secretary. At the request of the Bishop's Agent. At 7:30 p.m., June 2d, 1877.

Resolved that the report of the Green's Landing Branch for the present quarter be sent to the district secretary.

Elders reports.—Green's Landing, 1 added, present number 38. Brookville, gain 2, present number 26. Bear Isle, Deer Isle and Rockland Branches, not reported.

Adjourned to meet at String Prairie, June 23, 1877; every branch should be fully represented.

Central Missouri District.

A conference was held in the Court-house at Carrollton, March 31st and 4th, 1877; president J. D. Craven in the chair, Samuel Crum, clerk pro. tem. Branch reports.—Hazel Dell 20 members, including 4 Elders, 1 Priest; baptized, 6 received by letter, 3 received by vote, 1 died. Knoxville 16, including 3 Elders, 1 Priest. Carrollton 18, including 1 Elder, 1 Priest, 1 Teacher, 1 Deacon; 1 baptized, 1 received by letter, 1 by vote, 1 died. Alma and Grape Grove not reported.

Elders of Elders.—E. Curtis had preached 22 times, baptized 4. J. Westwood had preached. W. J. Booker labored in the branch. A. Young labored in his branch and baptized 1. A. Johnson requested to be permitted to go into the districts of the Church. Officials present: 5 Elders, 1 Priest, J. D. Craven was sustained as president; J. B. Holbrook as clerk of the Branch. $1.65 was raised to pay stationary.

Adjourned to meet at Little Deer Isle Branch, June 8th, 9th, 10th, 1877.

Who Live Longest?

The longest-lived people, according to the Jewish Chronicle, are the Jews. Among them it remarks, "Hereditary diseases is very rare; sarcophagus is scarcely known; the average age达到 marriage preserving the initial purity of their blood. Their exemption from infection in such scourges as typhus, cholera, the plague, has often been remarkable. The humanity of the Jews with which the vast majority attend to the hygienic prescriptions of their ritual. The average length of their lives is a cause of much wonder and admiration. J. J. Smith, aged 82 years, was the last survivor of the first generation, and he died in 1880. His age was not thus accurately verified or calculated, but the probability is that he was almost 82 years old."

Funeral services by Elder James Gillen.

At Weir City, Kansas, April 9th, 1877, after one week's suffering, Wm. D. Fuls, aged 16 years, 8 months and 22 days. He was married to Martha Bryan, an age of 4 years, 10 months and 7 days. He was at the age of 82 years, 7 months and 22 days. He was buried in the Church Cemetery, adjoining the Church House. He was born in 1855. He was the last survivor of the first generation, and he died in 1880. His age was not thus accurately verified or calculated, but the probability is that he was almost 82 years old."

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Polar Explorations

Fred D. Sturr, who was in the expedition which discovered the Antarctic continent in 1810, has prepared an article for publication in relation to the open sea said near the North Pole, with some comments on what is claimed to have been accomplished in that regard. He does not say there is an open polar sea, nor that such a thing is possible. He says some suggestions regarding the theory of a polar open sea which will be interesting, especially to those who have the subject in mind. He does not say that the open sea is only an illusion of the mind, which is the prevailing idea.

At Jonesport, Maine, April 23rd, 1877, Lyndsay C. Smith, aged 35 years and 7 months. All feel to mourn the loss of our friend. Funeral services by Elder J. B. McDowell.

At Jonesport, Maine, April 20th, 1877, Orissa Norton, aged 21 years and 4 months. She was a member of the Church, but her last words to her father, who belonged to the Church, were, "Be faithful, the Church is right." I know Joseph Smith was a prophet; and if you are faithful you will enter the Kingdom of God. Funeral services by Elder J. P. McDowell.

At Kewanee, Illinois, April 22d, 1877, of the measles, Isaiah, son of William and Sarah Earley, aged 1 year, 5 months and 22 days; also two children of brother C. W. Stuart. She died, aged 21 years and 4 months.

We commend the following to the perusal of the Saints; it is pithy and true. We clip from an exchange.

You have heard people talk about their getting angry with themselves on certain occasions; and, unquestionably, if one is to be angry with anybody, it was better that that body be one’s self; but did you ever notice that when such people are angry with themselves, it is generally on account of the most trivial and inconsequential things? A man, in driving a nail, strikes the head of the hammer on his thumb, and forthwith begins to be "mad" with himself. Such people are nothing more than trickery on a rival, but fails to carry it out, whereupon she is fiercely "mad" with herself—probably because there appears no other direction in which to cast the madness; and if either of these unfortunate persons tells of her or his case; it will seem to be a relief to each to mention how "mad" he or she was with himself. But these people who become thoroughly angry with themselves because of some bad habit—because of a bland-like tongue or pleasant words—whether they are not numbered among winter roses?

It was pretty devised of 

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BOOK OF MORMON.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they that testify of me."—Matt. 5: 59.

My intention is to prove from the Book of Mormon who were the writers of it, their origin, and to what tribe or tribes they belonged.

First, Nephi, in speaking of the separation from his brethren of their journeyings in the wilderness, and of my time we left Jerusalem. And I, Nephi, had kept records of Joseph; yea, even that Joseph who was a descendant of Judah and Manasseh; and thus make the quotation that the law was to be written to, or descendants of Joseph.

And now all the people of Zarahemla were numbered with the people of, or with the Nephites; and this, because the kingdom had been conferred upon none but those who were descendants of Nephi.—P. 155.

This shows that all the kings were of Lehi; or descendants of Lehi; and that all that had any thing to do with the plates thus far, five hundred and nine years, were descendants of Lehi. On page 141 we read:

"And now, I said unto you, that after king Mosiah had done all the things, he took the plates of brass, and all the things which he had kept, and conferred them upon Alma, who was the son of Alma."—P. 141.

The father of this Alma, on whom the sacred things were conferred, was a descendant of Lehi.

"But there was one among them whose name was Alma, he also being a descendant of Nephi." P. 129.

The son of this Alma was first chief Judge and succeeded the kings after they had reigned five hundred and nine years on this continent. And all the records that had been kept, both by the kings and prophets, with the sword and brass plates taken from Laban, and also the Director and Urim and Thummim were all given to this son of Alma, and he gave them to Helaman.

"And it came to pass in the thirty and sixth year of the reign of the judges over the people of Nephi, that Shiblon took possession of those sacred things which had been delivered to Helaman by Alma."—P. 263.

This Helaman and Shiblon were sons of Alma. See pp. 210 and 214; Alma writing to his sons. And again, on page 265, it is stated that Helaman was the son of Helaman, and that his sons kept the records from that time down to the coming of Christ.

Again, by way of strong evidence in favor of the descendants of Lehi having written and kept the records of the people of Nephi:

"And Helaman was the son of Helaman who was the son of Alma, being a descendant of Nephi, who was the son of Lehi, who came out of Jerusalem in the first year of the reign of Zedekiah the king of Judah."—P. 269.

So far the writers all appear to place great stress on the line of their descent; and for this reason, I suppose, they thought some might write without reading; and do it so well, being able to write grammatically, that they would deceive those who did not care to read the Book of Mormon, and know for themselves.

On page 334, it is written, that Nephi died and his son Amos kept the records. On page 335, that Amos died and his son Ammon kept the records; and he being constrained of the Lord, hid the records in the hill of Shim. From this hill the records fell into the hands of one Mormon, who took them and made an translation of the contents, and they were delivered into the hands of Moroni.

"And I, Mormon, being a descendant of Nephi, I remembered the things which Ammon commanded me."—P. 336.

It will be remembered that Nephi spoken of on page 334, Amos and Ammon, were descendants of Lehi; and although Mormon was not the son of Ammon, yet he declares he was a descendant of Nephi. Indeed, there seems to be a firm determination on their part that there should be no mistake in regard to who it was that should write the law to Ephraim. Moroni followed his father, Mormon, and, on page 345, is this language used:

"Behold, I am Moroni; and, were it possible, I would make all things known unto ye. Behold, I make an end of speaking concerning this people. I am the son of Mormon; and my father was a descendant of Nephi. I must soon go down to the grave; and behold, I am Moroni, and I am the same that hideth up this record unto the Lord."

After reading this, no one will deny that I have followed the writers of the records from which the Book of Mormon was translated; and have honestly found them to be the descendents of Lehi existing in the order. It will readily be perceived that I have proved from the writers of the record themselves, that they were of one family, that of Lehi.

It now remains to be proved whether Lehi was a descendant of Manasseh, or Ephraim; and if they should be of Manasseh, why should we say that they are Ephraim; unless sectarian like, we wish to make the word of the Lord too wonderful for us to understand.

The following, written by Alma, of Amulek's preaching to the people of Ammoniah; contains this statement:

"Now these are the words which Amulek proclaimed unto the people who were in the land of Ammoniah: I am Amulek. I am the son of Giddonah, who was the son of Ishmael, who was a descendant of Amminadab; and it was that same Amminadab who interpreted the writing which was upon the wall of the temple; which was written by the finger of God; and Amminadab was a descendant of Nephi, who was a descendant of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren."—P. 101.

It really appears useless to waste time on
these quotations, for a more correct account could scarcely be expected, or hoped for. All, in fact, are copies; and we may fairly conclude that all the writers were descendants of Manasseh. This shows that God's law was written by Manasseh to Ephraim, as it should be, and not written by Ephraim to himself. Now, let me ask, who would be more capable of writing and teaching the law to a youth, than his elder brother, especially one like Manasseh, whom the Lord had blessed. Who could be better calculated to be a guardian than such an one? This seems to have been Manasseh's task; and was he faithful to it? We shall see in a moment. He was faithful in keeping and writing God's law to Ephraim for the space of one thousand years; so much so, that he allowed none but himself to handle the record but the one family, amid wars, by the command of God, hid it in the earth for safe keeping. And not slacking in his diligence he carefully watched it for fourteen hundred years, after the wanderings of his family, arrived at the years of understanding, then, we behold Manasseh, or his seed in the person of Moroni, coming to Joseph Smith, a descendant of Ephraim from among the Gentiles, where he had wandered since he left Samaria; and he, Moroni, like a faithful brother, taught him, Joseph, concerning the commandments of God that were given to him, as he must proceed; for he, Moroni, was about to deliver into his hands the record of his fathers, for translation. Moroni, like a dutiful brother, further cautioned him against wickedness, and taught him how to overcome the temptation of the evil one. He says one, "you are carrying the idea that Ephraim is not on this continent among the Indians." True, I am, most certainly; for there is no proof to the contrary.

Are there only the descendants of Manasseh on this land? Some writers say there are two or three kinds of people here. So they do; and Mr. Fowler, or Mr. Wells, says that the American Indians have the Jewish nose.

I will try to prove that some of the tribes of Judah are among the Lamanites; and if I do, and do it by the Book of Mormon, it will prove their statement correct, and the Saints will be edified, and made glad.

Now, follow me to the Book of Mormon, page 274, and we will find the following language:

"Now the land south was called Lehi, and the land north was called Mulek, which was after the name of his elder brother, especially one like into the land north, and Lehi into the land south." On page 279, the following was found:

"And will ye dispute that Jerusalem is destroyed? Will ye say that the seed of Zedekiah were not slain, all except it were Mulek? Yes, and do ye not behold that the seed of Zedekiah are with us, and that they were driven out of Jerusalem?"

From the foregoing we learn that the seed of Zedekiah, king of Judah, was with the people of Nephi on this continent; and that they were driven out of Jerusalem. The reader will perceive the exactness with which the people of Nephi, or their historians, have labored to give us a true account of the different tribes that came to this continent; who they were, and to what tribe or tribes they belonged.

Now, if I will go with me to the history of Zedekiah and the captivity of the Jews, and to the time that Lehi left Jerusalem, in the first year of the reign of Zedekiah, you will find that this Zedekiah was a literal descendant of David, and must be a descendant of Judah. Thus we have found, on this continent, Manasseh and Judah. And why should we not find a history of Ephraim, if he was here; for, remember, the blessings of the Lord were upon Ephraim; and it is not probable he would remain silent for the space of one thousand years, and all this time, too, the Lord was revealing himself to Manasseh; this is not Joshua like. And let me here say, that when the Lord reveals anything to the children of men Ephraim will be apt to be where he can hear some of it. He will have something to say in the matter, either good or bad; and be known as Ephraim; and certainly, he is to begin and govern the work in the last days. For, through the choice seer, this generation was to have the word of the Lord; and through his lineage the priesthood was, or is to remain with the children of men. Or, in another word, he will have a history which will be preserved over by the line of the house of Joseph, through Ephraim.

In the Doctrine and Covenants, section 84, it is stated that they with whom the priesthood had remained were lawful heirs.

And again, in section four of the same book, it is stated that he who should here follow in the prophetic office, must teach in a way, like the following: that Lehi, or some descendant of Ephraim, had remained in the earth for a long time, I think that I have shown, beyond any of the rest of it? for, remember the Book of Mormon is declared to be the word of God. If we are to take the Book of Mormon in such a way as we must, to believe that Ephraim is on this continent with the Lamanites, we may yet find out on the same ground, that the gospel we preach, which is the Book of Mormon, and the Book of Doctrine and Covenants, may, by some mysterious way, turn out to be a fable, and the true doctrine be like that of the Friends or Quakers. One is about as reasonable as the other. Let us take the law, and that says, "Every word shall be established, by two or three witnesses." It is not safe to set forth a doctrine that we have no proof of.

This system of things is what troubles the world, with all its Christianity; they want to get something too spiritual to understand themselves, and this may trouble us, if we do not look out and stand by the law and the testimony. My testimony is, although it is said that the Book of Mormon has no more proof of the same period, gives any more perfect account of its writers, than does the Book of Mormon; and that the locations of their cities, and rivers, and divisions of their country, were as well known to them, as the cities of the old world were to the historians of those times and places. For the location of many of them cannot be ascertained at the present time.

To close these researches I will say, I have, if possible, been strengthened in the truth of that wonderful book. And for me to believe that a novel could be written covering a period
of time of one thousand years, with so much care and attention, preserving one particular line of descent, is out of the question. The book carries with it a conviction, such as no novel writer has ever been able to attach to his works. Every reader of the Book of Mormon, if he admires its virtuous teaching, will say with me, it has led them to nobler aspirations, and to higher conceptions of purity and holiness. So much so, that while novel reading would keep me bound to earth and its pleasures for ever, the Book of Mormon has raised my mind heavenward; and, instead of earthly things, I can say, "Lord, thy kingdom come. Thy will be done on earth as it is in Heaven." — CHERL. E. BROWN.

AMERICAN VIEWS ON THE EUROPEAN WAR.

Perhaps no foreign war has ever caused more of a partisanship of feeling in America than the present one seems to be doing. As a matter of interest, and for preservation of the contrast in views, we give an editorial from the Virginia City, Nevada Enterprise, and an extract from an editorial in the Chicago Tribune, also an extract from a sermon by the Rev. Brooke Herford, of Chicago.

NO SYMPATHY DESERVED BY RUSSIA.

The armies of Western Asia and Eastern Europe are taking their positions in preparation for possibly the mightiest war of modern times. Stalemate has been exhausted to prevent the struggle; the counsels of neutral nations have been in vain, and the wisest and most prudent diplomats, baffled, give up further efforts to maintain peace and say "it is no use." When we from this distance look over the field and try to ascertain what principals is to be vindicated by this murder of men, we can find no answer. Russia, to sustain her demands, advances a falsehood. She pretends that she inaugurates the war in the interests of Christianity, while the condition of her own subjects is a perpetual disclaimer against so false a pretension of sympathy for the men who are in Turkish provinces and who are not Turks, while the echoes which now and then come back from the dreary Siberian wastes, where Russia’s political prisoners are groaning out their lives, furnish more of a partizanship of feeling in America than the present one seems to be doing. As a matter of interest, and for preservation of the contrast in views, we give an editorial from the Virginia City, Nevada Enterprise, and an extract from a sermon by the Rev. Brooke Herford, of Chicago.

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It may be under Russian protection. If it is, I cannot see that that is to be objected to. That is the natural outcome; and now the Russian rule, like the rule of ancient Rome, is not more curtailed than that would have been the natural ending long ago but for England's hindering. I earnestly hope England will hinder no more, and if she does not I do not think any other nation will. I do not think England should hinder on account of those subject provinces, neither do I think she should hinder the Greeks because she is herself. That bugbear of Russia threatening is our own Island, where the Peloponese, the nation of such acquirements and character as was excited by Thessaly and Epirus, which possessed the plainest seaboard and most uniform surface, had at the same time the least Hellenic population; in the central districts, intervening between these and the Isthmus of Corinth, there is a marked advance in education, and in the Peloponese the most typical races are found.---"Classical Geography," by H. F. Neeser.

RELIGION AND BUSINESS.

The motives that impel the man of the world to go to church are not always of the highest order, though we doubt whether quizzing him pays as well as to preach the gospel straight at him with earnestness and power. There is such a man in Toledo, and his long and steady attendance at a revival meeting finally attracted the notice of the preacher. He made a speech of all the trite sayings, and then, finding this way of working did not mean that there was anything in it, he made up his mind to become more radical and try to get religion, and in order to do so he減 his long, inducement to get religion, and in order to do so he made his way to the pew in which the subject of this incident sat unmoved by the excitement around him, and the following conversation took place:  

"My friend, are you a Christian?"  

"No sir," was the reply.  

"You seem to be always looking toward the reaism with great earnestness. I hope an interest has been awakened in your heart."

--I am just waiting to see what that man up there in the choir will decide to do."  

"Ah, my dear sir," said the pastor, "you must not wait till your friends come to Christ. You must act for yourself. You must embrace your Savior whether any one else does or not."

"O, that ain't it. You see that man always gets religion at every revival, and I am just a layin' low for him to come forward and say that he has had a change of heart, so that I can stand at the door when he comes out and ask him to pay me that $10. I owes me before, and I must have it now."  

The minister turned sadly away.
It is a practical work, not of inward grace alone, but something we can do to benefit our fellowmen. Then kind reader, if you don’t practice these things, never go anywhere to get religion. Let your religion be made of acts of benevolence.

What kind of religion will have saved those to whom Jesus will say (at the day of final separation) “Come ye blessed of my Father, inherit a kingdom prepared for you from before the foundation of the world? Let us hear what kind it is to be—

“For I was in prison and ye visited me; I was sick and ye ministered unto me; naked and ye clothed me; I was hungry and ye gave me to eat; thirsty and ye gave me to drink.”

And then they will ask the Lord when they saw him in all these various conditions and thus ministered unto him? What is the answer?

“Insomuch as ye did it unto one of these my disciples ye did it unto me.”

Here then is the true character of the religion of Jesus Christ. That was the kind of religion he manifested to the whole world during his ministry here on earth. Well did the apostle James remark, saying,

“If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; not with.”

Standing ye gave them to drink; ye ministered unto me; naked and ye only clothed me; when they hungered and ye gave them to eat; thirsty and ye gave me to drink; that is strange that people will pray for something which they themselves must do. You can never manifest your religion before God by “enlarging the borders of your garments, and making wide the phylacteries thereof,”

All this, and a “long face,” slow walk, folded arms, are no constituent part of the religion of Jesus Christ. The leading characteristics of this (so-called) infidels who carry out the principles of Christ’s religion than there are professed Christians who do. How can people be Christ-like, if they do not follow Christ, by or in precept and example? Give unto us “pure religion, and undefiled.”

THE GATHERING.

SENTIMENT:

He who defrauds the poor, or facilitates not his fellowmen. Then kind reader, if you don’t was a get acts of benevolence.

Just now, you go in all these my disciples ye did part in peace, be ye warmed and filled; not with.

It is strange that people will pray for something which they themselves must do. You can never manifest your religion before God by “enlarging the borders of your garments, and making wide the phylacteries thereof,”

Here then is the true character of the religion of Jesus Christ. That was the kind of religion he manifested to the whole world during his ministry here on earth.

Yes, ye ministered unto me; naked and ye only clothed me; when they hungered and ye gave them to eat; thirsty and ye gave me to drink; that is strange that people will pray for something which they themselves must do. You can never manifest your religion before God by “enlarging the borders of your garments, and making wide the phylacteries thereof,”

Moses 1877.1 THE

For

Inasmuch as

Here then is the true character of the religion of Jesus Christ. That was the kind of religion he manifested to the whole world during his ministry here on earth. Well did the apostle James remark, saying,

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Again, some people talk of “holiness” as a gift from God. I assure that it is not a gift. The apostle said, “Without holiness no man can see the Lord.” We believe, that if there is any more nor less than the keeping of the commandments of God—obedience to which will gain for us an entrance into the celestial city.

Again, many people seek for the “gifts” (I) of “sanctification” by this they mean to be perfect. If perfection is attained unto by as many as profess sanctification (perfection), it is a wonder to me that we do not hear of some one being translated.

What is sanctification? The Lord said unto Moses one time, “Sanctify the children of Israel and the vessels of the tabernacle by the morrow.” What for? Why, for a special purpose; but them apart, for a special work on the morrow. It is no “gift.”
the field; settler's fund: which shall be under-
stood to be for the purchase of, or improve-
ment of lands for those who wish to purchase
land for themselves, with a view to settling
themselves or some others on the same.
Eleventh. All useful branches of business
shall be established at as early a day as prac-
ticable, and on a scale with each branch of
business to suit the wants and conditions of
the Company, and those engaging in such
business.
Twelfth. The object of establishing the
various branches of business is to make labor
capital, and every individual a producer, and
therefore a contributor to the general wealth,
and each branch of business a resource.
Thirteenth. The object of producing funds
is, first, to accomplish the purchase of the re-
gions round about; second, to support families
of Elders traveling in the ministry; third, to
provide for the poor.
Fourth. The regions round about should
be bought on a joint compound principle of
purchase, viz., that all lands should be put
under immediate cultivation, and all surplus
proceeds of cultivation be applied in purchasing
lands for homes for those who labor to
improve the same.
This compound principle of purchase could
be joint; that is, it should be consistent with
revelation in D. & C., p. 269 and 270, sec. 98,
paragraphs 9 and 10: "Now, verify I say un-
to you, let all the churches gather together all
their moneys; let these things be done in their
time, be not in haste; and observe to have all
things prepared before you. And let honorable
men be appointed, even wise men, and send
them to purchase these lands; and let every
church in the eastern countries when they are
built up, if they will hearken unto this coun-
sel, they may buy lands and gather together
them, and in this way they may establish
Zion."
Sec. 100, par. 6, p. 278. Companies of tens,
twenty, fifty or hundreds to go up to the
land of Zion to locate lands round about, and
immediately to be performed for the bene-
volence of the church it will be a joint purchase,
although each agent should purchase for his
respective branch independently.
Fifteenth. The families of all Elders travel-
ing in the ministry should be well provided for,
and in a manner that they would not feel
themselves in anywise to be paupers, or as de-
pendent on the benevolence of the people.
This could be so successfully done that it
would be almost imperceptibly felt, and we
would soon have a corps of effective ministers
in the field whose time and talents would be
undivided.
Sixteenth. The poor should be judiciously
provided for. None will be encouraged to
settle with the colony for the first year, ex-
cept those who are able to maintain themselves
for one year, or until crops can be harvested;
thereafter labor capital will be the basis upon
which every deserving poor man must stand
and by which he will be assisted to a home
and a tract of land of his own. It will be the
duty of the church to give, and the privilege of
the poor to receive land in exchange for la-
bor, which they can improve upon and in-
crease, without the burden of heavy interest
and with all the benefits of co-operation en-
joyed by the company. Every individual must
be considered as an unit of and an equal in
society.
It is not contemplated in this gathering in-
to the regions round about, to establish the
laws of tithing or consecration, or to make ab-
solute equality in goods or property, or to ap-
point inheritances, or to establish the store-
house of the Lord. It is intended to purchase
the land, provide for the poor, support the
ministry and see that none of the Lord's peo-
pie suffer from want, neglect or abuse; and to
be a means of preparing the Saints for the
laws of tithing and consecration, and for
equality, without which we never can become
one in the Lord, build his temple, or become
Zion. Sec. 77, par. 1; sec. 81, par. 4. Nei-
ther can Zion be redeemed. Sec. 51, par. 1;
sec. 102, par. 2. Neither can we become disci-
bles of Christ without providing for the poor.
Sec. 52, par. 9.
It is, in other words, the beginning of the
gathering, which implies that churches which
are established should gather in different pla-
ces by buying land in regions round about,
(sec. 98, par. 11; sec. 98, pars. 3, 10), and send
workmen there to labor; sec. 58, par. 12.
STATEMENT OF PRINCIPLES
First. We believe that no church titles, or
sacred names of any kind, should be adopted as,
or incorporated in, the names of companies;
unless they are so directed by revelation, or
they are willing and able to carry into effect
the principles which are implied in them, and
are willing to suffer the penalties attached
for their violation. See D. & C., sec. 102, par.
2; sec. 56, par. 5; sec. 51, par. 1; sec. 77, par.
3; sec. 51, pars. 4, 5; sec. 89; sec. 101, pars.
1, 2, 3, 9, 10, 11, 12.
Second. We believe that each company
should and could be, not only a self-sustaining,
but a progressive, beneficial, independent or-
organization.
Third. We believe it to be consistent with
reason and revelation to proceed in a quiet,
unassuming, yet business-like manner to pur-
chase all the land in the regions round about
Zion. We further believe that every legiti-
mate means may be employed in order to
secure this, and are implied in the words of
the beginning of the gathering, by purchasing
lands surrounding each settlement as fast as
circumstances and opportunities permit, until
all the land that can, is purchased.
Eleventh. We believe it would redound to
the greatest and most permanent good to the whole
body to begin the gathering, or, in other words,
the purchase of all the lands in the "regions
round about," by agents or companies of the
different branches or districts, and proceed at
the same time to settle on the same and create
employment for the poor, and extend the purchase
of lands surrounding each settlement as fast as
circumstances and opportunities permit, until
all the land that can, is purchased.
Twelfth. We believe that farming is the
most certain, and most honorable of employ-
ments: "He who tilleth the soil shall have plenty
of bread, but he who followeth after vain
persons shall have poverty enough."
How many are compelled, who take up farms,
who are the great bulk of their incomes; added to
this, they may be a great distance from market
business. When,
Sixth. We believe the land round about
Zion to have been the counties joining
Missouri, which is in the State of Missouri,
and Zion has not been moved out of her place;
sec. 98, par. 4. Therefore, the "regions round
about" must still be the same in extent, not-
thwithstanding the idea "adjointing counties"
may now be divided. We believe the regions
round about Zion to be the counties joining Jack-
son county, which is in the State of Missouri,
and Zion has not been moved out of her place;
sec. 98, par. 4. Therefore, the "regions round
about" must still be the same in extent, not-
thwithstanding the idea "adjointing counties"
may now be divided.
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poor, the needy and the hopeless, and to exalt the humble and righteous.

Sixteenth. We believe the best method of doing this is to invigorate their minds with a powerful desire to do justly, to love mercy, and to walk in the light which they find within themselves, and by placing within the reach of every individual the means whereby he can, without fear of disaster, successfully carve out his own fortune.

Seventeenth. We believe that an equality in earthly blessings is necessary, by the mass, to the full enjoyment of heavenly or spiritual blessings.

Eighteenth. We believe that equality does not consist in an equal division of properly or effects, for this in many cases would necessitate a continual dividing and breaking up of interests and estates, and still no such equality realized, and instead thereof a great injustice would be inflicted on the thrifty, wise and judicious, as well as an injury to the indolent, the careless and profligate, for all people are not alike constituted.

Nineteenth. We believe that equality does more properly consist in framing such a code of laws as will guarantee to the most indigent a condition as will enable him to place his child, under a condition as will enable him to compete with all his fellows in supplying all the necessities, comforts, and ordinary luxuries of life, and as far as possible, consistent with public and individual prosperity, provide his family with a suitable home of his own, both comfortable and decent. And it is still further necessary that a more completely embodied in such a consistent, social relation as will open such a free, unconstrained intercourse with all classes, that all such barriers to our higher mutual development, as rank, family descent, personal appearance, or wealth may be neutralized; pathy with the movement, together with all persons of moderate capital; and instead of the means whereby he can, without to invest his all, to be reckoned by the amount of capital, to be reckoned by the amount of labor, or of respect he renders to his own and all other people.

P. S. We are authorized by the Company, which has now sufficiently organized to guarantee a settlement according to the above design, to state that all persons who are in sympathy with the movement and can endorse the principles set forth in the foregoing article and desire to cast their lots with us, to make it known to the company by addressing the undersigned, to whom questions upon matters of business may be referred until otherwise notified, or until a further organization of the company is made, and after the company will imbue in accordance with any communication which an answer is expected.

We earnestly request any persons knowing of suitable locations for colonization, to communicate the same, at as early a date as possible, stating the amount of land that can be bought in or settled in, the price per acre, nature of the soil and seasons, to what best adapted, rate of taxes, railroad or river communications, together with all other advantages that would tend to make it a desirable location.

I. N. W. Cooper.
And after your testimony cometh wrath and indignation upon the people, etc.; and then it shall be proclaimed from above, "Prepare ye, prepare ye, O, inhabitants of the earth, for the judgment of our God is come." Here we see two different dispensations: one, in the time when the hour of judgment was to come, etc.; another, warning that the judgment of our God was come, etc. In the first dispensation we are instructed that the judgment would last one eternal hour; also forty-one years, eight months, two weeks, five days and eight hours in mortality. The Lord has said he spoke or gave commandment which was carnal, but spiritual and eternal; and Peter says, "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." — 2 Pet. 3:8.

Again the Lord says, "On that day they shall know that I am, and have been speaking this word;" for we can see this word so perfectly in fulfillment, that these distinct signs, which should follow the second dispensation have begun; and the voice of the waves of the sea heaving themselves beyond their bounds.

I was born a Lutheran, of good parents, but did not understand the powers of the god of truth, but morality, which is a principle of power to happiness, so far as it goes. The Spirit of prayer's prompting I was not acquainted with; yes, I could not pray; but in the hours of affliction I learned it; therefore, I say, Lutherans, Catholics and Freethinkers, and I say to every one that there is a God, call upon him in faith, and the blessings will come unto you according to his word and promise.

In all my affiictions, there has been a light shining for me; because prayer is the key to our Father's heart. My prayer is now, that I may be asking the promise.

The day was, we trust it, we doth not hold the will of my Father which is in heaven, the same is my brother, and sister and mother. With regard for every upright brother and sister in the Lord, I remain your friend and brother.

FRED. PETRISON.

Curiosity in children is but an appetite after knowledge. I doubt not but one great reason why many children abandon themselves wholly to silly sports, and trifle away all their time insipidly, is because they found their curiosity harked, and their inquirings scorned.

Bringing distinctly before your own mind the well known fact that children delight as much in exercising their minds as their limbs, provided only that what is presented to them be suited to their capacities, and adapted to their strength.

Joy and sorrow of children — Children sweeten labors, but they make misfortunes more bitter; they increase the cares of life, but they mitigate the remembrance of death.

The Japanese make waterproof boots of paper, and Londoners like them.

THE SAINTS' HERALD.

Plano, Illinois, June 1, 1877.

PRIESTHOOD.

Acquiescy is always essential to the successful carrying out of every scheme devised among men, either for their good or evil, to benefit or to injure.

Priesthood is but another name for authority, and should mean an intervening power. The priesthood rightly considered signifies a body of men rightfully holding power to administer in the name of Jesus Christ for the conferring of spiritual blessings upon men; nor should it ever be conceded to mean a class of men holding power from God to enslave the laws which have been given of him for the government of all, or to do that which places in jeopardy or destroys the people and their liberties.

None talk more constantly about the priesthood than Latter Day Saints; none should understand more fully what is meant by, and comprehended in it than they. None should respect the authority of the priesthood more than a people who profess to be governed by laws emanating from God, given to the priesthood, and interpreted by the same.

The day was, we trust it will never be again, when it was thought by many that the priesthood could do no wrong; when the authority with which they were clothed was an unchallenged guarantee that all acts done by them were but the reflected light of wisdom divine.

Whatever other mischief this thought did not work, this much we have grave reasons to believe that it did; it engendered haughtiness and pride in the men who made up some considerable body of the priesthood; and made suspicious and selfish the men who were administered to by them. The loss of confidence followed as a matter of fact.

There is in the principles making the priesthood a necessity to the success of the Church of Christ, nothing that provides for such a result where men called, and ordained to the exercises of its duties, and blessed with its prerogatives, conduct themselves in accordance with the design of its inception and object. These require an unselfish devotion to the performance of those duties, that looks only to the end, the good of man; the means, a personal, and continued service; an enjoyment and exercise of those prerogatives, not as personal perquisites that attach to the individual by reason of some innate and inalienable right, but because performed in the labor performed and the fidelity with which it is done.

If the army of Elders composing the priesthood have ever forgotten that they are men chosen for the accomplishment of a specific design had in view by him who called them, and that this calling gave no authority, and conferred no dignity not found in direct accord with the design, then has that army become deficient in the principal aim to their success; and every portion of it that is not in this condition, is to be lamented; for they should certainly remember, diverges this calling, and should be discharged from service.

The powers of the priesthood, of which we have in times past heard so much, are conferred for no other purpose than the salvation of man, and are continued only in the just exercise of them in pursuit of this object; hence any act of any man called into this calling performed with any other intent, or attended with a different result is not authorized of God, and hence does not bind the powers of heaven.

Balaam's ass spoke once by the will of God, but remained ever after an ass still, with no powers of speech more than others of his kind. In him was found no assumption that his natural utterance became the oracles of God, because he did at one time speak by virtue of God's power. We have sometimes thought, (we ask pardon thereof), that sometimes men have not been so wise as men, as this ass was an ass; for they have presumed to act as if having been empowered and directed of God to say and do certain specific things, all that they henceforth did and said must be of God.

We have heard men use the words, "By virtue of the Holy Priesthood vested in us," when we knew that it was not by virtue of that priesthood that they spoke, but by reason of a commandment either of the Spirit, or the law.

This arrogating to man that which belongs to God, in such boastful and considerate ways, has been the means of turning some away from the truth, who loved the truth but failed to recognize it in such guise; and some have been so much hurt and disgusted that they have disliked to hear the words "holy priesthood," so considerably have they been that the authority conferred was abused, and a boisting spirit lying beneath the language used. The formula of words suitable to each case is not specifically given; but Christ and Paul in the New Testament, and the former in the Book of Covenants, charge the Elders to seek, and do what they do in the prosecution of their ministry and in pursuance of their calling "in the name of Christ," and not in the name, or authority, or by virtue of the priesthood.

Political oppression has been fostered in the name and influence of the divine right of kings to rule; social oppression in the name of fashion, and religious oppression in the name of the priesthood, until men who hate oppression have loathed the name of all three of these tyrants; although God gave men kings; fashion is the reflex of public opinion, etc. papal, etc. Dej and priests have no sanction or command of God.

It was the abuse of the statement made to Peter, "whosoever ye bind on earth shall be bound in heaven," that gave rise to and made possible...
We will suppose that an Evangelical churches that power conferred by which the acceptable to church in the sight of God, that led Joseph many into the bondage of men who had vitiated was no grounds upon which to hold Bro. Bishop, the priesthood and who have made the sacred or. so instructed the Jury, who, without leaving their seats pronounced their verdict of not guilty. Bro. Bishop was set at liberty at once.

We are sincerely glad that Bro. Bishop's innocence was made to appear and that he is officially set free from suspicion. We hope for the honor of common mankind that the prosecuting witnesses will hold their peace in regard to this matter; as to further declare any criminality on Bro. Bishop's part respecting the death of sister Entre is to provoke the public sentiment against their unmanly course.

Read carefully the article in this issue headed “The Gathering.” It is by organizations similar to the one proposed, in spirit and intent, that the settlement of the land may be effected. As to its working details, they remain to be tested.

We cheerfully give the article room, as it looks in the right direction. We believe brother Cooper to be sincere and honest, and devotedly in earnest in this work. Of the merits of the details as presented we express no opinion, suggesting and advising a scrutiny and examination that will result in giving each reader a correct view of what is advanced, and its availability.

It may be well to state, that the confidence of the Saints in days past has been so sadly broken in communicative schemes and joint stock affairs, that one is justly injured and angry if he says, “poh!” but let us set those notions aside and read what may be offered to us as a means to carry out the redemption of Zion; and if there is good in such schemes let us use that good.

We clip the following from a San Francisco Chronicle of May 8th, sent us by a brother.

“The evening of the 19th inst. the Great Mogul, Brigham Young, accompanied by his son John W. Young, Patriarch John Smith, D. H. Wells and several others, arrived at Beaver City, Utah, en route for Salt Lake City from St. George. Captain Wimmer's company of Iron county cavalry escorted the party to Beaver. They were all well equipped, being armed with the latest and most improved breech-loading rifles. Brigham Young deemed this precaution necessary, it is said to account of threats made by the sons of John D. Lee.”

If the suggestion made in the closing lines be true, how certainly sad it is that Christ's words prove correct, "a man's foes shall be those of his own household.”

Feudal and family hostility have been constant attendants of polygamy from the days of Lamech and the slaughter of the seventy sons, all the way down to now, and it is for anything else but cheapness of human life where honor and true virtues are made cheap also. Brigham should have had friends in the sons of John D. Lee, if he be innocent in the crime and death of their father; at least, it would seem so for the sake of consistency.

In 1844, at the death of Joseph and Hyrum Smith, it is estimated that there were in Europe and America from 150,000 to 200,000 believers in the principles of Mormonism, as promulgated by the Elders of the Church of Jesus Christ of Latter Day Saints, and but one organization bearing the name. This increase in numbers was the result of fourteen years ministerial labor, without the aid of the teaching, or practice of the tenet of polygamy. In 1876 the estimate of one who has had access to the means of knowledge gives in Utah, as gathered, 110,000, and abroad, not gathered, 16,000, outside figures, making a total of 125,000, at a liberal estimate; and there are several bodies bearing the name Latter Day Saints, though only two of importance in number. This decrease from the original figures estimated in 1844, has resulted after thirty-two years ministerial labor with the aid of the teaching (since 1852) and practice of the tenet of polygamy. Who is responsible for this disparity, and what are the causes of it? The sons of the first Elders of the Church are interested in ascertaining what are the answers to the following questions, upon them falls the loss in prestige and in fact.

We have the pleasure of presenting a letter in this issue from Bro. Mitchell Arthur, of the Shetland Islands. It will be seen what he is doing, and what can be done by an elder, if one can go there from Scotland, or possibly from England. We are glad to know of labor being done there. We pray for the success of Bro. Arthur in the field, and would like to hear that some good elder goes there to baptize and to do further labor.

Bro. Hiram Kendall, of the Galland's Grove Branch, Iowa, writes that since he was baptized he has had testimony that has satisfied him of the truth of the work of God which we are engaged in, and that he feels like the man who is on a journey, there having built his house on the rock, for the foundation is good, and such that neither floods nor winds can destroy it, nor men nor Satan tear it down. He wishes to do whatever he may be able, and as may be pointed out to him and to others, for the advancement of the cause of Christ among men. May he, by a goodly life, set a wise example, and joy in whatever degree of labor for the Master, there may now or hereafter be given him to do, or requires of him.

Sister Eziee McAtee, of Stevensville, Missouri, writes in thankfulness for the blessing of healing by God's power, through the ordinance of his house, Bro. T. W. Smith administering, and she rejoices in hope.

Bro. James Foxall writes from Hannibal, Mis­ souri, of a short tour taken by himself and Bro. Nitcher, during which they preached at Palmyra and in Lewis county, Missouri, and were well treated and their message listened to attentively.

We call attention to the letter of Bro. C. A. Da­ vis of Australia, written the 6th of April and received by us the 11th of May. While the Saints will rejoice in the good fruits of Bro. Gaud Rodger's labors they will sorrow to hear of his poor health. The zealous laborer, wherever he may be, is anxious for the advancement of the work committed to his charge and more than he should do for his own well being, rather than see the need and the demand go unsupplied. We ap
The Saints' Herald.

June 1.

preclude the fact in our own life, yet preclude the necessity for it, or the seeming necessity, of the few bearing the weight of burdens that many should share, and we can earnestly pray, as commanded, that the Lord of the vineyard will send more laborers into the field, and so it must be as those in it wear out with hard service or step aside from the work committed to them.

We thank Bro. L. C. Donaldson for Riverton Advocate. Bro. I. Stieben, of Colorado, for Rocky Mountain Herald and Denver Tribune; and Bro. W. N. Dawson, of California, for San Francisco Bulletin. Bro. C. H. Hassell of Hanley, England, sends a clipping from the Staffordshire Sentinel, of April 30th, being over a half column notice of the branch of the Reorganized Church of Jesus Christ of Latter-day Saints, held there and of the presence of Elders Taylor, Caton, Miller, Dewsnup, Pointon, Crump, Greenwood and Boydell, with a synopsis of their remarks and teachings.

Brother N. Stamm writes from Warren county, Iowa, that prospects for farmers throughout that region are very favorable, the rains having fallen heavily for weeks, flooding the ground so as to make planting impossible with many; and therefore where the labor of their hands is not used, unless by the few bearing the weight of burdens that many must share, and we can earnestly pray, as commanded, that the Lord of the vineyard will send more laborers into the field, and so it must be as those in it wear out with hard service or step aside from the work committed to them.

We thank Bro. Wm. H. Hart for a San Francisco Post of the 2d of April, 1877.

Some good soul sends us a copy of the Woman's Journal, published at Boston May 3d, in which appears two letters from women, one from Salt Lake City, Utah, in favor of, or defence of polygamy, and signed L. L. Dalton; the other from Samson, Pennsylvania, signed "A True Latter Day Saint;" it being the same that we published, taken from the New York Herald.

Brother Samuel A. Reeves of Mount Holly, New Jersey, who is a machinist, and also has some knowledge of farming would like to secure a place to work among the Saints in the west Any one knowing of a situation to suit will please address him at Mount Holly, Burlington county, New Jersey.

Sr. Margaret View, of Plattsburg, Missouri, sends us an account of the coming of Christ, asking an interpretation of it. It is, or should be to her clear, that if a Saint lives as he or she should, the fire which will destroy the wicked will not hurt the Saints.

Bro. Thomas Jenkins has our thanks for a copy of the Cardiff, Wales, Weekly Mail, for April 28th, 1877, with a supplement, containing an account of the railroad building and the rescue of several imprisoned miners.

In an interview accorded to a correspondent of the New York Herald, by President B. Young, at Cedar City, Utah, April 14th or 15th, and published in the issue of that paper for May 6th, 1877, President Young positively denies all knowledge of the Mountain Meadow Massacre; so also does Daniel B. Wells. President Young characterizes J. D. Lee as a villain.

The equality in number of the sexes being proven in Utah by census returns, suggests a question; will a population of one thousand women married, one each, to one thousand men, give a less aggregate of increase in the population in a given time than will the same number of women married, ten each, to one hundred men? And will the prevalence of material and moral prosperity be in favor of the latter and against the former? The kingdom of God is practical, or it is nothing. Census of 1870 gives males 44,121, females 43,965, an excess of males amounting to 156.

Sr. Jason Briggs and her family left Plano, on the 24th of May, and came to Wheeler's Grove, Iowa, in the vicinity of which last named place, we understand the family propose to make their home in the future.

We learn that it is very wet in the Southern part of Iowa, and northern part of Missouri, this spring. Not a fourth part of the spring plowing has been done up to May 17th. Fears were entertained that the wet weather would prevent the putting in of corn, but not that the grasshoppers would harvest the crop even if it was raised.

We hear of a number of the Elders of the Utah Church being in different sections of the country, who invariably refuse to discuss the questions at issue between them and the Reorganization. The day was when a Mormon elder would not turn his back on an opponent, no matter what his faith, if he was a representative man. We trust that the Elders of the Reorganization will offer those gentlemen every opportunity for an interchange of views and arguments.

Brother A. J. Weatherbee writes from near Rushville, Illinois, that there is a little branch there some eight miles east of that city. They have some meetings there, but the weather is very wet and very bad roads so far this spring.

One of the brethren, Solomon Sallisbury, was elected Justice of the Peace, in Pilot Grove Township, Hancock county, at the last spring town meeting. This is worthy of note as this used to be quite a strong anti-Mormon township, and the brother and his religious opinions are well known.

News Summary.

[Prepared expressly for the Herald.]

The war in the East since our last notes has been, on the whole, been rather to the loss of Russia. Our last was of their repulse in trying to take the city of Kazan, in Armenia, and their attempt to cross the Danube at Reni, but Turkish artillery prevented, and on the 13th, in Armenia, a Russian force was beaten by the Turks. On the other hand, some Turkish gunboats have been destroyed by the Romanians, and on the 11th a Russian masked battery opened on the Turkish harbor in the Danube, shelled Mount Athos, and blew her up, and she sank at once, with her crew of 500 men, only one man escaping. Much sickness reported in the Turkish camps; 5,000 in Salonica, and at the time, A Turkish gun boat was captured by a Russian battery below Kulafat. The Greeks have also had a collision with the Turks at Samsun, and 200 Greeks are taken prisoners. The Turks threaten to revolt against Russia. Austria and Germany warn Turkey not to excite the Poles to war. The British fleet is guarding the mouth of the Suez Canal, Italy is said to be jealous of the supremacy of England in the Mediterranean. As Egypt is under Turkish rule England grants that the Russians have a right to blockade her ports. The Turkish rule of Egypt has intended to send troops to aid Turkey. The Gladstone resolutions in the House of Commons, England, as mentioned in our last, were defeated by a vote of 389 to 302, and it is presumed the House declines to entertain any motion whose adoption would embarrass the government in its protection of British interests. Sixty Ukrainian villages, burnt and burned by Turkish troops, and in Bosnia many outrage reports, both upon persons and property, and the Turks declare it their intention if the Russians cross the Danube into Bulgaria that they will leave it but a desolation for Russia to enter, for they will destroy the cities and whatever property they cannot remove, whenever they have to evacuate the country. A correspondent of the New York Tribune, writing from England, says that the Poles are so anxious for anything to do with the war, and that public meetings have been held in every part of the country urging the direction of the present conflict and the future war prospects are the exciting topics of conversation in England.

Lavr. The Russians have taken Arzhan, Armenia. A Turkish Pasha and his bat are captured, and eighty-two cannons were taken. The capture was only effected after several unsuccessful attempts, and great loss of life and property. The Russian fleet brings news of a great insurrection among the Circassians, which makes a fire in the rear where Russia did not expect it. Another attack upon our lines in Russia, general uneasiness among the people in Austria about the war and the situation of their south-eastern provinces along the Danube, the revolts in France, over the fact of President MacLisp having dissolved the former cabinet and ap-
pointed a new one of entirely different political views. He has also pronounced (adjourned) the Assembly and there are fears of revolution and civil war.

This year’s crop prospects in the various countries are generally good. To a certain extent a good deal, most of them only fair to middling; while some are very good and some are very bad. In Colusa county they expect about one-sixth of a crop of hay. They have already lost 600 acres of new crops, and have not enough hay to keep their teams limber. One man has been killed, and a large mangled by the mass of falling timber, iron, stone, while a loss of $200,000 in feed and property present a very bad outlook because of the inefficiency of the planning and constructing of such a large public building. When some of the large interests would be lost by its fall, in all probability.

The Bureaux Veritats of Paris has just published its general report of the merchant-naves of the world. The navies of the world are comprised in 5,771 steamers, representing in gross 6,886,542 tons (net tonnage 7,478,629 tons), and 21,465 sailing vessels, representing a tonnage of 15,555,880 tons. The only sea-going vessels included are the sailing vessels of the merchant-naves of the world are distributed as follows:

<table>
<thead>
<tr>
<th>Flag</th>
<th>Vessels</th>
<th>Tons</th>
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<tbody>
<tr>
<td>Great Britain</td>
<td>19,205</td>
<td>5,507,570</td>
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<tr>
<td>United States</td>
<td>3,333</td>
<td>2,930,521</td>
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<tr>
<td>Norway</td>
<td>1,470</td>
<td>1,410,003</td>
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<tr>
<td>Italy</td>
<td>1,401</td>
<td>1,222,076</td>
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<tr>
<td>Germany</td>
<td>3,856</td>
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<td>722,040</td>
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<td>Spain</td>
<td>2,515</td>
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<tr>
<td>Greece</td>
<td>2,125</td>
<td>426,925</td>
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<tr>
<td>Holland</td>
<td>1,145</td>
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<td>165</td>
<td>59,944</td>
</tr>
<tr>
<td>Turkey</td>
<td>935</td>
<td>45,929</td>
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<tr>
<td>Africa, Liberia</td>
<td>55</td>
<td>22,344</td>
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<tr>
<td>Asia</td>
<td>42</td>
<td>16,610</td>
</tr>
<tr>
<td>Total</td>
<td>58,208</td>
<td>15,503,888</td>
</tr>
</tbody>
</table>

A wheat elevator, with dock and twenty-four cars was burned at Winona, Minn., May 17th. 

Loss $800,000

A fire at Brooklyn, New York, lasted all day, May 15th, chiefly in the oil works, by which $100,000 worth of property was destroyed.

One-half of the business portion of St. Stephen’s New Brunswick, was burned May 16th. Business houses, dwellings, wharves, banks, railway depot, postoffice and one schooner destroyed, ninety-five buildings altogether, a total loss of $300,000. 

An English shipyard on the Clyde was partially burned, May 16th. Loss not reported. 

The word Casr is from the name Caeser. In Russian it is Cesar or Tsar, and in German it becomes Caesar.

The Russian Empire embraces about one seventh of the territory of the entire globe, or over 8,000,000 square miles. About one fourth of this known as Russia in Europe, lies west of the Urall Mountains, which form the boundary line between Europe and Asia, while the remainder, over 6,000,000 square miles, lies west of the Urall range, and reaches to the Pacific and Behring’s Straits. 

Prominent European capitalists have been negotiating for some time, and at last successfully, looking for a site east of the Mississippi, where they could extend 50,000,000 worth of orange lands. They intend to bring into the State 2,000 or 3,000 hardy farmers from England, Germany, Italy, and Switzerland.

According to some statistics on serf emancipation which have been published in the Galas, there are still 2,200,000 of serfs in Russia, their emancipation having been effected through the fear of the price rise of the land, and人造土地 will be sold at $3,000,000 per acre. They intend to bring into the State 2,000 or 3,000 hardy farmers from England, Germany, Italy, and Switzerland. 

A few small, but valuable crops of flax are growing in the Netherlands. 

A major victory has been had in the Arctic Expedition, and full 1,000 books on the subject. 

So says Chief Justice Dury. 

Nine vessels of the Long Island fishing fleet, valued at $20,000, with ninety-five men were lost.

It is claimed that the population of Palestine is now 100,000, and that the principal emigration of Jews thither is from Russia.

The receipts of American Tract Society for the past year are $414,299; expenditures, $414,117.

In the same period 209 colporteurs labored in 32 States, addressed 4,983 meetings, made 152,883 addresses, and distributed 11,118,672 tracts and papers. 

During thirty-six years, over 15,000,000 volumes have been distributed.

A firm at Syracuse N. Y. is manufacturing flour for export, and the future is expected to be about one third that of wooden ones. They are hopped with wooden hoops.

A recent earthquake in South America, extended across the coast of Peru and Bolivia and the city of Lima was greatly injured and much property destroyed. An apparent tidal wave traveled at the rate of 200 miles per hour.

Terrific forest fires are reported in Canada and New Brunswick, and in the states of New York and New Hampshire, May 10th, and later. The village of Clinton Mills, N. Y., with its valuable woolen mills, was entirely destroyed, as was several smaller hamlets in New York, $750,000 worth of property being destroyed at the former place. 

The aggregate loss in dense smoke and the people of the village turned out in full force to fight the fire and save their homes, but in spite of the best efforts, many of them were killed.

The largest chain ever manufactured in this country is being constructed in Troy, N. Y. It is to be 600 feet in length, composed of about 500 links made of 21 Ib. iron, each link requiring a 35-inch bar, weighing 60 pounds. The aggregate chain can be made to be used in a marine railway in one of the largest docks of San Francisco, for drawing ocean vessels upon the dock.

The victorious fleet of Vasa, of 64 guns, 2,000 tons, was lost at the rate of $130,000 and throwing 200 workmen out of employment.

One hundred bands are thrown out of employment by the burning of the American Kufle Company’s factory at Northfield, Conn. 

A recent census of India shows that 659 of the natives are authors and poets, 139 astronomers, 23,000 fortune tellers and peddage makers, 30,000 religious mendicants, 8,000 painters and sculptors, 30,000 actors and jugglers, and 1,000 snake charmers.

The Medoc Indians now numbering fifty-four males and sixty-three females, are located on a tract of land granted to them by the federal government, in the northeastern corner of the Shawnee Reserve, Indian Territory. They have engaged energetically in the cultivation of peanuts, one of the pastures, which give a large and valuable crop on their farm. The Government has expended $1,882 for their schooling for ten months, which is under the supervision of the Society of Friends.

The rapid extension of the cultivation of peanuts is due to the use now made for them for oil and margarine. This product is made to be used on a marine railway in one of the largest docks of San Francisco, for drawing ocean vessels upon the dock.

In Artic Expeditions has left In the Pacific, and full 1,000 books on the subject. 

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Correspondence.

OMAHA, Neb., February 18, 1877.
Brother Henry—I have to-day filled my fifteenth year, and I look back upon the past as upon a dream, but of the truth of what was called Mormonism in my other places or following the proof in the Bible that an everlasting gospel was sired to be baptized. If I new an impression by the Spirit that he was the man that was called of God to lead his people, I am not able to describe the feelings that went in my whole being when I saw his person. I felt as if I saw his father, though I had never seen him, but through the Spirit I received the testimony that he was called of God to preside over the Church after his father. This testimony I received not of flesh and blood, but from the God of heaven. Hence I was baptized on the 24th of April, 1860, in the end of this last Temple of God; baptismed two more at Olive, Ripley county; and May 1st, arrived at home, where I expected to have a few days of working the success. I remain, yours, Andrew Johnson.
I have begged and urged so false leaders to find the truth but found it chance to join it, and brother, would be at Hudson, and you know the open the way for us to enter the again. Then in received. But afterwards in cold, for the cause of truth. And then coming here last year and then to settle again among my relatives and that would have given their names for baptism, and more, for, by his letter received April 3rd, four general are believing.

And I changed for you brought me in and for my former standing in the Church. I have given up all hopes of meeting with the Saints and if the Lord wills. This is why I was asking the Lord to give me the address of brethren J. R. Lambert and Charles Derry, who were appointed to labor in Northern Iowa and sent his servants to this part of the world, that if I did not I would lose my books. I have heard of the Lord's sayings, and received the news gladly. But then I received. I have no hopes of meeting with the Saints in this General Conference, and his travel expenses, including board to spend the rest of his time in the service of his Master. Your brother,

J. F. PATTERSON

HYDE PARK, IOWA,
May 8th, 1877.

Brother Henry,—This will inform the readers of the Herald that Bro. John T. Phillips arrived safely at Hyde Park, and that the Lord is blessing his labors among us. He is respected by the brethren generally for his knowledge of the organization of the United Brethren order, and my wife heard him preach once, and it was regular Latter Day Saint Church. He has been deprived by wickedness and what is the address of brethren, J. R. Lambert and Charles Derry, who were appointed to labor in Northern Iowa and sent his servants to this part of the world, that if I did not I would lose my books. I have heard of the Lord's sayings, and received the news gladly. But then I received. I have no hopes of meeting with the Saints in this General Conference, and his travel expenses, including board to spend the rest of his time in the service of his Master. Your brother,

J. F. PATTERSON

BLUE RAPIDS, MARSHALL CO., KANSAS,
April 28th, 1877.

Brother Joseph,—I again write to the congress of the work in this part. Leaving South Bend, where I last wrote from, I went to Palmyra and met two elders of the Brighamite faith; heard them speak once, and then I am writing to them in their presence from 1 Cor. 7:2. They spoke the next day, but never attempted to meet my argument. They convinced them to public investigation but they declined. I was joined by Bro. R. C. Elvin, president of the council for the Branch in place of the brethren. We are spending some difficulties of long standing. All seemed to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be peaceful, God grant it may so seem to be 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grant it may so seem to be peacefully
which the Saints are now beginning to enjoy, while he had to wait for thousands of years for a similar privilege. Wherever the faithfu-

able will enjoy as soon as he. When the day
breaks in the east we know the sun will soon ap-
ppear, and the light will dispel the darkness.

24:27; and, in verse 35, he says, “I will be
unto you, this generation in which these things
shall be shown forth, shall not pass away until
all the Lord’s work is accomplished, and the
people of the Lord shall be one. And the light
goodness is past, and the true light now shineth.
May all the Saints be watchful, and have their
lamps trimmed and burning, and well replenished
with oil. I will write again and let you know
when we are ready to start on our mission. May
ever good attend you that can add to your happiness
and comfort. I would express my desire to be
offered up for all who are laboring to promote
this glorious cause, while we have a brother in
the Lord.”

JOHN LANDERS

ORANGEVILLE, Ontario.
Brother Henry,—Although I have heard from
you or any one of the Church I thank the bless-
ed Master that I can claim to be a sister to you
and all the Saints of the Latter Day Saints. My
brother, I was baptized last October by Bro. Cornish, in London, Ontario. I went there with my mother. She was in the
Church and the trip to London was a long one.
Although I live forty miles away from her I still have her
blessing, and the blessing of the elder who laid
my hands on me has been a great blessing. I have
said that I should satisfy her yet by obeying the
everlasting gospel, and thank the Lord that I did,
for it hath given me peace that I cannot describe.
I never heard of any good before this. I have
never heard of anything to compare as soon as I
got home, and yesterday we had his arm in a sling, and he was sitting up a long time. I must tell you I was so sorry to
have to leave the mission and brother Brix alone.
We were sure some one was sent from the General
Conference to his help, but I am very disap-
pointed. Is there no one that will go? Then
there will be well received. It is hard to be alone.
From January 22d to April 4th there was eleven
consecutive sabbaths. Fifty of the members came over with me from Den.
mark. God bless brother Brix and the mission in
his family. I am dressed in my old clothes, not for
getting your kind family. Your brother in Christ,
M. FYRANO.

Galland’s Grove District.
The above conference was held at Galland’s
Grove, March 9th, 10th and 11th, 1877; Eli Clath-
ther, president; John Pett, secretary. The presi-
dent said that the labors of the Elders were con-
spicuous. Thefourteen members of the district desire preaching, and a lively in-
terest in the work is manifest almost everywhere.
What is now needed is a more efficient ministry,
one that will spend more time in the field.

Officers present: 1 of the Twelve, 1 High Priest,
1 Seventy, 15 Elders, 3 Priests, 2 Deacons.
In addition, Mr. Young brought eleven men,
bers, with 1 High Priest, 1 Seventy, 15 Elders,
3 Priests, 5 Teachers, 4 Deacons: baptized 6 Ma-
ny, 7 of the steers, 1 Priest, 2 Teachers, 2 Deacons: baptized 6, expel-
ed 2. North Coon 16, with 2 Elders, 1 Teacher,
12 Deacons: expelled 1, died. Booseah 16, with
11 Elders, 1 Teacher, 1 Deacon. Boyer Valley 40,
with 6 Elders, 1 Priest, 1 Teacher. Camp Creek
18, with 1 Priest, 1 Teacher. Salem 71, with
1 Seventy, 6 Elders, 3 Priests, 1 Teacher, 1 Dea-
con: 1 baptized.

A letter was read from Thomas McGrigor re-
questing to be reinstated as a member of the
Church, and it was resolved that if he will by
the call of the Bishop’s Agents on hand offer-

ed by the Bishop’s Agents: on hand offer-

four arrangements for future labor, until I hear
from Conference, as to which was to be pre-
tised to have been assigned to Indiana. I have
the confidence of our Brethren and Sisters in
their care, and the duty of getting your family
when they are ready to start on their mission.

John Hatcher and George Hawley were
reported in person, and Thomas Dobson by
letter. Bro. Longbottom had preached 51 times
in the district. Geo. Sweet, John Hatcher, John
Malott, Charles Paperworth, John Rounds,
John Pett, D. H. Bays, Eli Clothier, T. W. Chat-
burn and Jonas Chatburn, reported their labors.

John reported as Bishop’s Agents: on hand
last report 321, received $18; paid out $17; leav-
ing a balance of $1.

2:30 p.m.—Ingvert Hanson and Ralph Jenkins
were reported to labor at the meetings, and
John Hawley on the Bota-
y; John Hatcher in his own neighborhood; John
Rounds and Thomas Chatburn to hold a series of
two days’ meetings, and other Elders and Priests
were requested to labor as much as they can.

John reported as Bishop’s Agents: on hand
in Indianapolis, and having arrangements for
future labor, until

it

was Resolved that if he will

make amends of all past offenses,

shall be recognized

the answer which the

 AssemblyVersion

of the Baptist Church payment for a span of horses

were reported in person, and Brn.

S. Walker.

A committee was appointed to audit the trea-

surer’s account, and they found it correct, as fol-

ows: “Received $41.01; paid out $32.85; bal-

ance $8.16.”

John Berling offered his resignation as treas-

urer, for he expected to be absent. Resignation

was accepted and Robert Oehring was chosen as

the new treasurer.

Elder’s Reports.—Ben. Oehring. Hacket and
Berling reported in person, and Brn. Savage, E.
C. Wildermuth, and C. W. Lange reported by
letter. John Mellen reported in person as a
member of the Church, and will be

Resolved that Br. Savage be released from the

www.LatterDayTruth.org
Decatur District.

A conference was held at the Lamon Branch, Iowa, March 23d and 24th, 1877; A. W. Moffet presiding.

Saturday Morning.—The brethren herefore appointed to embody the previous resolutions passed by Branches, reported the same, which were not prepared to do so, and the committee was continued and requested to report at the next session.

Branch Reports.—Lamon Branch—180 members; baptized 9, received by letter 10, removed 2, died 2; error in last report. Little River presented a report, but an objection was raised on account of some remarks from the branch being denied letters of removal. An appeal from the parties aggrieved was presented, together with a remonstrance from some of the branch, and after full investigation, the branch having raised no charges preferred against any of the members of the branch, the committee proceed to the report, and removed 2 Elders, 1 Priest, and 2 Deacons. Davis City, 55; at last report 25; 6 Elders, 1 Priest, 1 Teacher, and 1 Deacon; 2 by letter. Greendale, 35; included 1 Elder, 1 Priest; 5 removed by letter. Alton, 20, including 1 Elder, 2 Priests; 5 removed by letter; 3 expelled, 1 died, which would make the original number 41.

South Eastern Illinois District.

Conference was held in the Saints' Church, Springfield, reported by E. Robinson, T. E. Green, A. N. Caudie, J. A. Morris, and George H. Hilliard presiding; I. A. Morris, clerk.

Branch Reports.—Dry Fork Branch, members, with Branch Creek Branch, 20, with 2 Elders, 1 Priest, 2 Teachers; 2 died. Elm River 11, with 2 Teachers; 1 baptized. Springerton 40, with 1 Priest, 1 Teacher, and 1 Deacon; 1 added by letter. New Hope 24, with 1 Teacher; 2 removed by letter. Taylorville 36, with 3 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 expelled. Little Wabash and Deer Creek Branches, combined, reported by Elders T. E. Green, A. N. Caudie, J. A. Morris, and George H. Hilliard reported in person, and John F. Thomas, by letter. Priest Brown reported.

At 2 p.m., 192 members, at last report 107, increase 1, decrease 10; 2 High Priests, 4 Elders, 2 Priests, 2 Teachers, and 1 Deacon. Davis City 35, at last report 25; 6 Elders, 1 Priest, 1 Teacher, and 1 Deacon; 2 by letter. Greendale, 35; included 1 Elder, 2 Priests; 5 removed by letter. Alton, 20, including 1 Elder, 2 Priests; 5 removed by letter; 3 expelled, 1 died, which would make the original number 41.

Misellaneous.

To the Saints in Michigan, Ohio, and Indiana.

Brothers: It having fallen to my lot, by appointment of General Conference for this year, to become a laborer in your district of country, I take this opportunity of addressing you. If you have in your churches any questions, asking that the peace and benediction of God, and the Master whom we serve in the spirit of the gospel, may rest upon you; that evidence of divine will and power may be manifest to the church; that our spiritual and temporal things, may be given to the confirmation of your faith and hope. Duty having called me here for a season, I was able to enter into the responsibilities of that mission. By act of June Conference, held at Decatur, Michigan, 1876, a conference was authorized to be held in the month of June next, or as soon as time may be fixed by the one having the mission in charge. The responsibility having fallen upon me, by appointment of General Conference, all concerns are hereby notified that the time is set for the second Saturday and Sunday in June next, (9th and 10th.)

Please, brethren, whether you are more or less satisfied with prayerful hearts, faith in God, and filled with the spirit and love for the good cause, and it is beyond a question that we will have a pleasant, joyous, and profitable missionary conference. The Coldwater Saints, doubtless, retain their ancient kind, hospitable disposition, and love for the truth, and if they will seek a very little consultation with them, I feel warranted in saying that those from abroad will meet a Saints' welcome from them. First, Saints are expected to love one another; they are the ones, as they may desire and feel interested in being encouraged, and encouraging others; and there are a few brethren, or perhaps two, of the First Presidency; and it is desired that it will prove to be as convenient a time as any for all who may wish to submit their branch's difficulties to the Saints' brethren, thus encouraging faith in God, and filled with the spirit and love for the good cause. I am desirous to hear, by letter, from the members scattered abroad, concerning the work in their respective localities; the interest manifested and openings for the presentation of the word, together with their own faith and confidence in the cause, with desire and ability to keep it along; and I shall take great pleasure in supplying the necessary labor, if practicable, giving all the cheer and comfort in my power to the isolated ones. I seek the faith, patience, and cooperation of all the brethren, that this year may be one fraught with good to Zion's cause, in that district where especially careful should be taken to secure the results desired, let us feel that we have an interest, and so labor for the common good.

I shall expect your confidence and esteem, unclouded by any superiority, and a desire to depart from the code governing laborers in the vineyard of the Master, when I shall not ask to this, but that, I would be permitted to work as a servant and harmoniously as do's: "Study to obey yourselves approved of God;" "Give heed to the doctrine;" study the word; be diligent, and rely on the arm of God; let meekness and humility temper your whole lives; "Lay hands suddenly on no man," however anxious he may be to have you; God should direct you first; combine with your brethren in your work, and with these, with confirmed confidence, I predict that your effort for good will be known, and God will grace your labor. I would speak to all the brethren, and to all the Saints, with this confidence, that the spiritual may be the more effectually used for good. Believe in one another, so long as you are willing to do all things, consistent with himself; in wonders and miracles; but be able to see other things, the more common, and remember that God requires the labor and use of all men, and that in the name of God and that of the Prophet Joseph Smith and me, and that a truth of common report, is of God; and is useful in its sphere, and should find place in our lives, so well as those that seem to lead us on to the marvellous.

Excuse these friendly suggestions, they are intended for good; and may the spirit of your calling and your desire to honor, with gladness and joy fill your hearts as you direct wayward feet in the path that leads to God. Be studious and careful in your habits, not forgetting the study and practice of the hygienic laws which secure a healthy physical man, that the spiritual may be the more effectually used for good. Believe in universal, so long as you are willing to do all things, consistent with himself; in wonders and miracles; but be able to see other things, the more common, and remember that God requires the labor and use of all men, and that in the name of God and that of the Prophet Joseph Smith and me, and that a truth of common report, is of God; and is useful in its sphere, and should find place in our lives, so well as those that seem to lead us on to the marvellous.
Two Bulls went to a town Market for their Livelihood; the cow cub is one of them. 

BLOG POST: "The Two Bulls and the Market"

The cow cub could not get enough food, and cried to her mother, "Mama, I'm hungry!"

Mama said, "You must go to the market and get some bread." The cub went to the market and saw two bulls. One of them was feeding on hay, and the other was feeding on grain. The cub asked the bull on hay, "Can you give me some of your hay to eat? I'm very hungry!"

The bull on hay said, "No, I can't give you any hay. I have enough for myself."

The cub then went to the bull on grain and asked, "Can you give me some of your grain to eat? I'm very hungry!"

The bull on grain said, "Yes, you can have some of my grain. I have enough for you and me." So the cub ate some of the bull's grain and was satisfied.

The moral of the story is: "Help others when you can, and you will be helped in return."
POLYGAMY CONTRARY TO GOD’S LAW.

I was baptized when I was fourteen years old, in Manfield Branch, Nottingham Conference, England, and I came to Utah in 1861. I thought that I was doing the will of the Lord by doing so, and I went through the endowment house in 1862, and into the secret combinations. And so I thought I was doing the will of the Lord. I also believed in polygamy, and in blood atonement, and in Adam being our Father and our God. How dark are the ways of man! Is this doing the works of Abraham? No, it is not, for combinations, and still I thought I was doing the Lord’s will. Why then did we believe that Adam was our father and our God? Our minds had become darkened.

Some may say that this darkness came because we put our trust in man, instead of in God; and also that it was to fulfill the word of the prophets; but we did not know it, and I never would look in the Bible, Book of Mormon, nor the Doctrine and Covenants, for we were told that we had the living word of the Lord, and that was all we needed. So you see how our darkness came. Since I have read those books, I find that it is not of God, but of man. As I said in my last letter, I found that it was a terrible thing that I had formed in the first place, I discovered that those who did walk with God were they who had but one wife.

“And God said, Let us make man in our image, in the image of God man and woman. In the image of God created he him, male and female created he them.”—Gen. 1: 26, 27.

Did God walk with Adam? Yes. And Enoch walked with God three hundred years and begat sons and daughters, and no one can say that Enoch had more than one wife.

“And the Lord said unto Noah, Come thou, and all thy house, into the ark, for thee have I seen righteous before me in this generation.”

Does this look like a man had to go into polygamy to be saved? I think not.

“And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever; and I will make thy seed as the dust of the earth, so that if man can number the dust of the earth, then shall thy seed also be numbered.”

And he had but one wife.

“And Melchizedek, king of Salem, brought forth bread and wine: and he was the priest of the Most High God, and he blessed him and said, Blessed be Abram of the Most High God, possessor of heaven and earth.”

“HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVIAGE IN ONE WIFE.”—BOOK OF MOSES; JACOB 2:8.

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“AND BEHOLD THE WORD OF THE LORD CAME UPON HIM SAYING, THIS SHALL NOT BE THINE HEIR, BUT HE THAT SHALL COME FORTH OUT OF THINE OWN BOWELS, SHALL BE THINE HEIR.”

“AND GOD SPOKE UNTO MOSES, AND SAID UNTO HIM, I AM THE LORD, AND I APPEARED UNTO ABRAHAM, UNTO ISAAC, AND UNTO JACOB, BY THE NAME OF GOD ALMIGHTY; BUT BY MY NAME, JEHOVAH, WAS I NOT KNOWN TO THEM.”—Exodus 6: 2, 3.

“And the brother of Jared did see the finger of the Lord, and that was a man, like unto dust and blood, and afterwards he did see the body of the Lord.”—Ether 1: 8.

I have not seen that the brother of Jared had any wife at all. This looks to me that it is a man had to have two, or three, or more wives to be saved. But why was Adam? He did not say that Enoch, Noah, Moses and Isaac, would not be there, and many others would be in the same case. But those men did know the Lord, and the Lord knew them, and he blessed them and saved them from their enemies.

Now we will look at the polygamists and see how they stand, and the character of them from the beginning.


“BE IT NOW KNOWN UNTO ALL FLESH, THERE IS NONE OTHER GOD THAT CALLETH YOU TO YOUR OWNbooTH, KNOCK, AND IT SHALL BE OPENED TO THEE; AS MANY AS WOULD NOT HEAR MY VOICE, THEY SHALL BE IN THE LAND WHICH THEY TOOK UPON THEMSELF TO PHYSICALLY CAST OUT.”—Gen. 16: 15.

Let all those who have more than one wife, and who wish to keep the commandments of the Lord, do as Abraham did, and put the Hagar away, and live in peace. Read the history of Abraham and Sarai for yourselves, and compare it with your own case, for I am well acquainted with polygamy, as far as seeing it, and I know not many who live in peace. And in all ages when the Lord has had to destroy the inhabitants from the face of the earth, polygamy has had its part in their evil doings, and it has been destroyed as it was with King Noah and the Nephites. Judging that which is to come by the past, then polygamy will be their destruction again; and they are in the mountains all ready, and also with their secret combinations, as it is related in the Book of Mormon:

“And now, my brethren, I say unto you concerning pride, and those of you which have afflicting your neighbor and persecuted him because ye were proud in your hearts of the things which God hath given you. What do ye, my brethren, say not, that this darkness came because of your beginning to wax in iniquity. They understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon his son.

Behold David and Solomon truly had many wives and concubines, which thing was abominable before the Lord; for Solomon, because he did not keep the commandments of the Lord, I the Lord have led this people forth out of the land of Jerusalem, by the power of mine arm that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hearken unto the voice of the Lord: For there shall not any man among you have save it be one wife, and concubines he shall have none; for, I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts. Wherefore this people shall keep my commandments, saith the Lord of hosts, or cursed be the land, for their sakes. For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people; otherwise, they shall be harkened unto these things. For behold, I the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem; yea, and in all the lands of the earth, because of the wickedness and abominations of their husbands. And I will not suffer, saith the Lord of hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, be heard against the men of my people, saith the Lord of hosts; for they shall not lead away captive, the fair daughters of my people, because of their tender­ness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit whoredoms, like unto them of old, saith the Lord of hosts.

Now I have seen this thing, and also many other things which give much light on the doctrines and words of Jesus Christ, which teach peace on earth and good will towards all.
A TESTIMONY.

Early in life's fair morning, while tender was the heart,
I felt an ardent longing to choose the better path;
I felt an ardent longing to choose the better path;
For I had learned the Scriptures and well I understood,
That only those are blessed whose friend is Israel's God.

I sought to find his people, and many a church I tried;
But 'mid their various teachings how hard it was to decide;
Yet found I noble spirits; so with the zeal of youth,
I strove to God to worship in spirit and in truth;
But always something wanting distressed my troubled mind.

My Spirit would be pining for what I could not find.
At length, there came a whispering of doctrines strange and new;
And most pronounced it worthless, with followers poor, and few.
And many a zealous shepherd raised cries to still the storm.

"False prophets!" and "delusion!" re-echoed, all around;  
High seemed the timid listeners, who scarce knew what they heard,
But felt their heartstrings thrilling, to "truth's pure saving word."

True—there were no surroundings to draw the worldly eye,  
No deep words of vast learning to set the preacher high;
Twas a straightforward story, the same as Peter told,
To that great congregation on Pentecost of old;
"Repeal" of all your follies and come and be baptized.
Your sins shall be remitted, for God has authorized;
And then his Holy Spirit, through laying on of hands,
Shall witness your obedience to heaven's just commands;
And show you all the beauty of God's redeeming plan,
Teach you to know the mystery of his great love to man.

And still the heavenly cadence through all the strife and noise,
Fall on my spirit sweetly, O! twas the Shepherd's voice.
For it unlocked the fetters that galled my aching breast;
I took the yoke of Jesus and surely have found rest;
And many a precious blessing duly I receiv'd.
Besides the gifts of healing, of tongues and prophecy;
O! 'tis the same pure gospel, the Lord from heaven revealed;
The everlasting covenant, his precious blood has sealed.
And through long years of darkness, through sin and folly came.

To those who keep their covenant God ever is the same.
Through trial and tribulation his faithful saints he'll bring,
Till Judah's restoration, and Israel's gathering;
Till with his presence glorious the waiting earth is blest;
Till through his reign victorious, with him in peace we rest;
And then till full salvation in endless bliss we gain.
The glorious consummation of all his toil and pain.

Dear Lord! wilt thou uphold us to work and watch for thee,
That we may never grow weary, though rough the road may be.
Walk hand in hand in meekness, this road that leads to God,
Marking the shining footprints thou hast before o'erst.

THE SAINTS' HERALD. [June 15.

REMINISCENCE OF UTAH LIFE.

Bro. Henry.—This is a dream that I had the winter the United States troops were staying at Fort Bridger, on their way to Utah. It was a time of great anxiety, and many were the predictions that were made by the chief men in Utah; prominent among which were the musterings of young men into the ranks of the army for the defense of Zion, and, while giving them a great endorsement, telling them that they should meet the enemy and have great power over them, and saying that if they fell upon the riders of their enemies they should not be hurt, but that one of them should chase a thousand, and two would put ten thousand to flight. After some time had been spent in drilling, and in preparing robes for these young warriors, (for it was necessary that they wear these continually as a means of protection), their names were again read from the stenographer's spirit, and I think this time truthfully. He was told that the young men must stay at home, as they were not pure enough, and therefore were liable to be slain as their enemies.

Again he prophesied that the Lord would not suffer the troops to cross those mountains, and if President Buchanan persisted in sending them to Utah, they would not return home for twelve months. This was the theme of nearly all who got up to preach. During this time I had a dream which was strongly impressed upon my mind, and is to this day, and I have seen most of it fulfilled. I related it at the time to various parties, but was told to banish it, because it came from the devil.

In my dream I saw a large body of men, some dressed like soldiers and some like citizens, and all walking promiscuously together, without any discipline. I watched them advance until they came close to where I was standing, and there they appeared to establish their camp. They then appeared to turn about and to look in another direction, towards a place that was known as Rush Valley Gap. There I saw another large body of people, but it was not as large as the first. They appeared to be made of linen, with blue and white stripes, and, turning quickly around in the direction of Rush Valley Gap; but, to my astonishment, that small stream had growth to the dimensions of a river, yet the party appeared to be prepared for the emergency, and in a short time boats were brought forward, and they commenced to ferry over their goods and themselves. [Upon the bank of South Creek the government officers, when they came, erected a mill to grind horse feed, &c., putting in a large stone dam, thus swelling the proportions of the small creek to that of a river.]

I then seemed to wonder what this party was, and so I enquired, and was told that they were civilized Indians. They appeared to be dressed alike, their pants and shirts being of the same material, and, turning quickly around in the direction of Rush Valley Gap, I then seemed to wonder what this party was, and so I enquired, and was told that they were civilized Indians. They all appeared to be dressed alike, their pants and shirts being of the same material, and they seemed to be of one mind.

JULIA EDWARDS.
they came to the place where the second party were ferrying, and one man appeared to be shot, but this did not appear to prevent them crossing over their goods, &c. The next thing I noticed was my brother, George, who was pursued by some others. When he got to where I was standing he appeared to hide himself behind me, where he appeared to be securely hidden; for, when his pursuers came up, they were quite enraged because they had lost him. One of them now got upon the roof of my house, and I ordered him down, telling him he would fall through. He then began to tear away at the logs. I told him he would tear my house down, and if he did not quit I would thrash him, and at the same time I stopped towards him. They now went away, and when I turned around I discovered that the young man who had hid himself behind me had also fled. I now turned to go down the steps into my own house, (for it was half dug out and half logs), and when I opened the door what was my astonishment to find the room filled with guests, there being seats on every side, and all well filled. I stood in amazement. My father seeing my embarrassment approached me, saying, Why do you not know these people? I replied, "No." He then took me by the hand and introduced me to each one, calling them by name, and saying, "These are all your friends." I thought as he did so that I knew them perfectly well. This ceremony ended, I passed out and went many; and he said to them: "Go your way, tell John what things ye have seen and heard; how that the blind see; the lame walk; the lepers are cleansed; the deaf hear; of the Holy Ghost; for the promise is unto you, even as the prophet saith, to your children and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 17-19; 9: 17. "If you are not in lack of any wine, you may come with me to a town at a distance, with a capital of several thousand inhabitants, which is about a mile from where I live, but I seldom go, for I hear little that is edifying, for none of them preach the gospel that Jesus Christ and the apostles preached; neither do they have the same organization that the church of Christ had; and they deny the promises of Christ. Christ said: "He that believeth and is baptized shall be saved; 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."-Mark 16: 16–18. Now which is right, the Bible, or they who deny the promises contained therein? Christ said, "They shall follow them that believe," and you know that it takes the same power and authority to nullify a law that it does to create it. Christ gave these promises, therefore none but Christ can take them away, and none have a right to say that they are done away. Where in the Bible, or anywhere else, has Christ said that he would take them away? In Matt. 38 : 19, 20, Christ said that if they would teach what he had commanded, he would be with them to the end of the world. Please read carefully 1 Cor., 12th chapter. There it says that by one Spirit are we all hap-
tized into one body. Some say that it takes all the different sects to make the one body; that every one is a branch of the body; but I fail to understand it so, for the apostle said, Eph. 4th chapter, “One Lord, one faith, one baptism.” Mark the language, “one”-Col. 1:18; “Do you baptize with the same spirit? Do you baptize with the same baptism? No, no; some first, Apostles; secondarily, Prophets; thirdly, Teachers; after that, miracles, of which the Church of Latter Day Saints is the only one that enjoys the gifts and blessings promised, and the only one that has the same organization as the primitive church.”

I am as ever your loving nephew and well-wisher,

W. N. DAWSON.

THE WAILING-PLACE.

Let us get hence under the deep wall of the temple and witness the one solitary spectacle in all the city that is really and truly affecting it. It was but a day, a wall-place. Narrow, crooked, and filthy streets lead down under the hill of the temple. As you approach the open space against the huge blocks of stone that are imbedded in the foundations of the walls, your ear is startled by a chorus of agonizing cries. Such a wall might have ascended from the streets after that night of the death of the Messiah, and the flight of the disciples, the slippery and ill-smelling passage into the place of wailing. I beheld a multitude of men, women, and children apparently stricken with a common sorrow that could only find expression in tears and piercing cries. There might have been 200 mourners; a very small company of mourners; but all have laid their hands above their heads, and looked on in amazement. Old men with snowy beards, old women withered and weather-beaten, sat against the wall opposite the sacred stones of the temple reading their prayer-books and nodding their heads quietly and violently back and forward as if they would impress upon the very air the earnestness of their muttered prayers. Young lads stood against the temple wall and read their litanies, kissing the stones from time to time with affectionate reverence. The women were more demonstrative, and as they threw their hands above their heads, wrung their hands and wept bitterly. Their faces were as the sun and the moon. Some of them were excommunicated mourners, and a hysterial wave of emotion passed through the entire assembly, that swayed to and fro like the corn in the wind. Some of the mourners knelt apart, and, with their foreheads pressed against the wall, worn smooth with kisses, their eyes pouring rivers of tears; some of them, their hands wrapped around great blocks passionately, as if they meant the very stones should hear them and reply. Small wicks floating in oil were lit from time to time by those who had just come to wail. An attendant kept a supply on hand, and those who gave him a trifling fee were at once served with a light, which was, however, left in the hands of the mourners. The mourners knelt in meditation; a few gave way to violent grief—a grief that seemed to verge upon despair. All were evidently thoroughly in earnest as they repeated over and over this litany:

For the place that is destroyed:
We sit in solitude and mourn.

For the place that lies desolate:
We sit in solitude and mourn.

For the place that is abandoned:
We sit in solitude and mourn.

For the walls that are overshadowed:
For our majesty that is departed:
For our great men who lie dead:
For the precious stones that are buried:
For the ruins that haveumbled:
For the Kings who have despised Him:
We sit in solitude and mourn.

On every lip I seemed to hear the name Jerusalem said over and over. It was this antiphon chanted by such in turn, accompanied by a nervous swaying of the body, and a total disregard of the surrounding:

We pray Thee have mercy on Zion:
Grant the Jews a habitation again.
Haste, haste, Redeemer of Zion!
Speak to the heart of Jerusalem:
May beauty and peace pass over Zion:
Ah, turn Thyself mercifully to Jerusalem:
May the kingdom soon return to Zion!

Comfort those who mourn our Jerusalem, May peace and comfort rest upon Jerusalem, And the branch (of Jesse) spring up at Jerusalem.

Until sunset these men and women cry out to the stone, beat their breasts and weep their tears, some of them no doubt believing that the Kingdom of David is at hand. Of all the shrines that are prayed over and fought over within the city of the Great King, I have found none that so touched me or filled me with so sincere emotion as that narrow court under the ancient wall of "the holy and beautiful house," with the sun sinking on the despair of an outcast people and all the burdened with their unceasing lamentations.

C. W. STODDARD.

LETTER FROM W. C. KINNON.

[We publish this by request.—Eds.]

Mr. J. L. Traughber, Dear Brother,—I received your kind letter, and was truly glad to hear from you, and to hear you express your faith as you have in that letter. It gives me great and inexpressible joy. I do thank God that he has heard my prayers in your behalf. I have prayed for you, and will continue to pray for you, till you receive the Spirit of God in great power, through obedience. And I know you will some day, if you will do the will of God.

You say you would like to have proof that the Reorganization is the "true church of Christ." You think it fills the pattern too full. I think so too, in some things; but I know there will be a radical change in it some day; but I am not caring about that; it is the work we have to do now. I seem to think the church that Joseph organized on the 6th of April, 1830, was not the true church of Christ, but if you will read the 9th and 10th chapters of the Book of Nephi, the grandson of Helaman, you will find that the work was to go forth from the Gentiles to the remnant on this land, and to the whole house of Israel. What work? The preparatory work of God, through preaching the gospel of Christ for the gathering of Israel. In the 9th chapter of Nephi, Christ says it behoved the Father that it should come forth from the Gentiles, that he might show forth his power unto the Gentiles, that if they would harden their hearts, they might repent and be baptized in Christ’s name and know of the true points of his doctrine, that they might be numbered with the house of Israel. In the 9th chapter he gives a sign that when the things that Christ had declared, and the things that would be declared, to them by the Holy Ghost, should be made known to the Gentiles, and they should show forth from them to the remnant on this land, that then they were to begin to know that the work of the Father had already commenced unto the fulfilling of the covenant that God made unto
that people who were of the house of Israel. Now when this work should come unto the Gentiles it was to be a great work, and there were to be those who would not believe it, "though a man declare it unto them." Now, if this work had never come unto the Gentiles it never could have come from them unto the house of Israel. This agrees with the saying of Christ, "The first shall be last and the last shall be first." When the gospel was declared by Christ, he told the apostles not to go unto the Gentiles, but to go to the house of Israel; but when the house of Israel rejected the gospel, then they went to the Gentiles, and among them Christ established his Church.

Now in these last days the gospel has been restored by an angel of God, with the command to preach to the Gentiles first, and when they reject it, then it will go to the house of Israel. Christ says: "But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this remnant of Jacob, * * * * * and shall assist my people, * * * * * that they build a city which shall be called the New Jerusalem."—Nephi 10: 1.

And they shall also assist in gathering the house of Israel; this must be by preaching the gospel; for Christ said that when the gospel would be preached among the remnant of this people (the Indians) at that day the work of the Father would commence with all the scattered tribes of God's people, even with the "lost tribes," to prepare them to come to Christ, and call on the Father in his name, and be gathered home.

Now it is well known that Israel, or the Jews, do not call upon God in the name of Christ. Then the work that was to commence at the coming forth of the Book of Mormon was to preach the gospel of Christ; and when Israel believes and obeys it, they will then call on God in the name of Christ. This is the great work that was to commence with all nations unto the restoration of the house of Israel from all nations; for they are to come out of all nations. And this work of gathering will not be in haste, as some think. This was one great cause of the disorganization of the church in these last days; they wanted to bring about the destruction of all things before the things were ripe. When this gathering takes place, then will be brought to pass the saying: "Sing, O barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child, for thou that didst not bear shall break forth into singing," etc.

The church, "clear as the sun, fair as the moon, and terrible as an army with banners," and all the saints now that they are assembled in one body are said to have been of no use for God to have restored the gospel without the priesthood to administer it.

Brother Joseph never claimed but two priesthoods in the church. This is what all the prophets claimed. I fear Joseph claimed too many offices growing out of these two priesthoods. I test all things by the Book of Mormon, for God showed me three years before I came into the work that the Book of Mormon would lead me right.

I remain as ever, your brother in Christ, Martin, Mar. April, 1877.

W. C. Kimball.

CHRIST'S SECOND COMING.

There is in scripture abundance of evidence proving Christ's second advent, and the manner in which he will come; which many people believe. That he will come as he went up when he arose, and that he will "come suddenly to his temple," is according to scripture.

Yet many believe, because they cannot know the day nor the hour, that they must remain in darkness; which seems to me to be a sad mistake, for we have evidence that God is willing to give us light, if we are willing to receive. For the Scripture reads: "Ask and ye shall receive," and so it has been with all God's people in ancient times, and those who were not God's people did not receive and were in the dark.

The prophecy of Isaiah (chap. 53) seems to be literally fulfilled in Christ's first coming, and if this prophecy and many others are fulfilled so exactly, and literally, will not unfulfilled prophecy be fulfilled in the future as literally as the past has been? Why not?

It appears that Christ's first coming was preceded by a messenger—John the Baptist crying (preaching) in the wilderness. If we will have it, this was Elijah who was to come before Christ as in Malachi xxiv: 14; "For the day shall be a great day of the Lord, a day of wrath, to prevent the time of our exile; as he said through Malachi when he said, Elijah did not come before to prepare the way, but will come in the spirit and fire of Elijah." In that great day the Lord will come in fire, and he will come to his temple.

As Christ's first coming has passed and the prophecy concerning his first coming seems to be so literally fulfilled, as given in the 53d chapter of Isaiah, and that Christ's second coming seems to be plainly foretold in the 3d chapter of Malachi, there can be no doubt; for this prophecy has not yet been fulfilled. But some might say, this has reference to Elijah, who shall come and restore the tabernacles of David; therefore "Behold I will send my messenger, and he shall prepare the way before me." This portion of the 3d chapter of Malachi is the only part that might appear to be fulfilled.

As Elijah did not come before the coming of the great and dreadful day of the Lord, then we will have this "great and dreadful day" when the wicked will burn with fire, and in that generation Christ will come to his temple. It appears that if Elijah did not come before to prepare the way that no flesh could be saved. Now it appears by "Holy Writ" that Elijah (John Baptist) was a messenger before Christ's first coming and that he (Elijah) was to come before Christ's second coming, as an angel on about the same business, but in a different way, as Christ is also to come in a different way. Whoever believed John Baptist at his first coming were ready to receive Christ, and all that would not believe him were wrong. A similar thing will be this the second coming and those he ordains, will be looking for Christ's second coming, and will be "children of light;" and all those who will not believe are wrong.

But, how, with those who will not receive any more from God and have got enough? Those who have been of the first calling will be accounted the same as the past has been? Why not?

God's ancient people were to receive, and how unwilling they were to receive when they were doing all manner of iniquity, though they claimed to be religious, and some went under the name of being God's people. These were people who had enough and received no more revelation and were condemned of God for their folly.

But how shall we know which is the right way? For perilous times shall come, and they (the world) shall go on deceiving and believing lies.

It is a great humbug, but they at last found a message that the world could believe, i.e., "the days of Noah." It seems to have been those who were saved in the ark have had a foreknowledge of the same, whereas those who did not have a foreknowledge were drowned.

Noah was a great humbug, but they at last found a great mistake when the world was consumed, and those who were not right were saved.

Let us inquire who were right in the days of Noah? Why, it seems to have been those who were saved, and those who had their foreknowledge were saved. If a person believes they are right and are not right, of course they are deceived, and this will be the case with many at Christ's second coming. The Scripture explains to us the condition the world will be in at the second coming of Christ: "But as the days of Noah were so shall also the coming of the son of man be." Matt. 24:37. Now, then, the "days of Noah" seem to be an example for us, as the flood came and swept off the inhabitants from the earth; so the coming of the son of man will come upon them in the same manner, as a thief in the night.

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Son of Man being likened unto "the days of Noah," there must be some one who will have a foreknowledge of the light that is to come; this is the mercy of God, and the justice of God follows by destruction. How was it with the Antediluvians who would not receive a foreknowledge from Noah? After being warned, so they could have no excuse, they were drowned in the flood; except those who withdrew within their ark.

How will it be with people at Christ's coming? As in the days of Noah some will have a foreknowledge of things to come direct from heaven; and the rest of the world will not receive and will be overtaken as a thief in the night, for such have got enough and do not want to receive any more; and, as he said, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand: but the wise shall understand."—Daniel 12: 9, 10.

The above quotation explains plainly, that those who do not understand shall belong to the wicked, the same as in the days of Noah; and at the first coming of Christ, they were very religious people and had their doctrine fixed to suit them; and they would not receive any more from God. They had just enough, they wanted no more, nor less; but Christ's apostles were willing to receive more till they had a knowledge of things to come, even to the second coming of Christ. God's people in all ages have been blessed with a foreknowledge, until they have transgressed God's laws, and refused to receive any more, and became the children of the devil, under the cloak of being very religious, and appeared so before the world, because they were conformed to the popularity of the world; but the children of God shall be wise and shall understand.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of the light, and children of the day: we are not of the night, nor of the darkness."—2 Thess. 5: 4, 5.

The above quotation indicates plainly that the children of God have some favor more than all the rest of the world. They are to have light, and are to understand. And how can they be favored any more than other people, except God reveals the light unto them? The favor that Paul had was a direct revelation from the Lord—a foreknowledge of things to come, and of the second coming of Christ. If St. Paul had not had this blessing conferred upon him, he would have been in the dark.

The church in the days of Paul had a foreknowledge of the apostles, the ministers, and the re­rect from God through God's spirit. And this foreknowledge made them the children of the light; otherwise they would have been children of the night, that that day would have come upon them as a thief in the night. Those who have a foreknowledge, in any age of the world, as did Paul, they are children of the light and will be looking for the second coming of Christ; but those who have not a foreknowledge by the Spirit of God, or otherwise, must be children of the night, and the day of Christ's coming will overtake them as a thief in the night.

If we were to have no more light or revelation since the Revelator's time, (St. John), then who are the children of the light; for in this case, one person can read scripture and another understand in this case, all will be children of the night, and there will be no difference; but Paul makes a plain distinction between the Church of Christ and the rest of the world. The one class will have a foreknowledge, and the other class will be suddenly overtaken with destruction. Then when we must come to the church that has the foreknowledge of the truth, must, in all ages, have the Spirit of God and revelation as it was in the days of Paul, by which means they can receive the light from God; and if they have not the same order of things with respect to receiving from God, how can they have light? And if they have not the same rules and the same doctrine, the same ordinances would not save them at that time, will the same transgression save them now?

Those who at Christ's first coming were teaching the doctrines of men, would not receive any more from God, because God's doctrines were not so popular with the world as the doctrines of men. They had changed the ordinances; and if they have any more from God, and ordinances of men would not save them at that time, will the same transgression save them now?

"And it came to pass, as he was in one of the cities, there came a certain man, which was covered with a skin of leprosy: and when the same cried unto him, saying, Jesus, Master, I desire to be made clean,"—Mark 1: 40.

"Jesus said unto him, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus charged him stric­tly, and bid him shew himself to none, save to the high priest, asquartering. But Jesus demanded, "Who told thee, that I could do these things? Doest thou this for the grace that I have given thee?"—Mark 1: 52.

Jesus was teaching for doctrines the commandments of men, and of the knowledge of the truth, the world; otherwise they would have been children of the night, that that day would have overtaken them as a thief in the night. Those who were children of the light, and will be looking for the second coming of Christ; but those who have not received and will be overtaken as a thief in the night, for such have got enough and do not want to receive any more.

"If one of you is wise in this world, let him become wise thus, and not after the foolish manner of the world; for that which is written is the wisdom of God, and the foolishness of God is wiser than men; and the weakness of God is stronger than men."—1 Cor. 3: 18, 19.

"And let us not be children of the night, but children of the day: let us not be led astray by darkness, but rather let us use every opportunity of time and light; and in every place let us be industrious and diligent in the things of our life; and let us not be hindered in performing the duties of our lives by any cause whatever, but let us use every opportunity of time and light to the best effect, whether it be in our business, or in our religious, or in our family duties; and let us be wise in our own eyes, and in the eyes of God, and let us not be children of the night, but children of the day."—Eccles. 12: 12.

"The last Adam became a life-giving spirit, even as the first Adam became a quickening spirit; but the likeness of the eternal Father, which is the image of the invisible God, the firstborn, the firstfruits of all that are created, the firstfruits of the resurrection of the dead, and the head of the new creation, in which all the family of the Most High is purged and cleansed from the corruption of the flesh in order that they might inherit the immortality of the glory of Christ, the brightness of the Father's glory; to whom be glory and honor for ever and ever, Amen."—Dan. 7: 13-14.
learned of the various tongues or nations communicate their ideas to each other? As we find many instances of their traveling into other lands to study the wisdom and learning of the same, it is evident that they must have had the aptitude for acquiring a knowledge of each other’s language then as well as now; hence the lack of this aptitude was not the cause of the gift of tongues being given.

The writer’s hypothesis seems to be based upon the idea that the gift of tongues was only intended as a means of preaching the gospel to other nations; but such an idea is not warranted in the promise, nor in the Scriptures where the gift is spoken of as being enjoyed by a prophet or of Jesus Christ. He says, “As for you,” that is, “the gift of tongues,” “you shall speak to one another with tongues.” He did not say, in this connection, at least they shall follow you who preach, but “them that believe.” Now all who believed were not necessarily preachers, nor did all who preached enjoy this gift. If they had there would have been no need of interpretation, for when they preached to a foreign nation in their own tongue, the Spirit of God would understand it, and interpretation would have been unnecessary. But Paul says, “To one is given divers kinds of tongues; to another the interpretation of tongues.”—1 Cor. 12: 4-11.

In the 14th chapter, he teaches the Corinthian church not to speak in tongues unless there be an interpreter, for the interpretation is just as much a gift of God as the tongue itself. From the 12th, 13th and 14th chapters of the First Epistle to the Corinthians we learn that these, with all the other gifts, were enjoyed in the Corinthian church where they all had one common language, and as these “new tongues” were enjoyed by them, it is evident they were given, as Paul declares elsewhere, for the perfecting of the saints, and for the edifying of the body of Christ. When, then, shall they cease? “When that which is perfect is come.”

Mr. Allen says:

“In the subsequent chapter the apostle cries, ‘Look not every man on his own things, but every man on the things of another.’ And he adds, ‘Fare you behind?’ It is the business of the Church to do what God spoke of to Peter. ‘They shall speak one to another in divers tongues, and shall prophesy.”’—1 Cor. 14: 12. But yet if Paul were to revisit the Church not to speak in tongues unless there were an interpreter, as Paul declares elsewhere, for the perfecting of the saints, and for the edifying of the body of Christ. When, then, shall they cease? “When that which is perfect is come.”

Mr. Allen next considers the “second respect” in which prophecies shall fail, which does not materially differ from our own view, which we consider is the only sense in which the prophecy predicts the end of prophesying.

He then refers to the gift of tongues, and says:

“The gift of tongues was miraculously bestowed on the day of Pentecost. As a miraculous gift it continued as a sign in the church for some time. To-day, however, it is not applied to purposes of acquiring language. One man can easily learn many, while another cannot become master of the gift in one hour. Does it happen by the above that men did not possess such aptitudes for acquiring language in the days of the apostles? If they did not, how was commerce conducted between nations to the extent it was? How did the

...”
THE CHOOSING OF MATTHIAS.

The question is asked, “Was Matthias called according to the teachings of the Scripture, or was Aaron?” This question arises because after prayer the disciples “gave forth their lots” to ascertain whom the Lord desired to have fill the place made vacant by Judas’ transgression, and we answer that it is evident from the written word of God, from the history of His dealings with His Church, and from our own experiences, that the Lord has various methods of making known His will to His people and to others; in all of which He shows His directing hand, and where-in, according as the circumstances are and as the case demands, He reveals Himself and portions of His truth, sometimes by His own voice, sometimes by His angels, or at others in parables, types and in symbols, or in plain language to the people through His prophets; also by moving upon the Elders and Saints “by His Spirit!” In the way of wisdom and knowledge, or to carry out plans and adopt methods which shall solve the problem, nevertheless all of which He directs by His counsel and to the desired result, as well as through prophecy and tongues.

From the decisive and unhesitating way in which the apostles acted on the occasion spoken of, it is evident that they either had some general or some definite direction, by reason of which they used the casting of lot in the choice of one of the two men who were found to be qualified, perhaps so known to them by the Spirit, but only one of whom was wanted for the vacancy to be supplied. Evidently this method was known to be acceptable to God, at least for this occasion, if no more, or they would not have used this method, and they understood that the Lord would therein answer their prayers and make known which was the man best qualified to do the work and endure the toils of an apostle, as certainly as by any other method of revelation. For this intelligence, therefore, they sought, that God, by “the Spirit of wisdom and revelation,” would direct.

Eusebius says that Barnabas was one of the Seventy, and other early writers of the Church say Matthias was also one of that quorum.

In the work of the ministry during the present time we have known of some good results through prayer to be rightly directed, and then by lot deciding, where either way would have been proper and acceptable, but where one was truly supposed to be better than the other, as the result clearly proved.

The special reason for doing as related about choosing Judas’ successor, of course we cannot give, but doubtless it was the proper course, and we have no doubt but where the circumstances known, the call or choosing would be as apparent as that of Barnabas and Paul to fill the next vacancy that occurred in the quorum of the twelve.

Bro. Wm. Anderson, formerly of San Francisco, California, has removed to Oakland, California, where he has located in business. He wrote us on the 1st, May, in good spirits.

Bro. David Strachan of Church Hill, Trumbull county, Ohio, writes that they have good meetings and enjoy good weather; also that Sabbath school is second, Mr. Frew, superintendent, who, though he does not belong to the Church, believes the doctrine.

Bro. Benj. N. Fisher, of Forest City, Missouri, writes that the Saints had a time of rejoicing at the recent conference of that district. He assures us that the brethren are striving to do effective preaching by example, which is good news to receive from any quarter.

Bro. James Prosser, of Kellogg, Jasper county, Iowa, says that the prospect there is favorable for the work, if they had a public hall or place for public preaching.

Bro. J. J. Cornish reports two more baptisms at St. Thomas, as informed by Bro. Newton.

Bro. Wm. Crumb, Jun., of Dansville, Pa., writes that he would like a place among the Saints on a farm, or some such work. Says that he is 18 years old, and, although not large of his age, yet can do considerable work. Any one wishing can address as above.

Bro. N. W. Smith of Fairfield, Nebraska, reports that Bro. Hopper’s family and his own have prayer meetings, and are strengthened in speaking spiritually to each other, though no other Saints live there.

Brother J. N. W. Cooper, the Secretary of the Board of Publication, and our co-worker in the Herald Office, is called to mourn the loss of his wife by death. We sympathize deeply, as will others, who knew them.

Brother Russell Huntley, of Gospel Swamp, California, was with us on the 30th ultimo. He had been at Washington, D.C., for a few weeks, but had returned to his old home, DeKalb, Ill. He expects to spend the summer in the east and return to California in the fall.

Deal in honor, and honestly with all men, friends or foes. An honorable man will not wage a dishonorable warfare against his worst enemies; nor will he do a dishonest act though for great benefit to himself might accrue therefrom. Saints, Latter Day Saints, should by all means and under all circumstances be honest, both in dollars and cents and in principle.

Bro. N. Stamm writes that he preached at Oceola, Clarke county, Iowa, ten times during the eight days previous to May 29th. He enjoyed the Spirit, and believes that many will yet obey, although there is opposition that hinders now. He goes soon to Decatur county.

Sister Emily M. Van, of Swan Creek, Mich., writes that several have been added to their branch through the labors of Bro. Oscar Beebe, and those of Bro. Robert Davis, the latter doing the baptizing, as previously noticed by us. The Saints rejoice in the Lord and are faithful in bearing testimony, while the Holy Spirit comforts, blesses and heals them. They remember Bro. Davis’ late ministrations with pleasure. Sister Van writes that she is striving to live for the Lord, as she says, “in daily prayer.”

Bro. Phineas Tempest writes from Hamburg, Iowa, that he rejoices to say that the work is making good progress in that vicinity, although in times past it suffered greatly. Not only among the members but also by others a good spirit is manifested. He speaks highly of the efforts of the Elders who have preached there. Bro. R. J. Anthony recently preached there, and they were fed. Some were baptized during the spring, and the prospect for others is cheering.

Brother G. O. Kennedy writes from Colorado that there is quite an increasing desire to hear our doctrine in that country, and also a demand for the Book of Mormon. He says that brother John Ellis is anxious to be out in the field and expects soon to be, as does also brother Stewart. Brother Ward has gone to Southern Colorado, brother Story of California with him; the former a young man, but faithful, and the latter who went from England to Utah, but found nought there, and there, again in California, found the true church. Brother F. C. Warrick had gone to the Black Hills country.

Brother John Landers wrote from Peru, Illlinois, June 1st, that himself and wife were just ready to start for Kansas. He had previously been preaching near Rochelle, Illinois. We wish the old veteran of the cross and his companion a safe journey, and success still in the work of God.

The Saints of the Des Moines District, Iowa, were pleased to see both our newspapers at their conference. Short at their conference, June 23d and 24th, as the mission of those Elders includes that region.

We return thanks to the senders of the following papers received: Brethren George Hayward, Joseph Hammer, and A. White for Kansas City Times; sister W. V. Mason for Washington, Iowa, Press; G. I. Stebbins for Black Hills Times, Denver Herald, and Boulder News; brother A. Greek for Carthage, Missouri, Press, and Union in Christ; brother Henry Marriott for two copies Deseret News, containing minutes of the Brighamite Special Conference held May 13th and 14th, in Salt Lake City; J. J. Cornish for London, Ontario, Free Press; to brother D. S. Crawley for Kansas City Journal of Commerce; to brother Hiram L. Holt for a San Francisco Chronicle, which contains another collection of idle tales and unfounded statements concerning the origin of the latter day work, and the designs of the former leaders, assertions made by a newspaper correspondent to tell something strange and sensational, and evidently based upon and taken for granted because of B. Young’s abuse of wrested power. It is strange how wildly and recklessly, and without any regard for truth, men will draw upon their imagination to tell something marvelous; upon one hand lauding beyond merit, upon the other vilifying either beyond measure or without cause. Brethren D. O. Trout, H. A. Staupt, and John Edmonds also send papers.

Brother A. Bennett of Beaver, Utah, says that a number there are ready baptism, but, as he dwells there alone, he would like an Elder to be there to officiate, or to assist. He is doing all he can in the gospel work while he stays, and not wait too long for another Elder, if any are truly sincere and repentant unto Christ; he would like to see brother Patterson or brother Short at their conference, June 23d and 24th, as the missions of those Elders includes that region.
sadness and darkness for him, and to wonder if he
now rejoices in the truth. His name is George
Ford. Brother Cornish was going to St. Thomas, Glencoe, Bothwell, and to Blenheim to Confer-
ence.
We are in receipt of a copy of the American Spiritual Magazine, for October, 1876, evidently
sent us by W. Banks, an old-time Saint. We are
thankful for the paper, and welcome brother
Banks.
Brother Charles M. Fults, of Weir City, Kan-
ساس, in the dry goods, groceries, and variety
business, wishes us to say to our brother wishing to
know of a place where such a store could be
profitably established, that he thinks that place
is a good one.
Weir City is a new coal mining and zinc smelting place, with fair prospect of an in-
crease of that business. It is south of Fort Scott,
not far from the north line of the Indian Nation,
and only a few miles west from the Missouri line.
Brother D. S. Crawford of Cherokee, Kansas,
writes that he is preaching all the time and op-
portunity he has. He baptized one recently, and
others are nearly persuaded. The continued rains
in that country have been severe on the farmers.
Sister Ella Dudley writes from Ferndale, Cal-
ifornia, that the Saints of Humboldt are trying to
do all they can for the spread of the gospel, al-
though they are few in number and widely scat-
tered.
Brother Clarence M. Willier, of Dowlow, Iowa,
says that the Saints are awake to their duty in
that region, and good meetings are the rule.
Brother Wm. H. Kelley wrote from Galien, Michigan, May 23rd, that he was holding some
meetings there, having arrived from Minnesota
a few days before. He was expecting to go to
Coldwater by June 5th.
Brother John A. Robinson, president of Kewanee District, writes June 4th, from Millersburg,
Illinois: "We had a pleasant conference, dedi-
cated and held at Asbury, three miles and a half out of
Park Branch, of which they are members. Ad-
dress John E. Thomas, clerk of branch. There
was a notice sent us for insertion; but it being
counter to a resolution of the last Fall Confer-
ence we, of course, did not insert. Members
must not be disfellowshipped when their where-
abouts are unknown. Notice should be given to
Church Recorder, and when parties are discov-
ered, letters should be sent them, with a notice to
the Church Recorder.
If, by the action of the branch, such are de-
cleared removed then letters should be issued to
them and a good effort be made to find their ad-
dresses and the letters be sent to them; also a re-
port of said action should be sent to the Church
Recorder, that he may enter their names among
the scattered members of the Church, so that they
may not be lost from its records and statistics.
If this is not done the Church suffers a numeri-
cal loss which greatly lessens the net increase of
the Church from year to year. As it now is there
are thousands who are not on record anywhere,
and instead of dropping their names without
branches, districts, and the General Church Rec-
order having a place for them as scattered mem-
bers, it would be better to retain them till some
thing more was known of them, even if the branch
records are burdened with names of long absent
members, but the next best thing is to do as above
suggested. Where their addresses are not known
retain the letters and the Church Secretary may
know something of them, or he may advertise as
to their whereabouts that the letters may be sent
to them.
Bro. D. S. Mills, of Santa Ana, California, Eldi-
er in charge of mission, was at Santa Cruz,
on the 18th, of May. He would speak at Watson-
ville on the 29th, and then return to his home by way of San Luis Obispo. He was feel-
ing well, and cheerful.
The Saints in Sandwich, Illinois, are moving in
the matter of securing a chapel in which to
worship. They have purchased a meeting house,
built at Asbury, three miles and a half out of
Sandwich, and moving it into the city. They have
a good site and will soon have a neat place to
worship. For sometime they have met in a
private house.
We call attention to the request of brother W.
Levant, at Bradford, Ontario, as published on last
page of June 1st Herald, and say that it should
have read page 437 paragraph 10, instead of page
435 of the Book of Mormon.
Brother J. J. Cornish wrote June 4th, that he
had just returned from St. Thomas, where he con-
firmed two baptized by brother Newton, which
makes thirteen members there. Brother Cornish
says that he has determined to take the field en-
tirely for one year; his wife being willing to do
what she can for herself and child, that he may
labor for the Kingdom of God.
The Northern Illinois Conference will be held
at Mission Branch, June 23rd and 24th. We hope
to meet a goodly number of the Saints on that
occasion.
BROTHER and sister James H. and Annie Morgan,
late of Greenfield Colly, near Scranton, Penn-
sylvania, are requested to report to the Hyde
Park Branch, of which they are members. Ad-
dress John E. Thomas, clerk of branch.
Brother John A. Robinson, president of the
Church, and sister James H. and Annie Morgan,
late of Greenfield Colly, near Scranton, Penn-
sylvania, are requested to report to the Hyde
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abouts are unknown. Notice should be given to
Church Recorder, and when parties are discov-
ered, letters should be sent them, with a notice to
the Church Recorder.
In its issue for May 13th, the Chicago Tribune,
with which we exchange, gives a summary of
our General Conference Minutes, which we pub-
lish nearly entire, thanking that paper for its
courtesy in giving so kindly a notice of us among
their religious news:
"LATTER DAY SAINTS.—The Annual Conference
of the Members of the Church was held at Piano
Illinois, Friday, April 6th, and concluded its
business Thursday, April 12th. President Jose-
ph Smith occupied the chair, with President
William W. Blair as his assistant. Elder Henry
A. Stebbins was chosen Secretary of the Con-
ference, and Elder John Scott as Clerk.
Upon the opening of the business, President Smith
spoke of the organizations whose leaders claimed
to be appointed of God, one the organization of
Utah, and the other the Reorganization over
which he was then presiding. The execution of
the laws, or rather the attempt to enforce them,
which he was executed, had been charged by the world as a
crime of the Church. But the world must re-
member that the Church is not the Reorganization,
and the latter must stand boldly forward and proclaim the truth and the facts in a difference fairly and squarely, and
not be afraid to meet the issue.
The Secretary and Recorder reported upon the
condition of the districts officially sent in. As to
the affairs of each in the districts we have given
reports from each of them. The accounts were
published in good faith. Now, we are asking our
readers to take notice of the accounts of the
Utah, and the other the Reorganization over
which he was then presiding. The execution of
the laws, or rather the attempt to enforce them,
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to call attention, not that I am doubtful of the "Latter Day Work." There is objection founded on paragraph 6, page 394; Sec. 54, D. C. I shall not quote from there, as nothing binds me under­stand me. Please say how this is to be un­stood. I would like those answers made through the Herald, but whatever is right you will do, without regard to it. I am truly and respectfully yours,

D. L. SHINN.

In the foregoing letter of Eilder D. L. Shinn, we are asked to explain and remove an apparent in­compatibility between the statements of two men, made at different times and under widely differ­ent circumstances. Let us see in what this in­compatibility consists:

The letter written by Sidney Rigdon in 1839, and published by us in Herald for February 15th 1877, is part of an article written by Mr. Wingfield Watson, of Boyne, Michigan, in reply to an article published in the Inter Ocean, of Chicago, and which was sent to that paper for insertion, but was refused because of violation of publisher’s rules, being written on both sides of paper, after­wards sent to us and printed by us upon the ve­racy of the writer only; we not knowing wheth­er the letter is genuine or not; however, supposing it to be so.

In that letter Mr. Rigdon states that he was not connected with Mr. Patterson’s printing office; the General Patterson referred to by brother Small, if he be the same referred to by Mr. Rigdon, says that Mr. Rigdon was not connected with the office at the time that Mrs. Spaul­ding brought the so called romance to him for publication, and not for several years after; leaving it only a matter of inference that Mr. Rigdon was at any time of his life connected with an office of which Mr. Patterson was owner, or pro­prietor. This inference is in the paper only expressed; it is completely denied by the emphatic declaration of Mr. Rigdon himself. Besides this, the only point upon which a discrepancy in the evidence of these two men would be fatal, is the one in which the Spaulding romance is involved, and on this point there is an agreement, for from both state­ments, it is certain that at the time of the present­ment of the said romance for publication Sidney Rigdon was not there; the objection is not as nothing is written in his own office, or manuscript, and Mr. Patterson states that Mrs. Spaulding received the manu­scripts from himself, and took them away. This destroys the Spaulding romance tale so far as it states that Mr. Rigdon obtained it through Peter­son, or Patterson and Lambdin’s office.

This being the only vital point in the case, we think it unnecessary to attempt any further com­parison.

The statement made in the Doctrine and Cov­enants, sec. 54 (lxv we presume is meant) par. 6, it has been assumed by the enemies of the Church, was construed by the elders as justifying the taking of property, not theirs by honest means, and appropriating to the private or public uses of the Church. This is a false assumption, not war­ranted by the language of the paragraph in ques­tion nor by any public teaching or practice. The text is:

"Behold, it is said in my law, or forgotten, to get in debt to thieves; but behold, it is not said at any time, that the Lord should not take when he please, and give as he sees fit. Wherefore, as ye are agents, and ye are on the Lord’s errand; and whatever ye do according to the will of the Lord, is the Lord’s business, and he pursues no improper course to secure it, for he (God) was not bound by human law, and when he chose, he could take what was needed and pay when necessary; and until he saw fit to take, they as his agents must refrain. He assures them, however, that if they weary not in "well doing" they shall obtain an inheritance. Thirdly: It is by no means consistent to found an objection upon a sentence, in which but a possibly remote in­ference of evil meaning can be couched, when the book from which the sentence is taken con­tains in great numbers rules and positive injunc­tions forbidding the very thing which is supposed to be inferred; more especially, when the very paragraph from which the sentence is culled en­joins upon those who are called to be agents that they shall do what they do in accordance with the will of the Lord. Unless, therefore, it is con­ceded to be the “will of the Lord” that men shall steal and rob, or obtain lands, goods and inherit­ances, by fraud, it is inconsistent and absurd to construe this paragraph, as justifying or sanction­ing anything of this kind.

We shall now give the answers made through the Herald.

Question.—Would it be legal to refuse to sus­tain any of the authorities of the Church at Con­ference when no charge has been preferred against them? Would it not be proper to prefer charges and prove them guilty of misdemeanor before objecting to their standing?

Answer.—It would be legal, but under most circumstances unwise to refuse to sustain an of­ficer, and he not accused of anything unfitting him for his office. There might be cases, however, in which the first step towards inquiry and re­dress, might properly be taken by a refusal to sustain. There might likewise, be cases in which it would be proper to refuse to sustain when no charges for misdemeanor or criminality would lie; incompetence, and nonconfession, are of this sort. To second question, Yes.

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It worked. Honors in England by Missouri, on the night of June 2d, in order to run railroad church, and many other quarter were caused by misplaced switches. About fifty were wounded. Three-story business giand, fell during diabolical one. All upheaval landed being destroyed, and many Canada, The Great fires of life and property was caused by which also houses and dozen fine vessels of the guano trade were destroyed, and many persons, the number of deaths being 328 deaths and the sea baggage oar made a suspension bridge over the Avon, and the obstruction was seen, only the three village made a terrible scene. The Governor of Illinois has vetoed the bill which was to be made a legal tender for all debts, public or private, in the State. President Hayes thinks that Governor Cullom should have let this method of eradicating the State favored it, and thus discover its merits or demerits. A terrible fire occurred in Montreal, May 30th, by which twenty-five families were made homeless and $25,000 worth of property was destroyed. In Ozone, Michigan, some raw flour mills and lumber were burned October 30th, making a loss of $150,000.

Prospects for crops in California have very much improved in some regions during the last half of May and early in June. A heavy rain fell at Sioux City, Iowa, May 30th, by which considerable damage was done to buildings and crops. Since January 1st, Iowa homes have been adjudged insane by the County Judge of LaSalle Co., Illinois, all of them. Many destructions of life and property by lightning and piles of paper made steel tires. Two thousand tons of iron and steel tines put upon the paper in making the wheels. The result is said to be more satisfactory than that of all steel iron.

A suspension bridge over the Avon, at Bath, England, fell during a celebration there, June 6th, and it is reported that twelve persons were killed, and another two or three were killed. The town of Mount Carmel, in southern Illinois, was struck by a tornado on the afternoon of June 6th, and in two minutes a great share of the place was wrecked. Fourteen bodies of the dead, which is thought to be all, have been taken out, and about fifty were wounded. Three story business houses were totally demolished, as well as one church, and many other stores and residences; while two other churches, the public school building and the hotel were also damaged more or less. Men, women and children were blown about like feathers, and the bell of the court house, weighing 500 lbs., was carried sixty feet in the air, and was finally dashed in pieces. Succeeding the roaring, whirling cone of wind and the crashing of buildings, came a breaking out of fire and a deluge of water. There was a downpour of rain that followed the whirlwind, and all this with the cries of the wounded and the lamentation over the dead made a dreadful scene.

Great fires are reported in the woods of Lower Canada, by which also houses and barns are being destroyed, and many large and small fires, in town and cities, all over the country, are being reported.

Great destruction of life and property was caused on the 16th of May by a great tidal wave along the coast of the United States, according to reports, on the one of August 12th, 1866. There was a frightful upheaval and lugoss of the sea. The wreck of the town of Waterford, Waterford, as left two miles inland on the former occasion, was this time carried a mile further up country. A half dozen large vessels of the guano trade were sent ashore and were wrecked. Cities and towns destroyed and six hundred or more people killed. The sea rose sixty feet higher than the regular waves.

The steamers City of San Francisco, on May 14th, struck the rocks thirteen miles from shore, when five days sail north of Panama. She was turned upside down and was reported to be a wreck. Lives and goods lost. All were landed safely on the Mexican shore, 157 passengers and the crew, but not a pound of baggage was saved, and the ship's money, and that of the passengers in the purser's hands was lost. The steamer ran nine miles and then sunk in thirty feet of water, in the meantime all getting to shore.

Gen. Miles recently had quite a brush, on the Missouri river, with Chief L. A. Deer, who was killed and his band defeated. These, with Sitting Bull and his men, are said to be the only organized body in the country. The reason of the Indian uprising is, that the Yankees, or white people, are settling in the country of the Siouxs, confused that their doctrines were as chaff before the wind. The truth has reached the army, and an attempt in that direction that can not be easily removed, and I believe that if brother Lake could have stayed two weeks longer, that a good number more would have obeyed. Four of the nine baptized are intelligent young men. The hearts of the Saints rejoice when such men as brethren Lake, Lambert, and Clothier are with them, and they forget their sorrows and troubles. They are also trying to live right. My heart rejoices when I reflect that the more we shall inherit the earth, and when the Saints of God and their horses under the stars and the moon, shall eat the fruit thereof, and none molest or make them afraid. Tyranny and oppression shall not be known in the land.

None of us here are very good preachers, but we are trying to show that we are the people of the city by our actions, and not to speak louder than ourselves.

Yours in the faith, SAMUEL McBRINE.

May 28th, 1877.

Dear Sir:—Having become a member of a branch of the Brighamite Church which was organized in my neighborhood last November, and afterward having been in possession of and read a pamphlet containing an outline of the doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints, and after further investigation before emigrating to the gathering place of the Brighamites. I have never belonged to any other religious creed, and want to be sure I am right in this, before moving any farther in the matter. Any assistance or information which you may give us, will be highly appreciated. I discover that our Utah Elders are very bitter against your people; too much so, I think, for Christians. I am determined to give the subject a thorough investigation before emigrating to the gathering place of the Brighamites. I am as I am able, and if we are wrong, by the help of God to get right, and to hold fast. Will you help us, by sending us books or any and all documents which may aid in furthering our right on the subject, and send bill of cost, and we will readily pay it. We have a good supply of Brighamite books and documents. We would like to get the Deseret News weekly. If you will send us documents we will write to you again and more fully after investigation. Very respectfully and truly yours.

Cleveland, Ohio, May 30th, 1877.

Bro. Robbins.—In the Herald of April 10th I saw notice of the death of one of our former presiding elders, C. Ragnall. Almost twenty years have passed away since I heard of him, and many of his friends, since I will do the best I can. Well do I remember the first time in Brompton, England, that I heard him preach; I could hold out no longer; for as soon as I heard him, I knew with all my soul, as I was going to do, and the next week he baptized me and nine others. Many blessings did I receive under his direction and guidance. God laid his hands upon me and I received my health again, but to God I give all the praise. Bro. Robbins, you are a true and faithful and good, and many times have I heard him talk to the Saints as a father would to a child. Thanks be to our Herald for bringing to our attention the blessing which is coming in the end, and this body lie in the tomb may it be said to me: “Enter thou into the joy of thy Lord.” I am in this great city all alone, no church of ours here; but I go to meeting on www.LatterDayTruth.org
Sunday when I can. I have to work out for my living, and go to church for a day, but I am not one that brother will write more on "Support the Gospel;" it was meat and drink to my soul. I long to hear from my brothers and sisters, for God has promised to take care of all his faithful children: "I will gather them saith the Lord; they shall be my people and I will be their God." Nearly all the faithful see in the present dispensation of God’s grace and blessings has come to pass, and I look for the rest. I hope that the blessing of God will rest upon all his servants. Your sister in the gospel,

THIRZA JACKSON.

Fontanelle, Iowa.
May 1st, 1877.

Dear Brothers,—Will you allow me to express a few of those feelings that are in my heart. When the hour came for me to attend to family duties, I took the book that contained the 16th chapter of Revelation, and I read it, and the fire was truly refreshed by the presence of that power that makes truth manifest and plain; that it seems to be an altar, and that the power is present. Nearly all that brother Bagnall promised me in this latter day work progress? The call has come from heaven, and the earth must respond, for God has said that he has a great work to do in the last days, and that the time has come, in which it must be done, but perhaps some one asks, What can we do more than we are now doing? We can do more; and if we can do more, we cannot do if we would. My greatest desire is to be true and faithful, and to keep all the commandments of God, and to set an example that is worthy of imitation; and although I stumble very often, and am very far from setting a perfect example, yet I know that God will forgive, for he is love. I have proven it in the past by the power of his holy Spirit.

Now, dear sisters, for to you more especially do I wish to speak, and I wish to know what we can do to help and to encourage those who are going to carry on this work of the Lord. Reader, if you owe a debt, no matter how small it may be, you should make a strenuous effort to pay it, either in whole or in part. The accounts of most tradesmen, artisans etc., are made up of small sums, but to the creditor they mean a serious loss, for these accounts are generally looked for, and are requested to be paid. If you owe a debt, I hope that you will pay it. The Herald is the organ of the Church, and it ought to be supported.

Sesila Chilburn.

Newport, Los Angeles Co., Cal.
May 8th, 1877.

Brother Stephenson,—Brother James R. Jeffries and I left home March 14th for a trip northward, to distribute tracts, and to teach the doctrines of Christ, as much as was possible for us to do. The first night from home we were entertained at brother Frank Clapp’s, Los Nueces. Three days traveling from there brought us to brother Samuel Walker’s, on the Old (pronounced Ooh), where we stayed over Sunday. We called the neighbors together and held a meeting in his house. He is fifty-five years of age, he is a member of the Church, but is strong in the faith in which his father died. Leaving on Monday, we traveled until Thursday evening and arrived at Graciosa. Here is a branch of the Church presiding, and brother James R. Jeffries, who, for upwards of thirty years was a minister of the Baptist Church, and who has been a member of that church for many years. He is an able exponent of the scriptures, and a worthy member of the Church of Christ. We saw brother Jeffries on the first day, he was present at the branch Priest, and all the brethren seemed anxious to make our stay as pleasant and profitable as possible. We had the pleasure of assisting brother Jeffries in baptizing Mr. Graves and his wife, and the Sunday following brother Dana baptized eight others. On Tuesday following we left La Graciosa, homebound for New York, for four or five days. Brother Jeffries and sister Jackson of Graciosa, Joseph Bland of Guadalupe and La Graciosa several persons interested in the latter day work, and investigating it; may God help them to find the truth and obey it. We have been exposed to a great deal of prejudice, and some and perhaps profitably, but duties at home called us. We arrived April 21st, after having had a trip northward and southward, and have done much for the interests of the Saints.

This letter is written by your brother,

J. F. B.

Chester, Penn.

May 19th, 1877.

Brother Joseph,—I write to inform you how the work of the Lord is progressing in this locality. Since our last conference I have been laboring in the borough of Manafestad, seven miles from La Graciosa. Here I have many friends and acquaintances, some of whom have been baptized, and they are all very zealous in the work of God. This makes truth manifest and plain to many. You see that it is like balm to the soul.

It is like balm to the soul. It makes truth manifest and plain; that it seems to be an altar, and that the power is present. Nearly all that brother Bagnall promised me in the latter day work. The call has come from heaven, and the earth must respond, for God has said that he has a great work to do in the last days, and that the time has come, in which it must be done, but perhaps some one asks, What can we do more than we are now doing? We can do more; and if we can do more, we cannot do if we would. My greatest desire is to be true and faithful, and to keep all the commandments of God, and to set an example that is worthy of imitation; and although I stumble very often, and am very far from setting a perfect example, yet I know that God will forgive, for he is love. I have proven it in the past by the power of his holy Spirit.

Now, dear sisters, for to you more especially do I wish to speak, and I wish to know what we can do to help and to encourage those who are going to carry on this work of the Lord. Reader, if you owe a debt, no matter how small it may be, you should make a strenuous effort to pay it, either in whole or in part. The accounts of most tradesmen, artisans etc., are made up of small sums, but to the creditor they mean a serious loss, for these accounts are generally looked for, and are requested to be paid. If you owe a debt, I hope that you will pay it. The Herald is the organ of the Church, and it ought to be supported.

William Street.

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William Street.
We are all well, for which we are thankful; some good Elders, come and labor in this district, and think some good could be done, for the welfare of the Saints; we are pleased when there are good speakers, but poor ones do not attract much attention. Some are doing what they can, under the circumstances, to forward the cause. There has been a great deal of rain this spring, causing high water, and doing considerable damage; I am taking a little time to pray. For the spirit to prevail, I send your brother in the gospel, C. H. DERY.

Brother Henry:—The Saints are anxious when there are good speakers, but poor ones do not attract much attention. Some are doing what they can, under the circumstances, to forward the cause. The Saints are anxious for the work to be done, when the branch is in tolerably good condition. We have received testimony that I may hold fast until the work shall be done, when the branch is in tolerably good condition. We have received testimony that I may hold fast until the work shall be done, when the branch is in tolerably good condition. We have received testimony that I may hold fast until the work shall be done, when the branch is in tolerably good condition. We have received testimony that I may hold fast until the work shall be done, when the branch is in tolerably good condition. We have received testimony that I may hold fast until the work shall be done, when the branch is in tolerably good condition. 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I have just returned from Gospel Swamps. The Saints there seem to be trying to live their lives in the true spirit of the gospel, and many seem to be interested. Hoping to hear from you soon, I remain your friend and brother as ever, John Garner, Sen.

CLAM LAKE, Mich.

May 15th, 1877.

Brother Henry:—Since I wrote you last I have been presenting the gospel to the people, and with much liberty and with blessing to myself, at a place ten miles from here, called Chere Co. Good interest manifested, and more interest last Sunday than before, although the attendance and attention have always been good, so much so that I might have said, "Blessed are they that hear, and many seem to be interested. Hoping to hear from you soon, I remain your friend and brother as ever, John Garner, Sen.

SOUTH COTTONWOOD, Utah.

May 24th, 1877.

Bro. Joseph:—We are all well as usual, and the Saints are generally well I believe. A good feeling seems to be manifest here toward us as a people.

I spoke last Sunday upon the evidences of the Kingdom of God, and that then arose and was baptized. Your sister in Christ,

Mary C. Summers.

FAJ, K.'s STORE, Carson City.

May 10th, 1877.

Bro. Joseph:—We are all well as usual, and the Saints are generally well I believe. A good feeling seems to be manifest here toward us as a people.

I spoke last Sunday upon the evidences of the Kingdom of God, and that then arose and was baptized. Your sister in Christ,

Mary C. Summers.
but the Spirit of the Lord and true repentance that would induce them to enter into the covenant. The people of the town of San Juan want much advice before they take a step in the wilderness, and a Jew store-keeper offers to furnish a large house gratis, so I left an appointment to preach at that place. It was then聃 that Elder John Smith and John S. Mills were there two years ago; we then had to rent a hall for them to preach in. They had been for years and years, and they that have a curiosity to see me, but whatever

Elders, 1

that they have a curiosity to see me, but whatever

half, that the work may prosper. Your brother,

were in charge of Geo. Walker and

Walter and

Nirk was re-elected, and John

Sayer

reports read and accepted. Deer

Priest, 1 Teacher, 1 Deacon; 3 baptized.

Branch Reports.-Newton 49 members, with 7 Elders, 2 Priests, 1 Teacher, 2 Deacons; 3 received by letter, 8 removed. Independence 45, with 8 Elders, 1 Priest, 1 Teacher, 2 Deacons; 1 received by letter, 5 removed. Des Moines 53, with 3 Elders, 1 Teacher, 1 Deacon; 2 received by letter, 5 removed. Des Moines Valley 32, with 1 Priest, 1 Teacher; 2 baptized. Preachers by Geo. Walker, J. W. Waldsmith, and J. B. Sherratt.

Elders' Reports.—N. Stamm reports having devoted the whole of his time since last conference to preaching the gospel; baptized two. Wm. C. Nirk, Wm. C. White and Elbridge called to the ministry in the branches in the charge of Geo. Walker, Moses Houghton, Robert Young, John Sayer, Wm. N. Ray, J. N. White, Thomas E. Lloyd, and Joseph Merrill and Sherratt reported.

John X. Davis, Bishop's Agent, reported: "On hand last quarter $19.16, received $4.15, total $23.31; paid out $6 50; balance $16.81."

At 7 p.m., preaching by John X. Davis and Wm. N. Ray.

After the service business was resumed. Resolved that the Rules of Order of the Church be adopted by this district.

A bill of $2.00 was presented by the clerk, and a collection of $2.00 was taken up.

Resolved that all the official members of the district labor under the direction of the president.

Sunday.—At 11 a.m., preaching by N. Stamm.

Afternoon, sacrament and testimony meeting, in charge of Geo. Walker and J. N. White, during which Talley Clark was ordained an Elder by the president, J. X. Davis, and W. C. Nirk. Business was resumed, and W. C. Nirk resigned as president of the district, which was approved by vote. The president recommended him for the efficient manner in which he has labored during his presidency.

A vote being taken for a new president, Wm. C. Nirk, Wm. C. White and John Sayer were nominated, and John Sayer was sustained as clerk, and J. X. Davis as Bishop's Agent.

Adjourned to meet at 3 p.m., Saturday June 23,

Central!Nebraska District.

The above conference was held in the Saints' Meeting House, Columbus, March 31st and April 1st, 1877, W. G. Galley, president; Geo. N. Derry, secretary.

Branch Reports.—Columbus and Cedar Creek reports read and accepted. Deer Creek same as last. Preachers by Geo. Walker and J. N. Ray.

Elders' Reports.—Geo. W. Galley, H. J. Hudson and Dr. Brindley reported in person. C. N. Hutchins, C. Loomis and Heman C. Smith, and Priest Chas. Caffar were present by letter.

Missions.—Resolved that we request Brn. C. N. Hutchins, Chas. Loomis, C. H. Derry and H. J. Hudson to labor under the direction of Wm. C. Nirk.

That we sustain Brn. C. Loomis and Spencer Smith as presidents of their respective branches.

That we indefinitely postpone accepting the resignation of John Harris; also the resignation of John Goode, continuing to uphold him as president of the Columbus branch.


Sunday, April 1st.—At 10:30 a.m., preaching by W. G. Galley. At 2:30, sacrament meeting.

Eastern Wisconsin District.

A conference was held at Aberraman, May 12th, 1877; Thomas Venables, president; E. Morgon, clerk. Plans for carrying on the work were considered; also the payment of funds for the use of the president; but he wished the matter left to the Lord's direction.

Resolved that the Elders choose places in their respective regions to preach in, and so report to the president that he may know where and when to meet them.

Officials present: 1 Seventy and 10 Elders.

Pres. Joseph Smith, his Counsellors, and all the authorities of the Church in America, were sustained; also G. K. Taylor in charge of the Indian Mission, and Geo. Loomis, in charge of the Western District, with the Branch Presidents, Elders, Priests, Teachers and Deacons thereof.

An opportunity being given at the afternoon session, the Elders and Saints improved the time in praying, testifying and singing, and the gifts of the Holy Ghost were manifested. At 6 p.m., preaching by Thos. E. Williams, John Hall and T. E. Jenkins.

Adjourned to meet at Pemagon, June 10th, 1877, at 11 a.m.

South-Eastern Ohio and West Virginia District.

The above conference was held at Syracuse, Ohio, March 31st and April 1st, 1877; David Hopkins, presiding. The conference adjourned to meet at Pemagon, June 10th, 1877. Afternoon, sacrament and testimony meeting, in charge of Geo. Walker and J. N. Ray, during which Talley Clark was ordained an Elder by the president, J. X. Davis, and W. C. Nirk. Business was resumed, and W. C. Nirk resigned as president of the district, which was approved by vote. The president recommended him for the efficient manner in which he has labored during his presidency.

A vote being taken for a new president, Wm. C. Nirk, Wm. C. White and John Sayer were nominated, and John Sayer was sustained as clerk, and J. X. Davis as Bishop's Agent.

Adjourned to meet at 3 p.m., Saturday June 23, 1877.

Northern Nebraska District.

A conference was held March 17th, 1877, Jas. Caffar, presiding pro tem.

Bro. Avondet wished to have the phrase in the statement referring to him, contained in minutes of the last session, altered so as to read that he did not wish to—and instead of "refused." His request was granted.

The resolution authorizing presidents of branches to acquire real estate for the Church came under consideration, and after too much consideration the resolution was declared not to be proper, and was referred back to the branch for correction. As to who should do the conference business, it was decided, as understood by them, that it was the president's duty to call the roll for said business to be conducted by the Elders.

Sunday.—Preaching in the morning by John Harris, and in the evening by Thos. Mathews, with sacrament meeting.

Adjourned to meet the last Saturday and Tuesday in June.

Southern Nebraska District.

A conference was held at Nebraska City, April 1st and 2d, 1877. Sunday, April 1st, preaching morning and evening by R. J. Anthony, assisted by brethren Goode and Waldsmith. In the afternoon, Elder Goode reported that he had not been able to attend to his duties during the last six weeks, and evening preaching was followed by a prayer meeting. Monday, April 2d, prayer by James Caffar. R. C. Elvin, Presiding Elder, opened and closed conference.

Branch Reports.—Nebraska City 111, with 2 High Priests, 10 Elders, 4 Priests, 2 Teachers, 2 Deacons; 1 expelled, 2 marriages. Palmyra 43, with 2 Elders, 2 Priests, 1 Teacher, 1 Deacon; 3 baptized. Rock Bluffs 10, with 1 Deacon; 2 baptized, 2 returned. Nebraska City Branch. Elders: 1 Priest, 1 Teacher; 4 baptized, 1 Elder ordained. Morse 15, with 1 Elder, 2 Priests, 1 Teacher, 1 Deacon; 3 expelled. Deerfield 10, with 1 Priest 1 Teacher, 1 Deacon; 1 baptized.


Nebraska City financial report: "January 13th, cash on hand $9,00, received $91.30, total $101.30. Balance on hand $47.05; cash rent $35.50, wood and printing $17.05. March 29th, balance on hand $2.70." Reports by J. Caffar and J. Armstrong. Deacon J. C. Caffar, Bishop of the Nebraska City Branch. Bishop Alex. Buchanan the Nebraska City Bishop.

Elders Paul C. Peterson, Kund Johnson, James W. Waldsmith, Chas. Loomis, and Geo. W. Galley were appointed as District Treasurers.

Resolved that the Treasurer be authorized to disburse means that come into his hands for the benefit of the district.

Resolved that we request to purchase a District Record book.

I. N. Roberts was appointed a mission to South Bend, Ashland, and vicinity.

Resolved that our president was authorized to appoint fields of labor for the Elders and Priests the coming quarter.

Resolved that the several branch presidents are requested to make a financial effort to sustain the work of the gospel in this district.

That all officers-bearing members of this district are requested to report at next session of conference, or give their reasons for not laboring.

Adjourned to meet July 8th, 1877, at half-past two o'clock, at Nebraska City.

R. C. Elvin was sustained as president, and was authorized to organize Sabbath Schools in every branch throughout the district. The Church authorities also authorized Bishop Loomis, as chairman by James Caffar. Officials present: 1 Apostle, 1 High Priest, 1 Seventy, 10 Elders, 4 Priests, 3 Teachers, 2 Deacons.

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Jonsen and B. Brown reported the spiritual condition in Platte Valley. It was a misunderstanding about receiving B. Boulson, choosing him to preside and ordaining him an Elder, before he had gone his course, and that branch had never elected him to that position. This branch had a long history in Platte Valley and a large membership. The branch was not in the best spiritual condition, with many members lacking in faith and spiritual growth.

B. Boulson had recently moved to Platte Valley from another branch and was a new member of the community. He was chosen as a substitute for another member who was not present. The branch was in the process of electing new leaders and was trying to find the right person for the position.

The conference was held in Platte Valley, California, on June 20th, 1877, at 2 p.m.

Santa Cruz District

A conference was held in Watsonville, California, on June 21st, 1877, at 6 p.m.

St. Louis District

A quarterly conference was held in the Saints' Hall, St. Louis, April 8th and 9th, 1877; Wm. H. Hazeldine presiding; T. R. Allen, clerk.

The conference was held in St. Louis, Missouri, on April 8th and 9th, 1877. The Saints' Hall was the location of the conference, and Wm. H. Hazeldine presided over the proceedings. T. R. Allen served as the clerk.

The conference was well attended, with many members present. The Saints discussed spiritual growth, experiences, and the state of the church. The conference was a time of testimony and sharing among the members.

Craig, a member of the Saints, shared his experience of being rebaptized after a previous baptism. He had received his first baptism in a different church, and the Saints were concerned about his spiritual growth. The conference agreed that Craig should be rebaptized as a mark of recommitment to the church and its teachings.

M. L. Davis reported on the state of the church in St. Louis. The number of members had grown, and the church was experiencing expansion. The Saints were passionate about spreading the gospel and converting new members to the faith.

The conference adjourned on Sunday, July 14th and 15th, 1877.

Mississippi

Died

Three daughters of Gilmont and Celestia Brooks: Mary, at DeKalb, Illinois, March 25th, 1871, (age not given); Mabel Blis, at DeKalb, Illinois, January 25th, 1873, aged 7 months; and Sarah, at Sycamore, Illinois, April 18th, 1877, of the measles, aged 2 years and 24 days. They were buried in the Sunday School Cemetery as a part of their mother, a favorite hymn of the child's. Sister Brooks is comforted in the knowledge of her children's happiness beyond.

At his residence, Kewanee, Ill., June 23rd, 1877, of dropsy and old age, Mr. R. W. Birch, aged 66 years. He was born at Aberebro, Glamorganshire, Wales, June 26th, 1811; united with the Church in 1843; was the first Joseph, in his native country, and with the Reorganization after coming to America, and remained unshaken in faith till the end. Services by Elder John S. Patterson.

At Harlan, Shelby county, Iowa, June 23rd, 1877, of inflammation of the lungs, Sarah D. Harford, aged 2 years, 2 months and 5 days. The death of our little girl, whom we thought the embodiment of all that is beautiful in childhood, caused a heartache for the family and church. Services by Elder John S. Patterson.

At Llanvap, Wales, February 7th, 1877, sister Jemima Bowen, aged 55 years. She was an old-time Saint.

At Deer Creek Branch, Nebraska, May 12th, 1877, Charles Hutchins, aged 60 years, 15 months and 22 days. He was born in Canada West, June 20th, 1811, and was baptised into the first organisation by Z. Pulsifer, and renewed his covenant early in the Reorganized Church, in Midland county, Michigan, having always retained his love for the faith. Four years ago he was assassinated by a mob and Elder Eli Maginn taken therefrom and tarred and feathered for the ghost's sake. He suffered much for two years before death, with several times helped by the ordinance of God's house, and he passed away in peace. We mourn, but not without hope.

At Aberamman, Wales, February 5th, 1877, of old age, sister Mary Griffiths, aged 67 years. She obeyed the gospel in 1843 or 1844, and joined the Reorganization in 1856. Services by Mr. Winsome, clergyman.

At Fleur-de-Lys, Monmouthshire, Wales, February 6th, 1877, Mary A. Williams, daughter of John and Ann Williams, aged 5 years and 10 months, and daughter of sister Mary Houskins, aged 10 years. Services by Elder T. R. Jenkins.

Near New Philadelphia, Ohio, May 15th, 1877, of infirmity of the lungs, sister Martha Ganger, aged 86 years. She was born March 15th, 1814, and died in the Church of faith, aged 85 years, 1 month, and 26 days.

At Brooksville, Maine, May 25th, 1877, Mary E. Howard, aged 37 years. Services by Elder John B. Hoyt, John Gravois, and William Anderson, before he was born May 15th, 1814, and died in the Church of faith, aged 85 years, 1 month, and 26 days.

At Shenandoah, Fremont county, Iowa, May 25th, 1877, of old age and debility, father Benjamin Austin. Father Austin was born in Redfield, Oneida county, New York, May 30th, 1806, and was therefor 71 years of age. Mr. Austin was always an active man; and at his close was blessed with a peace that passeth understanding. He died at 8 years old. His life was always an active one; and at its close was blessed with a peace that passeth understanding. He died at home. The Saints were unanimous in their expressions of deep sorrow at the loss of a beloved father.

At Plano, Illinois, on Sunday, May 27th, 1877, of quick consumption, sister Sarah J. Cooper, wife of brother I. N. W. Cooper, aged 31 years, 9 months and 10 days. She was married August 14th, 1845, at Downingtown, Chester county, Pa.; where, also, she was married, May 20th, 1867, ten years and one day before her death. Of her, as the wife of him who now mourns her loss, and as the mother of the five children (one an infant) who are thus bereft, nothing can be said but in praise; and she left behind a memory of grief, or the extent of her loss; but we may indeed say in fullest terms that she was a faithful and devoted wife, a tender and loving mother, and that the Saints look back on her as a place where true affection holds most honored sway, and in all the relations of life, both in the home and church, and in the world at large. She was a true example of noble womanhood, and was held in highest esteem, even as her memory will be by many. That she brought no evil to any by either action, or words, has often been noted. As we have heard exclaimed of her, "Would that we could see more of such." Becoming convinced of the error of her ways, she repented, and was received into the folds of the Church, and went on her way. Through her faith in him, healed and saved from the power of death; but the testimony then felt was that her time was not yet fully come. Before she went she expressed the happiness of her spirit, and an unwavering trust in God and his work, and in her Redeemer, exhorting her husband to be more steadfast in his purposes, and to consider she was ready to go, and once she spoke of seeing the "crown of life and the hand of the Lord." It can truly be said of her, "She died in the faith, and the sorrowing hearts can look up to Him with confidence that He will restore and give back that which is now gone. Services from Revelations by Elder Harry A. Sobbins, assisted by Elder Joseph Smith.

At Council Bluffs, Iowa, May 28th, 1877, of consumption, after a protracted illness and much suffering. She was 45 years old, 5 months and 10 days. Deceased was born December 4th, 1836, in Shropshire, England, of Welsh parents. For twenty-one years she filled the high station of wife and mother, and she leaves seven children, who with her husband and many friends and acquaintances, mourn her loss. She was a native landlady and was loved by all. Services from Revelations by Elder Harry A. Sobbins, assisted by Elder Joseph Smith.

At his residence, in the city of Milwaukee, Wisconsin, May 28th, 1877, of consumption, after a protracted illness and much suffering. He was 45 years old, 11 months and 20 days. Deceased was born December 4th, 1836, in Shropshire, England, of Welsh parents. For twenty-one years he filled the high station of wife and mother, and he leaves seven children, who with their husband and many friends and acquaintances, mourn her loss. She was a native landlady and was loved by all. Services from Revelations by Elder Harry A. Sobbins, assisted by Elder Joseph Smith.


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15 June 77

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A PANACEA FOR UTAH EVILS.

LETTER FROM REV. BALLARD & DUNN.

[See Editorial Comments, "Shall the Constitution be Amended?" on page 98,]

SALT LAKE CITY, June 2.

After a residence of more than six years in this Territory, under circumstances the most favorable to a just and fair study of the Mormon problem, I am forced to the conclusion that that problem will never be honorably and satisfactorily solved by Congressional legislation, "specially designed for Utah," while our National Constitution remains as it is. To reach the evil of polygamy, and at the same time deal justly with a rapidly-increasing population that already outnumbers that of some of the States, in my humble judgment, a constitutional amendment that will amend and explain Art. 1 of the Constitution, as enacted by the first session of Congress, held in 1789, and adopted by a majority of the States, is absolutely necessary.

Upon such an amendment—the character of which I will indicate before closing this letter—just and equitable legislation could be based which would reach and effectually deal with, not the Mormon anomaly alone, but other communities that outrage decency by debauching woman in the name of religion, while claiming protection under "the free exercise clause" of the National Constitution. Ever since the execution of John D. Lee, one of the fiends of the Mountain Meadows massacre, wild, sensational, and for the most part baseless rumors, intended to affect not only the Mormon leaders, but the whole population, have been telegraphed throughout the country, with the view of arousing public sentiment, in the hope that it will take shape in the form of summary proceedings against the Mormons.

Upon principle this is all wrong, because it is wicked and false; while as a policy, it is the old mistake over again. The Mormons have only to wait patiently for the reaction which is sure to follow to reap an abundant harvest of converts in the persons of ignorant men and women in whom a strong sense of justice easily overrides their immature reasoning powers and lands them on the side of the persecuted. Every lying telegram sent over the wires, every false letter sent abroad, and every illegal persecution, yields some sort of return for the up-building of Mormonism: for their leaders are shrewd enough, in the absence of moral and physical violence, to make these false issues of "their enemies" do the work of the needed persecutions.

"The blood of the martyrs is the seed of the Church" is not only true of the Church of God, but it is true of every form of false religion. Without persecution they languish and die; with persecution they flourish and prosper. If Mormonism has not been driven from home, its women insulted, and its prospects shorn, it would long since have shared the fate of the thousand other religious delusions that have died for lack of violent opposition.

Knowing this as I do, and believing that action—just, firm, decisive, and statesmanlike—has been too long delayed, and having an earnest desire to do these things in a real service,—though all unappreciated as it will be by them for the present,—I ask permission, through your widely circulating journal, to indicate a mode of treatment that will enable our great Government honorably to repair its past misdeeds, while it meets out even-handed justice to its citizens in criminal error, tempered with Christ-like mercy and concern for the innocent victims of a sensuous, religious delusion.

I ask this permission in the hope that some real statesman, already in the National Legislature, will take the pains to verify my statements, and then urge upon Congress the adoption of the plan proposed, or something wiser and more catholic if possible. The competent physician first informs himself as to the nature of his patient’s disease before prescribing for him.

Follow then, the example of the physician, let us inquire as to the character of this troublesome Mormon malady, and get the testimony of those under the dominion of the dispensation as to its effect upon themselves.

At the very threshold of this inquiry, they inform you that they know their religion came from God, because it was revealed to them through the Prophet (Smith); and they assert with equal confidence that polygamy is right, because it was commanded by God through the Prophet Joseph.

At this stage of the investigation you will discover that the average Mormon is not amenable to right reason; for he will vehemently contend that Mormonism is true because he knows it is true. If asked how he knows it is true, he will quickly inform you that the spirit of truth, bearing witness with his own spirit, testifies to him that his religion is true. You have now the deluded victim of his own delusion fairly before you, and you might as well try to convince the inebriate suffering under a high state of excitement induced by delirium tremens; that there are no serpents with bloody fangs, seeking his life, as to try to reason a Mormon out of his religious belief.

Just here I may be permitted to venture an opinion as to the origin of Mormon revelations—not the Book of Mormon, that I believe to be the result of a conscious fraud—and the process by which they are obtained. This opinion is founded upon a careful study of the psychological condition of the Mormon mind. Their revelations are identical in character with so-called Spiritualistic revelations, and both are the result of antecedent desire in the heart and mind for the thing sought to be revealed.

The thing is first desired, then expected, and when the revelation comes it is the result of strong desire and expectancy, otherwise called faith by the Mormons. This accounts for the fact that nothing unpleasant or distressing has ever been revealed to a Mormon or Spiritualist.

Contrast these modern revelations with those recorded in the Old Testament, either curative or morbid, the awful calamities that were to befall, and, as a matter of history did befall, prophets, kings, and nations, and the Divine source of Scripture revelation will appear, and, appearing, manifest the false and deceptive character of the modern.

Their so-called miraculous cures, which have been the means of converting many sensible people to Mormonism, are brought about in the same way,—that is, by desire and expectancy, otherwise called faith by the Mormons. This accounts for the fact that nothing unpleasant or distressing has ever been revealed to a Mormon or Spiritualist.

Contrast these modern revelations with those recorded in the Old Testament, either curative or morbid, the awful calamities that were to befall, and, as a matter of history did befall, prophets, kings, and nations, and the Divine source of Scripture revelation will appear, and, appearing, manifest the false and deceptive character of the modern.

Those who wish to believe in Spiritualism, Quakerism, or Mormonism, must, in my humble judgment, have their eyes blinded by David in the matter of Bathsheba produced; so that the expectation which resulted in the revelation to take many wives. The rule therefore is with all false revelations, whether of Spiritualism, Quakerism, or Mormonism, that he wishes to approach them as a pure and honest spirit, testifies to him that his religion is true.
monism, antecedently to the revelation, the
thing and the desire for it, have been in his
head, and are there, as an idea or image, the
false light that Satan can cast upon any sub-
ject in the mind, or desire in the heart, to cause
it to flame forth from the deceived and deceiver
as the light of God.

Hence the difficulty in the way of reasoning
with a Mormon. To him these false revela-
tions and miraculous cures are real. He calls
upon his desires, affections, emotions, and ex-
pectations, and they answer him just as he
would have them answer.

This description applies to all sincere Mor-
mons; and all are sincere, from the highest to
the lowest, with a few exceptions, in the per-
sonts who say that they are Mormons, who
believe in it that they may better attain their
darling object. If you ask the more in-
telligent Mormons why they violate the laws
of Congress and shock the moral sense of the
nation by the practice of polygamy, they will
inform you that Congress has no power to make
such laws, for the simple reason that the Con-
stitution, the free exercise, is the free exercise
of all religions; that polygamy is a part of their rel-
igion, being commanded of God through the
Prophecy; and that they have a right to
practice it. At this point the Mormon seems
to have the advantage in the discussion; for
no candid man can deny that the Constitution
does not contain any clause of the free exercise
of their religion, whatever that may mean.

To the Mormon mind the conclusion is per-
fectly clear and logical. Polygamy with him
is not a crime, but an “exalting” virtue, com-
manded of God as a part of his religion, “the free
exercise” of which the Constitution guar-
antees. And when he tells you that the Con-
stitution is the free expression of the
people’s will, whatever that may mean.

From the time that Mormonism, in the name
of religion, forbade the clergy to marry, or
condemned all the sects that have inter-
fered with the normal relation of the sexes,
to “Shakerism” in our own day, the polyandry,
promiscuity of Free-loveism and Church
Familism, in our own country, Mormonism sees
a custom that has come to be a law which gives
them all the right to regulate the relation of
the sexes, and therefore resents any law of
Congress punishing polygamy as a crime.

Furthermore, Congress not only allowed but
fostered polygamy for more than twenty years.
To say that Congress has fostered polygamy at
any time would sound strangely in many ears;
but facts are stubborn things, and the facts
in this case seem to justify the assertion, in a
qualified sense, if not absolutely.

And now as to the facts.

When Congress gave to Utah an organic act,
polygamy was not forbidden by that act; and
yet it was notorious at that time that polygamy
was not only preached, but extensively
practiced, in the Territory. This, to the
unprejudiced mind, is tolerably good evi-
dence that Congress understood the Con-
sitution to forbid legislation on the subject of
recent polygamy, and its practice in Utah.

At this stage of the enquiry the question is per-
fert: If Congress did not mean to foster polygamy,
as it fostered every other interest of the
Mormons, material, moral, and spiritual, by thus giving them a basis of government,
they did not say so, and take vigorous action
in it; therefore it is incumbent upon the
time to grow into the hydra-headed monster
that it is, able to shock and horrify the moral
sense of Western Europe and America?

I suppose that the reason why they did not
was because the Constitution was in the way.

Later on the Government declared war
against polygamy, but the Mormon’s right to
practice is not only recognized, but fostered poly-
amy, in that it was conserved at a time when a lit-
tle statesmanship could have cast it out as an
unclean thing, if there had been no Constitu-
tion in the way.

To one in this Territory who stands upon
the same ground, and who understands, through
the religious fanaticism of Mormonism on the
other,—studying the situation, as far as he
may, in the spirit of a Christian philosopher
and statesman,—the subject is a vast one,
invoking momentous issues. He sees upon the
horizon of this great continent a moral and
spiritual condition, that although directly taken
out of the ear, and he plainly foresees that, if the
aptitudes that stimulate its growth be not
speedily removed, it will spread southward in-
to Arizona and the Pacific States of Mexico,
where the spare populations now beckon them
onward so rapidly that fifty years may
suffice to find its adherents as many millions
as the pro-slavery arguments of the
South.

If these strange people be not wisely and
effectually restrained, and their all enrolling
delusion of sanctified lust dissipated, they will
set back the moral progress of the millions
that will flow unto them as they have set back
the progress of their present votaries four
thousand years, and place religious, suffering
woman just where the worship of one God, as
revealed to Abraham, found her, in which
degrade religion God in his wisdom permitted
her to remain until the perfect law of matri-
mony, “re-enacted” by the Savior of mankind,
restored her to the holiness of sexual love, in
the sacred “one” in “twain” of man and wife,
she has been so distinguished from the lust that
divides and the polygamous companionship that

And if the statesmanlike, ungodly rad-
ical movement against the Mormons just now
urged by certain inflammatory journals that deal
so largely in falsehood and exaggeration should
take the form of “special legislation designed
for Utah,” the result will be another mistake
in point of statesmanship; while Mormonism
will receive an impetus similar in kind, but
greater in degree, than any former persecution
it has yet imported.

What then shall be done? My answer to this
question is, let the people of the United
States take this matter in hand and begin
right.-* Take away the sheltering arm that
protects alike polygamy in Utah, Polyandry,
Promiscuity as practiced in Oneida Community
in the great State of New
York, and other so-called religious institutions
in Kansas, and elsewhere throughout the Union,
based upon abnormal relations of the sexes.

Let Art. I. of the amendments to the Con-
stitution be adopted, which stands thus: “Congress shall make no law re-
specting an establishment of religion or pro-
hibiting the free exercise thereof, or abridg-
ing the freedom of speech, or the press, or the
right of the people peaceably to assemble and
to petition the Government for a redress of
grievances, or respecting an establishment of
religion or the free exercise thereof; but Con-
gress shall have power by appropriate legis-
lation to enforce, by appropriate means, includ-
ing fines and imprisonment at hard labor, and
other means, the interest of morality throughout
the country.

This would be the wind out of the
Mormon’s sails; for he would find himself treated
just as other citizens are treated,—something
he has never experienced since the rise of
Mormonism, and something, I may add, that
his leaders dread more than anything else;
for their persecution would cease, and they,
perforce, cease to be the “peculiar people of
God,” and be tried as common criminals are
tried.

As to the penalties attached to the proposed
law, I would make them quite severe, includ-
ing fines and imprisonment at hard labor, and
other penalties. The evidence produced in the
trial of the polygamist to show him to live with
and provide for his many wives and
children the remainder of his natural life, with
no power to make other disposition of his
property than an equal division among his
wives and children.

This state of things I would permit, not
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that it would be unmixed with evil, but because it would be a less evil than the abandonment of the women, which would lead to prostitution and the consequent disgrace and baseness of society.

Thus would I crystallize the sound moral sense of the nation into a just and universal law that would envelop Mormonism with an insuperable barrier, over which it could no longer leap in the name of religion; and with it I would enthrone all kindred aims, suffering only the faintest shadow of government escape, imprisoning their vices and immoralities until they rot out and disappear with the natural lives of such as have disgraced the nation and polluted the name of Christian by defiling lovely woman under the guise of religion.

BALLARD S. DUNN.

LETTER FROM W. H. KELLEY.

Editors Herald:—From the April Conference I, by request, made a visit to Minnesota. May 20th found me at Lake Crystal, where I held a number of meetings, and where a good interest was manifested. Quite a revival had been going on in the parsonage and other places. I was called to theeus of the Methodist friends, but their efforts were not as successful as was desired, for the people had heard too many Bible facts of late years to be deluded with the spam of momentary excitement, or through the inspiration caused by an electrifying, popular air. They were willing to reciprocate faith upon the solid rock so that when the winds blow and floods come they may not be moved. It is well!

Brethren Burrows and Crane, and sisters Burrows, Crane, Shepherd, Hunt and Cookeon constitute the membership of our faith at that place. Though no church organization has been effected, they meet every Sabbath in social meeting, and thus encourage each other in the faith. All of them are valiant for the cause; and, considering their surroundings, it is astonishing to see them as others see them. I in good faith, for religion was the main topic among them, and pretend not to be an outsider. I held a number of meetings, and where a cheerful hour. 

On Sunday, May 29th, I had the pleasure of baptizing sister Alice Cole, in the beautiful Loom lake. The wind blew and the waves dashed upon the shore, yet sister Cole had the courage to traverse the rainy waves and obey the mandate of the Master, to be "born of the water." The wind and waves seemed to presage the coming storm and troubled feelings among the people. She had been a Methodist many years, was baptized by Methodist hands, and acknowledged to be one of their best members. She was invited to be baptized by the Latter Day Saints, which was taken as a hint that they did not acknowledge Methodist works. This brought on a storm. We were bigoted, selfish, close communion, thought no one right but ourselves; and, of course, the Methodists were humiliated and insulted. Just think, a Mormon, and presume so much. He handed in the following, and offered to discuss it: "Resolved that the Church of the Latter Day Saints has apostle power, and that they demonstrate it to the world." Not having been sent out to demonstrate the power of the Latter Day Saint Church, and not caring whether they had any or not, I did not accept. We agreed, publicly, that it was each one's duty to not only preach his own faith, but point out the errors in another's faith, in a christian way, and stand for the right. Here Mr. Morgan showed himself in advance of some of his members. He said he should feel perfectly free in his own pulpit, and should air Mormonism as he saw fit. I felt equally free, and had just demonstrated that I felt right at home, and I think I am safe in saying that the rights and duties of ministers are pretty well understood in Lake Crystal just as much as in the cities. He said he was under the deceiving notion, the devil's cloak, that if you know your neighbor to be in error, and deceiving the whole community, you must not say anything about it, lest he might not like it.

When I was in Utah, the cry was, "Why don't you preach your doctrine and let ours alone? Why don't you let polygamy alone?" You will not and must convert by thinking fault with us," etc. The same hue and cry is made here. "Why don't you preach your faith, and let others' views alone?" That is, don't say anything about assumption of authority, baby baptisms, sprinkling, pouring, a mourner's bench, a six months' probation, saloons, and the like. I think it is the right thing and carousing around, under the name of religion. Oh, no; don't say anything about these things! If you do, somebody will get offended. For my part I believe it is a duty to present the truth and rebuke the error, wherever found; especially when floating under the garb of truth.

The evening's discussion evidently resulted in good, for religion was the main topic among couples and squads of men, for some days. Some felt hurt, some were angry, others rejoiced, and still others were glad; and upon the whole there was a general awakening of
thought. Many other things were said and done, which cannot be written in this letter; if they were, I presume, Mr. Editors, that even the Herald could not contain them.

On May 7th, I baptized Bro. Lionel Kipp, a young man of promise, who had recently come from the New York State, to visit friends at Lake Crystal. There are several more who would feel just as happy in mind, in that place, had they obeyed the convictions of their own consciences, and set out in the straight and narrow way. They were convinced, but not quite ready. Upon the whole, the cause is gaining ground, though I fear not all are in the church. I do not design it as a profession of faith, but an expression of the confidence and hope, waiting for the great work of redemption to be done and the kingdom of God in the earth.

Wednesday, 16th, I found them at Chatsfield. I was kindly cared for by sister Carl and her excellent family which, indeed, is a large one. Her husband does not belong to the church, but regards her belief, and treats her with proper consideration and respect. This is much more than can be said of all of the same sort of circumstances. If they do not know how to be respectful, the son should lend her sympathy. Her plea is, "I am not satisfied with my lot of life, that imitate and cherish; that is the only way. They were convinced, but not quite ready. Upon the whole, the cause is gaining ground. I surveyed the scene, and concluded that I enjoyed a visit there, then, much better than I would have been present when that shooting was going on.

On Tuesday, the 8th, I bid adieu to the saints and friends at Lake Crystal, though with some reluctance, and the evening found me at Northfield, the home of my old chum, brother De V. I had been with them for a week, and on Tuesday I went to Dundas to see mother Empey; she is an old-time sister, and always has a good word for the cause. Phillip and Nellie reside with her. This winter, when Ann Eliza was lecturing in Northfield she stated that Joseph Smith had a number of wives. At the close, mother Empey took the liberty to tell me that she was a native of this town, where there are still the remains of the bank. I saw the bank that contained the coveted money, the robber, the whiskey, and the excellent family which, indeed, is a large one. While here, I called on my old chum, brother C. H. Crosby, and found him following his work on the farm. He is in the faith, takes the Herald and Messenger and reads them. Thus he is happy with Lizzie and Effa. Why not? Also met sister Hattie, of whom there are few, if any more worthy. Faithful and devoted to the right, she abides with confirmed confidence and hope, awaiting the great consummation of things, the triumph of the gospel, when the blessed of all ages shall meet to be awarded for true and faithful lives here. We have few better examples. May her faith and innate goodness ever abide. I am indebted to her for many kindnesses and substantial benefit, all of which are especially appreciated and remembered.

This closes my labors in that mission, for the time. For some years, I have put forth an effort to sow the good seed of the kingdom in this section of the country, which I was permitted to do, and it is gratifying to know that the effort was not a fruitless one. Some are able to testify that they were made glad by the hearing of the word, in being guided into the light that leadeth unto life; who now rejoice in the truth. Many others are seriously considering, and now and then one, who heard years ago, but procrastinated the day of obedience, unites with the Church, thus showing that it is good to sow the seed, though no immediate results may be seen. I now bid the Saints adieu, while I go to labor in another field, trusting that the fraternal feelings, unity and confidence, which have hitherto blessed our associations may still continue for him in greater abundance than they have ever before known; for I have traveled more among unbelievers, and opened new places for preaching, than perhaps any other elder in the Church. I do not say this boastingly, but to let my brethren know what I have been doing, and why I have been burdensome to some of them for tracts, etc.

I came to Oregon because I came as a stranger to a strange land, among a strange people. I was in poor health, and inexperienced, but full of zeal for the truth. And, as Oregon was mostly settled by Missourians, I was met with all the stories that were ever hatched up and shot against the Saints, by their persecutors in Missouri, and Illinois; (these were very acceptable weapons in the hands of my opponents); but I have not fled my colors, but have fought from the pulpit and lectured stand.
of the Lord; whereas, when I the preaching is confined to a few neighbors, I have been much farther advanced. But it sectarian prejudices, but will, ere long, burst the storm.

I will not worry you with any more of my complaining at this time. May Heaven bless for the elders of Israel, as well as for every and by the printed word, until I have been a messenger has also fallen in the minds of the people, in this country; but Zion’s Hope stands high.

Can I do nothing for you? I can do nothing for , but you give them the better.

A TRIBUTE OF RESPECT

To W. F. Donaldson, on Attaining His Majority, February 8th, 1877.

Around the festive board we greet thee,
And fain would join the in a of praise
To Him whose kind hand did keep thee,
And guard thy footsteps in youthful feet,
To lead thee down to darkness unwares,
And there thy soul’s destruction to complete,
Would you cause to bless His sacred name,
His matchless goodness through thy life proclaim.

This day the law decrees thou art a man,—
As men measure men, by length of years,—
Life is not always measured by that span;
Sometimes its measured by the weight of cares;
But thou may safely be measured to night,
By that unfailing standard, truth and right.

I would not flatter. No! I’d curse the pen,
That poured such poison in thy listening ears;
But I would write thee down among the men
Who rule in actions more than rolling years;
As one who strives to know, and aims to do,
To others as you would be done unto.

Yet one thing lackest thou; like one of old,
To follow thy dear Lord through love and hate,
To seek for safety in his sacred fold,
And like him enter through the narrow gate,
Come, then be born to a new life to-day:
Believe, repent, and wash thy sins away.

’Twould be a fitting gift; angels would sing,
To see the first blush of thy manhood’s morn
A consecrated gift to God, their king;
Another soul from death to life new-born;
Heaven would echo back the glad refrain,
To guide thy feet,
And help thee walk in paths of pleasant ways;
What joy to know thy sins forgiven.

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To guide thy feet,
And help thee walk in paths of pleasant ways;
What joy to know thy sins forgiven.

Thy name enrolled among the sons of heaven.

God bless thee, William, and prolong thy days;
Until thy measure is on earth complete,
And thou prepared to join angelic lays.

Of endless praise around the mercy-seat;
Not weight of years alone perfect the man;
Perfection must be sought on God’s own plan.

PRAIRIE CITY, Oregon,
May 24th, 1877.

J. C. CLAPP.

To the Editor of the Herald.

When thousands are crying for vengeance on an innocent people, for the crimes of some who depicted the innocent,” but they too comprehend why so many consider only the first part applicable to Mormons; why justice to them wears one thing and to their fellow-citizens another.

About thirty-eight years ago they were driven from the State of Missouri by an authorized mob of State militia. But one alternative was offered them—their lives.

They were treacherously disarmed, and in this condition were robbed of household goods, and their domestic animals and grain wantonly destroyed.

Men, women, and children were driven out into the elements in the month of December, some hanging in winter—some six months from the grasp of their plunderers, who were in some cases, led by so-called ministers of the gospel. Some were whipped until their bowels gushed out. Old men, men in prime of life, and heartless boys, were killed when unarmed and defenseless; women in conditions which an unmannerly, and can ever ready to credit every false and sensational report from Utah, it is but justice to sometimes look at matters from the Mormon standpoint. That good and evil will be amply rewarded, and that to nations and individuals who shed innocent blood, a day of reckoning will inevitably

May 16, 1877.

COUNCIL BLUFFS,

An Earnest Appeal in Behalf of the Followers of Joseph Smith.

[From the Omaha Herald.]

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oppressed, whom it was bound, by every con-
deration of justice and humanity, to protect.
Were any of the Mormons guilty of crimes? The
power that could thus destroy could have
easily punished the guilty and protected the
innocent.

TheTurfofthedayhadhardlytimeformover
over the graves of the victims of Missouri vindic-
tiveness, before the Mormon leaders, Joseph
and Hyrum Smith, were assassinated in Car-
thage jail, while in the hands of the officers of
law and under the pledged protection of Thos.
Ford, the Governor of Illinois. As there was
no cause for legal action against them, a mob of
State troops were permitted, by the passive
trustreasury of the State executive, to answer
the ends of premeditated violence. This
occurred on the 27th of June, 1844, less than
six years after the expulsion from Missouri.

The city charter of Nauvoo was annulled by
legislative enactment, and its militia dis-
armed by order of the executive of the State.
Left defenseless in the hands of their enemies,
until they were forced to endure the
storms of winter on the prairies of Iowa in the
long must justice still wait? How can our
American people to the wrongs and
sufferings of a portion of their fellow citizens,
in the Nauvoo than in the
Left defenseless in the hands of their enemies these terrible persecutions, and some carry
the treachery that had brought the
oppressed,

The Mormon camps of 500 of their ablest men for
preparing shelter and the necessaries of life
for the ensuing winter. There was not even
a plea of necessity for this deep extension of human suffering, for the professed
services of many volunteers had been refused
because not needed.

Not one eminent statesman potent in the
power of high official influence, and scarcely
a moiety of public opinion has yet demanded
that those who perpetrated nearly every crime
known in the catalogue of human depravity,
against the Mormons in Mississippi and Illinois,
should be brought to justice. The States
which sanctioned these criminal proceedings
by the official acts of the representatives of the
people have made no restitution for the
financial losses of the persecuted. The
General Government has turned a deaf ear to their
complaints, and they are still exiles from the
lands of which they hold government titles.
There are many still living who suffered in
these terible persecutions, and some carry
the marks of their sufferings on their bodies.
There is an abundant amount of documentary
evidence as to the facts in the case. How
long must justice still wait? How can our
country afford to let these bills against it
accumulate?

JAMES A. LITTLE.

The foregoing letter we clip from the Ogden
Junction of May 26th, 1877. In the main it is
certainly a fair defense; but in the item re-
specting the enlistment of the Mormon Battal-
ion, the writer certainly mistakes the nature of
the demand made by the government.

The late "History of Utah and Her Founders," written by Mr. Edward W. Tullidge, a
most ardent admirer of Brigham Young, treats
the enlistment of the Mormon Battalion as a
masterly stroke of policy on the part of Pres.
Young; and giving the official papers in the
affair shows that the invitation made to the
Mormons to enlist grew out of a correspond-
ence with President Polk assisted by a personal
interview with James C. Little, and that in
pursuance of the understanding thus obtai-
ed an order issued from Colonel S. F. Kearney
by which an officer was instructed to proceed
to the Camp of the Mormons and endeavor
to enlist four or five companies of troops.
These when organized were to choose their
own officers, except one, who was to hold chief
command; were to receive pay from the date
of their enlistment, and were to be discharged
in California, the then supposed land where
the hegira was to stop, and were to retain their
arms and equipments. Mr. Tullidge gives the
whole transaction as the result of the acumen
of Brigham Young, securing the transpor-
tation of some five or six hundred of the Saints
in his charge across the plains, not only
free of charge for their daily food, but actual-
ly receiving pay from the Government for
each day's travel toward the promised land.

There is no evidence that there was any de-
sign upon the part of Government to put the
Mormons in jeopardy, or to injure them by
this demand for troops. The order to enlist
these men at the outset, "It is under-
stood that there is a large body of Mormons
who are desirous of emigrating to California,
for the purpose of settling in that country,
and I have therefore to direct that you will
proceed to their camps and endeavor to raise
from amongst them." Thus is the reason par-
icularly given why the effort to enlist was
made. If, therefore, the raising of this Morm-
on Battalion was a successful stroke of di-
ploomy on the part of Brigham Young, as
stated by their latest historian, it is improper
for Mr. Little, or any other to declare against
that act as a piece of cruelty on the part of
Government.

We have reason to know that out of all the
number of those who held titles to lands in
Missouri, who were driven hence, nine-tenths
sold and alienated their titles beyond legal re-
cover, or just right to demand restitution.

THOUGHTS ON THE WORD OF WISDOM.
NUMBER TWO.

I had not thought to write more on this sub-
ject, but for several reasons, which we will not
now name, we resume the task.

A very large majority of the failures of all
the righteous and good man who have gone
before, has been on account of a lack of knowl-
dge. Hear what the wise man said: "Hap-
piness is the man that findeth wisdom, and the
man that getteth understanding." And again:
"It is better to get wisdom than gold." Also:
"Wisdom is the principal thing."

How apt are these sayings; how truthful! How
great is the need of wisdom in our day.
And how eager should the Saints be to profit
by every hint given as to how it may be ob-
tained; especially when coming from the
Divine Author, as is the case with the Word of
Wisdom.

It seems that a brief thought, or a single
glance at the condition of mankind at present
ought to be sufficient to convince any one of
the necessity of such a revelation being given.
As we look around us, what do we see? It has
quite truly been said of us that we are "a na-
tion of dyspeptics." We see the rapid in-
crease of diseases; the almost universal suffer-
ance of all mankind; the wanton failure of the
wisest and most prominent prac-
titioners of medicine to give satisfactory relief
to the suffering; the uncertainty of all their
specific remedies and prescriptions. Where
then in their sufferings should Latter Day
Saints look for relief?

As shown by reading the Scriptures that when
Christ established his church, he not only
brought his disciples to the ensign of eternal
truth, but to the standard of health also; a
restoration to health was one of the fruits of
obedience to his teaching. It was a part and
parcel of the gospel. Christ not only forgave
the sins of the lower man, but of the whole
soul. He not only gave relief to the herd.
suspending of the mind, caused by sin against the higher law, but also the sin against the law of nature. How merciful is our God, who will not leave his penitent and faithful children to drag out a life of misery and affiction. For this purpose the "day-spring from on high has visited us, to guide our feet into the way of peace."—Luke 1:78. This was not the angelic host, "Glory to God in the highest, and on earth peace, good will toward men."—2: 14. See the promise of Christ also: "Peace I leave with you, my peace I give unto you."—John 14: 27. There is no peace for these weary, worn, afflicted, and toiled by afflictions and slander.

But what meaneth a restoration of these things? Is the gospel restored with all its appendages, or a part? Hundreds of the Saints testify that the gift of healing is in the Church, even though its manifestations are limited.

Saints, how many have we seen; or how many of us have been created have dragged and vigor on the act of obeying the first principles of the gospel? And how oft do we reflect upon the bright prospects we then had in view; and how oft do we yearn for the return of that peace and tranquility which then pervaded our souls? Many have been led to call that the first love. A sad thought indeed that this love principles which warrant eternal life; he is and strife, etc., not because they kept not on the bright prospects we then had in view; standard of vigor, and those principles which after me. testify that the gift of healing is in the Church, God and his highest, and on earth peace, good will toward men.

Do not think we are laboring to blend these blessings have continued in the thraldom till dooms-day, but unless he complies with the account of God. how painful the thought., have merely been of all who neglect .the word of wisdom claims to be given for December, 1833: And from this the Lord says how the devil knew, and so do those strict-.abide by the commandments, A. to have faith, it is our will not, and cannot be exercised suppose he do it? Why do they go abroad in the earth. Behold, verily, I say unto you, there are many spirits which have gone abroad in the earth. Behold, verily, I say unto you, there are many spirits which have gone forth in the earth, and bring to pass much righteousness: for the devil doth not wish that God be true, but welfare of individuals, and the enhancement of the attention much misery; that, like the opium eater, to the attention much misery; that, like

Do not think that we are laboring to blend this revelation with the commandments, for not so. We have been trying to keep in view the distinction between those things which are strictly forbidden and those which are said to be unwise, imprudent and injurious. Or between the positive commandments and those things which have merely been trying to show that these sayings are indis-
bondage and misery. Hence, the conspiracy answers two ends: Firstly, the devil holds many from enjoying health, destroys their usefulness, and thus greatly impedes the work of God. Secondly, the parties who engage in this wicked work enhance and prolong the sale of their poisonous drugs, sapping much of the surplus of the Saints, wherein God's storehouse is in a great measure robbed.

We quote again:

"Behold, I, the Lord, am now well pleased with many things which I have caused to be done in Kirtland, for they do not forsake their sins, **and observe the words of wisdom and eternal life which I have given on every hand, I say unto you, that I, the Lord, will chasten them and will do what I list if they do not repent and observe all things whatsoever I have said unto them."-Sec. 86: 4.

Who can conceive of language any more positive than this! Who can find a word that comprises more than this little word "all"? Not all commandments only, but "all things whatsoever I have said unto them." The "word of wisdom" is one of these sayings, and also one of the words which they failed to observe.

When the Lord set his hand again to restore the gospel of peace to earth, his all-searching eye saw the conditions of man. He knew of all the habits they had and would imbibe. He knew the impossibility of man attaining to the perfect elevation without health. Hence, we are required to remove evil from the church at Kirtland, for they are profane, and now lies, that the people, from the abandonment of folly and bad habits, I will serve not only to arm the reverend gentleman proposes that panacea for all stultified themselves and professed belief where they have had none. Now, to deal with this terrible evil which has fastened itself to the back bone of the republic," and prevent its further spread, the reverend gentleman proposes that panacea for all political ills, "an amendment to the constitution," that shall not only cure the national dishesion of the evil complained of in Mormonism, but shall likewise efface from the corporate system of the body, political, moral, and social of the republic, all other evils of a supposed similar nature.

Does not Rev. Ballard S. Dunn know, that if, with a view to reach the Utah development of evil, which is the objective point of the present and past efforts to abolish Mormonism, a general sweep should be made at all religious systems existing in the country, that while they might rouse, not only the sense of justice in the minds of true evangelical, upright and unlettered among those taking no part in the conflict of religions, one against the other, but the intelligent and better portion of all those societies which he names, would unite in common resistance; and as such an act would make the Government a party to the persecution waged against them.

Again, it would seem, that if there should be such an attempt made and the object so glaringly confessed, that it was designed to reach the Mormon "honest" fanaticism,. it would serve only to show with how this a villain could endeavor to cover up and hide a worse act.

More than all this, there is a principle of law, older than the Constitution of the United States, that it is not within the purview of law making powers to pass ex post facto laws. Whatever crimes against the common weal of the nation; whatever infringement of the peace and dignity of the people of the United States, these Latter Day Saints, or Mormons, these followers of Jesus Christ according to the tenets taught, as it is claimed, by Joseph Smith, may have committed, or have been guilty of, have been so committed under the Constitution of the United States; and if punished by law, they should be punished by the operation of those laws enacted under and by virtue of that bulwark of human liberty.

We are not in favor of the exercise of mob violence, neither upon the part of individuals nor of societies; and in governments it would be terrible.

To attempt to amend the Constitution as proposed by Mr. Dunn, is admitting that it is inadequate to the accomplishment of the design of its framers, and would offer a pretext and create precedent for every other encroachment upon the personal rights sought to be protected by it and the laws passed by the several States under it.

We are of the number who believe that the Constitution was the production of men chosen, or permitted in the wisdom of the Divinity which watches over the destinies of men and nations, to be the magna charta of the liberties of all men, irrespective of creed, color, or nationality; and this includes political, social, and religious freedom. That under this charter and within the range of its provisions, and in the broad arena of this American land, the battle of liberty and freedom against tyranny and oppression; right against wrong; truth against error; toleration against intolerance; and fair and candid investigation against dogmatism, might be fought out to the end; and we are prepared to abide the issue. Should that issue prove that in our fanaticism we have been over foolish, and the hoped for victory shall be with the powers opposing truth and right, we shall submit with what grace we may.

To us there seems to be a way of meeting the issues raised in this Utah question which offers a better chance for its proper solution than is afforded by the proposal of Rev. Dunn. The unprejudiced enforcement of already existing laws, by men in authority, who neither feared nor favored any class, would long since have prevented the growth of what Rev. Dunn is pleased to call a system of "sanctified lust." The proper enforcement of laws against crime, in favor of the Mormons, and against them equitably, and in the true spirit of justice, those who have committed any class, would long since have been made an example of. Such an act would make the Government a party to the persecution waged against them.

The day was, as acknowledged by all, within and without, when that, now so universally denounced, was not a part of the religious belief of the Mormon church; when it was universally taught by that church that marriage was under control of civil law, regulated by such customs as prevailed as the result of such law; when all marriage contracts entered into before uniting with the church must be sacredly observed and fulfilled. This was done while the church was existing in republican States of the Union, having statutory enactments declaring who might and might not legally contract in marriage. It was
ing for the interests of the Herald; for it is the official paper of the Church, and although some things may not be according to our liking, nevertheless the interests of the Church, and of its press and publishing house can not well be separated. And as to work for one, is just so much injury to the whole fabric. With patience, and doing the best each one can, there will come, in due time, a more hopeful condition of affairs in respect to the things complained of—and not far hence. Do not weary in well doing.

A sister living at Burlington, Wisconsin, sends a dollar to help the work along, and says that they have had no preaching since father Gurley preached there, but she thinks good could be done by an able elder. She circulates her Herald and hopes well among her friends and neighbors.

Brother Heman C. Smith held a discussion at Blue Rapids, Nebraska, June 4th and following evenings, with Rev. W. F. Boyakin, an epitome of which was published in the Blue Rapids Times. The reporter evidently tried to be fair, but says that as the report is not verbatim, neither party is responsible for any statement in it. The first question, "Is the Book of Mormon what it purports to be; and does it contain a revelation of God's will to man?" was affirmed by brother Smith, in the usual method of defense by the brethren; and does not, as those usually adopted by the clergy.

Brother G. O. Kennedy writes from Colorado still more of the interest felt there in the Book of Mormon. He also gives account of a rain there June 7th which turned to snow, which fell till noon the 8th, then nearly a foot on the ground.

Brother Jesse Walker of Stockton, writes of the drouth and intense heat in that part of California. June 12th mercury 113 above in the shade, and generally ranging from 98 to 110. Further south financial affairs are still worse by the failure of the crops but in the north prospects are better, yet fierce hot winds prevail, causing destruction. He says that the Saints are leaving Stockton for other places, and that soon none, or but few, will remain.

Brother T. J. Phillips, of St. Thomas, Canada, lately had a three days' visit to her; of word of his joy and gladness in having obeyed the word of God. He may be steadfast and grow in the Spirit.

Brother Thomas C. Kelly sends fifty cents for tract fund and sister Sarah Bass one dollar.

Brother John Watkins writes of the organization of a branch at California, Lucas county, Iowa, now numbering twenty-four members. The Elders preach in the Presbyterian church there about once in each Sabbath, and are filling appointments in other places around.

Bro. Thomas Dobson writes that the Galland's Grove Conference passed off well; and so writes brother E. M. Wildermuth concerning the Eastern Iowa Conference, "a good attendance and a good time in general."

Brother E. H. Webb of Sacramento, California, writes of the presence of some Brighamite Elders, with whom our Elders expect to compare doctrines.

Brother Webb says that brother Fuller has been very ill with the lung fever and sister Fuller by a fall has suffered much. They desire to be remembered by the Saints in prayer.

Sister Roxana Fuller, known to many as "Ann Roxy," now aged eighty-one years and four months, still lives at Otto, Webster county, Iowa, and bears her years and her infirmities with the patience, resignation, and cheerfulness for which she has been noted for so many years.

Sister Elizabeth McMillen of California, Clark county, Missouri, says that the Herald is her only preacher, and that the hundred of others who are scattered abroad, it is the welcome messenger with tidings of truth.

We thank brethren Charles M. Fields, Fred C. Warazyk, Joseph Hammer, Levi Cheney and Geo. Haywood for various papers sent by them, those from which we take items and make clippings.

As will be seen from the minutes of the meeting of the Board of Publication, brother W. W. Blair's reply to Elder Wm. Sheldon is to be published. It has been revised and enlarged since last year, when its publication was first contemplated in book form, consequently it will be a much larger work, and we look upon it as to be one of the best things in defense of some points that has yet been written. Its title will be "Joseph the Seer—His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained." It therefore includes both the general and special defense of the divinity of the latter-day-work, its prophetic, and historical pedigrees, and the work of God. We will say more hereafter about it.

Brother J. A. Snodgrass writes from Elizabeth, Mississippi county, Illinois, that he is the only one of the Church in that place. He would welcome an Elder to that region.

Brother John Spaulding, of Nobles county, Minnesota, writes that they are looking for brother Charles Derry in that country. Some are ready to obey the gospel. Grasshoppers are plenty, but there is no food damage, and crops look well.

Brothers J. L. Virdeny and S. G. Mayo are preaching in Calloway county, Missouri, and they look for good results, as the people are searching for truth, and they expect to baptize some soon. May they labor valiantly and reap abundantly, by God's blessing.

Brother L. W. Babbitt sent us notice of a two-day meeting to be held at the Pleasant Grove Branch, DeKalb county, Missouri, June 23rd and 24th, but too late for June 15th Herald. He says that they are anxious to see the work also progress. Two were baptized June 3rd.

Brother Jacob Stanley writes favorably of the spiritual condition of the branch at Streator, La Salle county, Illinois.

Sister F. W. Grady lives alone in her faith in the city of Rockford, Illinois, and is firm in her faith, but her deprivation of hearing the word, and of meeting with the Saints is trying, as it is to many others. Her health has recently improved.

Sister Eliza Hunter, of Alton, Illinois, says that the Saints there are feeling well in the good work, and are enjoying the Spirit of God.

Brother W. R. Calhoun writes from Marengo, Illinois, that his faith is the same as heretofore.

Brother Lorenzo Fay, of Monroe county, Illinois, mentions the dry weather and the crop-destroyers, and indeed the newspapers bear daily evidence of how momentous is the condition of affairs on every hand, and of the interest and anxiety felt by the people. In some places drought, in others floods, in others chinch bugs, in others the potato bug, in others hail, tornadoes, etc., etc.

Brother Wm. H. Frost of the Palmyra Branch, Nebraska, writes of labors among them by brethren R. C. Elvin and Heman C. Smith. Branch affairs look rather dark. There are many good hearted people in that country, and he hopes that that branch yet may be a shining light to them, that the honest in heart may be gathered in. He thinks that it is the duty of all the Saints to take the Herald to help on the work and themselves also.

Six copies of the Jolly Giant of San Francisco, California, anti-Catholic, received from brother J. C. Clapp, for which we thank him.

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Brother Daniel Fisher, of Joplin, Missouri, mentions his baptism by Elder Zachariah Wilson, in 1833, in Wayne county, Illinois. He was at Nauvoo at the time of Joseph's death, and after that waited the coming of young Joseph. He is sixty years old but can travel on foot and preach the gospel yet. May he have joy and peace in the Holy Ghost.

Brother David Evans writes from Sullivan, Mis-
souri, that the Boon Creek Branch is prospering. Nine had been baptized since it was organized last year, and others are on the way. May they indeed seek the truth and obey it.

Brother WM. G. North, of Wilson county, Tex-
as, writes that he is trying to live according to the gospel of Christ. He says that affairs there are prosperous, but that some miles east of them a wind and hail storm did considerable damage to houses, property, and crops. Hull stones as large as a man's fist were reported as having fallen.

Sister Nancy Caverly, of Louisiana, Missouri, says that they have heard no preaching since her brother from California, J. M. Parks, was there over a year ago, when he baptized her and her daughters. She wishes that some able Elder would come and preach there, as she believes that some are favorable to the cause, and if she would make an exertion to have one come, she would speak in such a way that she would make an exertion to have one come, and as it would be like to have some traveling Elder call. She lives four miles from Louisi-
a, on the Franklin road.

Sister Louisa T. Carroll writes from Joplin, Missouri, that though she and her husband are advanced in years, yet, through the protecting care of a kind Father they still live and are trying to serve God. They hope to see "the hills of Zion flourish," being awake to "the signs of the times and the distress of the nations," and therefore welcome proper efforts to effect a harmonious gathering.

"Elder D. H. Days and Uncle John McIntosh, of Gallaud's Grove, Iowa, will be in Harlan on the 29th and 30th inst., (June), and assist in conducting the Half Day Saints Church held here at that time." So says the Harlan Zev-
ed.

A copy of the New Bedford, Massachusetts, Evening Standard, containing an interesting ac-
count of affairs in South America, received from brother Josse W. Nichols, ofFairhaven.

We thank brother C. D. Norton for a copy of the Hackney and Kingland Gazette and Shore-ditch Telegraph, containing a sermon on the ten Lost Tribes, preached in the Materhby Chapel, Ixlington, England, which we read with interest. It is nearly that time that divines began to hunt after Ephraim.

We have the following sad news from brother Hyrum Ruld, of Dowdle, Iowa, written June 30th. We invite the attention of the Saints in general to the request made in it:

Brother Henry—I inform you of a sad occurrence. My brother was badly hurt yesterday by getting his hand entangled in a belt in the mill, and he was thrown around the shaft, his hand was torn from his arm, about two inches above the wrist, yet, though the others cut his arm and his left leg was broken. We ask the Saints to give him their prayers that the pain may be eased, for that is the only source we have to go to. Therefore, by his request, I ask you to have the branch at Plano, and all other praying people to remember him.

**NEWS SUMMARY.**

Prepared expressly for the Herald.

A water-soup in the Elkhorn valley, Nebraska, June 6th, flooded the country to quite a depth for several miles around, and did some damage.

Western Tennessee was visited by a disastrous storm, June 6th.

On the 12th, there was a volcanic eruption in the mountains, near Yuba, California. Huge boulders were seen rising in the air, and there was a dense volume of smoke, with a violent mo-
tion of the earth.

The Pacific Rural Press gives account of a hot-stone-like fire in Joquin county, Califor-
nia, which was very trying to endure, and which shelled out much wheat, 10,000 bushels, it was es-
timated, on the farms on the Sonora road. Also, a fearful north wind and storm prevailed in Solano county, June 8th to 10th, doing damage to the wheat crop.

A terrific thunder storm, accompanied by hail and a tornado in one place, occurred at and near St. Paul, Minn., June 14th. Houses, barns, fen-
cells and other property destroyed, $50,000 estimated loss. Some killed and injured.

A heavy storm at Kenok, Iowa, and vicinity, did considerable damage to railroads, by washing out track and destroying other property. Violent wind, rain, and hail storms in various parts of the country have done damage to crops and property, but generally throughout the west, fighting the locusts are effectual to a great degree, and in some instances will much agitate the people.

The strikes of the colliers in the Pennsylvania coal fields have gone on generally throughout that State, owing to the reduction of wages. There has been considerable of this in Illinois. At Braidwood many hundreds are out of employment, numbers of our brethren included, and much suffering has taken place.

Six hundred silk weavers are on a strike and out of employment at Paterson, N. J.

On the 8th of June, a fire at Bridgeport, Conn., destroyed a hat manufacturer, with a loss of $250,000, and throwing 250 hands out of employment. Fifteen thousand hands ready for shipment were destroyed. By the falling of the walls eleven men were killed.

On the 9th, a fire at Galveston, Texas, burned the three squares of buildings, inflicting a loss of $1,500,000.

The city of St. John, New Brunswick, was near-
ly destroyed by fire, June 20th, two hundred acres of the best part of it being burned; post office, custom house, city hall, academy of music, four churches, all the banks but one, five newspaper offices, the chief hotels, the shipping in the river, as well as the city buildings and main business houses, private residences, &c., were destroyed at an estimated cost of $2,000,000. Thirty lives lost and fifteen thousand people were made homeless. The United States and Canadian cities are sending them food and supplies. Three fires were reported.

A fire at Burlington, Iowa, June 18th, it was fear-ed would sweep much of the city, but a heavy rain came and saved them, with a loss of only $200,000.

A correspondent in a city daily gives a personal account of the terrible forest fires in Michigan, which have been raging all summer. A sea of fire thirteen miles wide swept over the forest, and he and his family where he staid, only escaped by seeing to a cave in a clearing. No trees were left, and the land was almost suffocated, and the heat and fire remained so long behind the flames that they were prisoners for two days, surrounded by desolation, and with the smoke in their nostrils. Similar fires and experiences were had by others.

By a railroad collision at Point of Rocks, Mary-
land, 80 cars were derailed and thrown into the river. The engines were completely crushed, and trains badly damaged.

One hundred criminals were received into the Illinois State Penitentiary, at Joliet, during May. If so many are convicted of state's prison offenses, besides the number either never caught or never convicted, how many thousands of other criminals are there? The time of sixty-three years expired during the month. There were 1601 convicts re-
mained on June 1st, a larger number than ever before, it is said.

The destruction of property by fire crackers, and other fire works, has been so great from year to year, that the Fourth of July day appears an anxi-
ety is felt; and the city council of Chicago have passed an ordinance forbidding retailing such articles in the city. Statistics show that over $154,000 worth of property was destroyed by them last year. Two fires alone, within the past ten years, took $15,000,000 in property.

The loss by the falling of the new court-house at Rockford, Ill., was $46,000, or its reconstruc-
tion cost $200,000, in place of $100,000, as first contracted for.

Five murderers were hung in the United States, June 10th, and eleven on the 22d. Most of these were Mollie Magazines, in which combination of miners there has been much strife, and many lives have been made. Hundreds of them meet in secret, and these labor troubles are bearing deadly fruit.

The Boston Board of Health has succeeded in bringing five candy manufacturers before the Federal Circuit Court for adulteration. A large number of specimens of the ordinary greenback money was analyzed and found to be not only something besides sugar, but it was also poisoned with chro-
mumic acid, as an infallible remedy.

There are indications that a formidable opposi-
tion to the treasury policy of withdrawing the $1 and $2 greenbacks from circulation will be mani-
fested at the next session of Congress. The argu-
ment against the retirement of the notes is that they are a great convenience to the people who are continually being paid out by the State, and who do not live near a money order office.

A new oil well has been struck in Pennsylvania, from which 4,000 barrels of oil daily. The immedi-
ate effect was to lower the price of that held in speculation's hands.

The First National Bank of the State of Mis-
soirv failed June 15th. It startled the business community, for it was considered safe, and had a capital of $2,000,000. Other National Banks are in danger of suspending.

The war between the two parties who are con-
tending for supremacy in Mexico, still continues. The Lardo party has captured Acapulco, on the west coast of New Spain, and the capital of the city of Mexico, the capital, and their gunboats are trying to retake Acapulco.

Indian Commissioner appointed to locate the Indians who have gathered to the Spotted Tail and Red Cloud Agencies, have selected two sites along the Missouri river.

The Shoshone Indians, in Wyoming, a friendly tribe, and under government care, has for months been suffering with hunger and starvation, through the insolvency of the contractor, who has since November held back 70,000 pounds of provisions from them, and 55,000 pounds for a lesser period.

By an outbreak of Indians in Idaho, June 16th, many men were killed. A letter, with official reports, is said to have been the killing of an Indian by a white man, for which no redress is claimed, and because of threats and force used to bring them to measures, against which they rebelled. The troops followed the band, but were repulsed with loss, the Indians having good reason to believe the white men were cowardly. Gen. Howard, in command there, thinks that 1,000 to 1,500 Indians are united; but it cannot be determined.

The Indians killed all the men on the Salmon river, but not the women and children, whom they allowed to go to other settlements in safety. The Indians in Northern Idaho it is thought are in danger in any previous outbreak, and great ex-
citement prevails there, while troops are being drawn up to the scene of the trouble. There is no number and may be overpowered, yet volunteer companies are being organized in Idaho and Wyo-

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At Okinawa, on Friday, the Indians burned a Catholic Church and seminary. The trouble arose by the Catholic clergy demanding the Pro
testant chaplain of the United States and the latter refused to do, claiming that the land had always been theirs by inheritance and privilege. The Indians fled in a band into the woods. Prayers were offered in all the chief Churches of Mon
treal in behalf of the Indians.

An educated Indian in Canada, has written to the French government that the Roman Catholic Church, not only neglected, but persecuted and robbed, Indian to educate, as woods and waters, away from the whole

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second death." (D. C. 63: 5, and Rev. 21: 8). We said to him that if Paul, and Abraham, and others, did tell lies, that could not justify the act, as they are but fallible men; but we felt sure the Scriptures proved that Paul stated nothing but the truth, though he was accused, by his enemies, with lying. We saw by Abraham, he told the truth, (Gen. 20: 12), though not all the truth—he made a mental reservation.

Another evidence of their 'speaking lies in hyperbolic exaggeration' was seen in the fact that Brigham City, stated not long since, that in conversation with me last fall, in western Iowa, I said only that 'last year.' He said to me that Joseph the martyr was a fallen prophet of God, holding the keys of the kingdom. He said, or even intimated that Joseph was a fallen prophet, and that he was accused by all, and that he told the truth, (Gen. 31: 30), but we have a good country and we can work and feel that the truth will come forth.

I was baptized a year ago last February, and I shall ever pray, that they may live to their covenants, and that we may all meet on Zion's fair mountain, and enjoy the beauty of the Lord, and be ready to go up as soon as he can call us. We have labored most of the time for the Church in Missouri. Have not since the Reorganization. We have been able to purchase my family a profitable farm, and help them all we can in doing good, I remain your laborer for truth.

J. M. TRUJILLO

NASHVILLE, MISSOURI,
June 4th, 1877.

Brother Henry:—We would be pleased to have the Saints who wish to come and settle at this place, to work for the truth. There is but two families of us here, and we are not rich in this world's goods but if we can have others, we will help them to build him a house, and help him all we can in every way. We have no preaching within the last two years; there are several who wish to join the Church. They have received instruction by reading tracts kindly furnished by brother C. M. Phillips, and they wish to hear the word preached. Others, are convinced of the truth but are not willing to leave all for Christ, and wish we could have some other name to be called by.

We would be very glad to have brother C. J. Foss come here and settle if it is convenient, for we see that we are not as near Independence as some would like to move here, but we have a good country and we can work here and aid in building up Zion. We have good schools and land is very cheap. And I think that all who intend to purchase should do so soon. There is room for all classes if they intend to live right. A good blacksmith can get plenty of work to do right here.

The grasshoppers are beginning to hatch out but so far do no harm. We feel to thank God for all things, for we are in his care, and he has said that the righteous shall not be forsaken nor their children, but we wish to be fed by the Lord, and honor the ordinances of the Church, and we should thank God that he is still mindful of us. Yours in a full hope of the gospel.

A. GREEN

BLAIRSVILLE, PL.
13th June, 1877.

Bro. Henry:—I thank you for your confidence in sending the Herald, and I enclose some funds. In future you will please to mail it to my present place of business, instead of to Sharpsburg. I have been now more than two months in Missouri, and I have seen some of the old men and the families and the Saints. I have been able to purchase my family a profitable farm, and to help them all we can in doing good. I remain your laborer for truth. In sending the Herald, I have promised his children. We have never had such a thought.

But the day of wrath for evil doers is evidently at hand. The Lord has promised to sweep away the refuge of lies, (Isa. 28: 17), and has said that "The rebellions shall be cut out of the land of Zion as a remnant shall never inherit the land," (D. C. 64: 7); and that "The rebellions shall be pierced with much sorrow, for their iniquities shall be spoken of in the tops, and their secrets shall be revealed," (D. C. 1: 1); and has further said that "the rebellions shall in the day of visitation and of making up the nation's seat," (D. C. 66: 1). That day is at hand. May the Lord open the understanding of his Saints, and keep them in perfect peace.

W. W. BLAIR

NEW BOSTON, ILLINOIS.
June 15th, 1877.

Respected Editors:—Having some good news to impart I thought to inform you of it. The Kerr family are moving to Missouri, and we wish to move with them. We go to live on, and take all our property, and feel that we have a friend among those of us who can put our trust in. Good health to all is such a friend. I wish to make an earnest prayer of all my brethren and sisters. Your sister in the gospel,

SARAH C. GREEN

J. M. TRUJILLO

NASHVILLE, MISSOURI,
June 4th, 1877.
near old Fort Halleck; his address is Fort Halleck, Wyoming Territory. I remain your brother in the gospel, A. J. BLOCKER, Sn.

KIRTLAND, Lake county Ohio, June 9th, 1877.

Brother Henry.—I went to Solon, Ohio, according to request, and commenced a series of lectures on the evening of May 17th, continuing until the 26th. Had attentive and interesting audiences, and a very pleasant intercourse. I am a member of the Presbyterian Church. I am to baptize another next Sunday. On Saturday May 19th I sent requests to the two ministers of the town, to send you a copy of a sketch put in the Chagrin 

...ing to request, and commenced a course of lectures on Sunday evening, as I desired to deliver a lecture on "Utah Mormonism; its doctrines and usages," and would like to have the chagrin papers in the town send you a note in reply, stating that "he could not grant my request, as he was sure his people would not allow of it, though they once consented to it.

The Disciples gave way; so I delivered the lecture in their church to a large audience, nearly all of the Presbyterian members attending. The Disciples held a congregation of about ten or twelve, mostly young folks. I will send you a copy of a sketch put in the Chagrin paper. I would like to have the chagrin papers in the town make a note in reply, stating that "he could not grant my request, as he was sure his people would not allow of it, though they once consented to it.

...l'o'clock. His lecture and exposure of Utah Mormonism on last Sunday evening was very interesting, and should he deliver it in any ad

...A Disciple gentleman conveyed us to the water and we were all baptized into the same. I occupied their church most of the time. Left all feeling well. Yours for truth,

J. F. McDOWELL.

COLDWATER, Michigan, June 20th, 1877.

Brother Henry.—In company with brethren Blakeslee, Blair, and sister Blakeslee, I left Galien, Michigan, on the 8th to attend the conference appointed to be held at Coldwater. We arrived there and found brethren Lock and Lock leaving the church, April 5th 1874, by Elder

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J. F. McDOWELL.

LENOX, Taylor Co., Iowa, June 26th, 1877.

Dear Herald.—I would like to write a few words for you, as I see nothing from this part in your columns. I cannot, as many of the brethren and sisters do, describe meetings and enjoyments with the Saints, for we are alone, no meetings of our faith close enough to attend; but I feel it is way here, for many of the Elders pass through this part, and we would be glad to have them call on us. Enquire for John A. Smith, one half mile southeast of Lenox. My desire is to live faithful, so that I may be saved in the kingdom of God. My father died strong in the faith of the gospel, and my mother lives strong in faith; she heard Joseph the martyr preach his last sermon on earth. That we may all prove faithful is my prayer. Your sister,

E. M. SMITH.

HOPKINS, Missouri, March 23rd, 1877.

Bro. Robbins.—I was one of a member of the Reorganization; but through the goodness and unfaithfulness, and considering the commandments of God a light thing, reading with a biased mind, I gave you an account of the original meeting held at the above mentioned in the year 1832, but professing to return, by-and-by and be more faithful, but alas the Lord being displeased with such promises delivered unto that master whom I served, (satan), and he has launched me in that awful temporal punishment, where I am now suffering under the painful task.

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You said I was free from the atonement of Christ, be wise, and continue so; for it is awful to suffer in this awful hell, and I have believed for some time, that to be one great cause of you as a people suffering persecution, misrepresentation, hatred and scorn, is on the account of the ungodly conduct of the people residing in this part of the continent of the same name, is satisfactory; also, your explanation about the prophetic Jeremiah and the disciple of Jesus on this account of my unchristian-like conduct. I hope the dark cloud will soon pass away, and the light will shine brighter than ever. We still trust in God, believing that his cause is just, and that all is for our good. There are some Saints here who are trying to live their profession, but those whom God loves he will try, and we must expect trials on the part of the world and our enemies in our behalf. Your brother,

L. TURNBULL.


Bro. Henry.—I write you about how we are getting along here, in the border of Zion. About three months ago we left Burlington, Iowa, and bought a home here, and it is a fine country, with good soil, although the weather is wet this season. I hope that the Lord will be merciful unto us, and make harvest time a good one. We have no judgment here, and the discourses are of the gospel in our meetings; also, our number is increasing, and many of the Germans will yet come in from Iowa and other places.

Yours in Christ,

TEMM HENDRICKS.

NORTH BROOKSVILLE, Maine, June 4th, 1877.

Bro. Joseph.—Six years have passed since I became a member of the Church. I gave you an account of the first time I was sealed in the temple, and how I have been four miles from the nearest Saint for nearly six years; and, having poor health have been unable to come in from Iowa and other places. Have tried, with the help of God, to maintain my connection with the Saints, and now am in the straight and narrow path. Have stopped out many times, but Father has always accepted me, and I am called to all the meetings. Two weeks ago the first Latter Day Sermon was preached in the hall, which was freely offered. I was not able to attend, but I have the means of Bro. J. C. Foss coming; but to my happy surprise, there has been no persecution. Many liked the sermon—call them Bible truths, and a few have called them heathenish. Am weak in body, weak in mind, (not weak in the faith of the gospel), so I cannot do as some do, and go and see my neighbors. I have explained to one or two. It is not an elder to preach to the people here many things that might bruise the truth. Desire an interest in the prayers of Saints, that God might raise up a right branch here.
Pittsburg District.

A conference was held at Pittsburg, Illinois, March 24th, 1877; George T. Chute, president; Emma E. Mitchell, clerk.

Branch Reports.—Pittsburg 34 members, including 2 Elders, 1 Priest; 1 expelled. Alma 19; 2 baptized. New Canton 11; 1 died.

John Miller, in his report, said the branch had labored in Pittsburg eight times, and preached two funeral sermons. Cornelius Mills had labored in Pittsburg. John Miller and John B. Goodale assisted Br. Mills in taking charge of the branch.

The question of J. C. Avery, as to whether he retained his priesthood after re-baptism, was answered in the affirmative.

Resolved that the reports of branches to this conference be not hereafter be accepted unless they are made out on blanks furnished at the Herald Office.

That we sustain Br. J. Goodale as president of this district.

Preaching Saturday evening and Sunday forenoon and evening, by Jackson Goodale, the evening service followed by a short prayer meeting.

Adjoined to meet with the New Canton branch, August 18th and 19th, 1877.

Alabama District.

The above conference met on Saturday, March 10th, 1877; Geo. T. Chute, presiding; John Hender- son, as first and John R. Hoyer, as second, presiding.


At 6:30 p.m., preaching by Frank Vickery. Sunday, at 11 a.m. accepted for the chapel by T. Chute. Adjoined to meet at Flat Rock Branch, at 10 a.m., Saturday, July 21st, 1877.

Weber District, Utah.

A conference was held at Wanship, April 20th, 1877; George M. Robinson, president; W. L. Mitchell, clerk.

Branch Reports.—Wanship was reported by Geo. M. Robinson as in good condition, no change since last report. Ephraim, by Stephen Foster, as in good condition; two added by baptism. W. L. Mitchell said that he had sent for treaty, and had taken half to the Ephraim branch, and half to the Wanship. He reported the financial condition of the district; District teachers were released, and Geo. M. Robinson was sustained as president of the district, also the authorities of the Church. Wm. L. Mitchell spoke of the Salt Lake City charges of the help wanted. The matter was talked over, and all said that money aid by them was out of the question at the present but all said if they could help they would in work, or in coal, or wood turned to account. Wm. L. Mitchell was appointed secretary and treasurer of the district, also to find out if any other thing other than making City charges of the help wanted. Remarks were made by some of the brethren on the duties of the different officers of the Church, setting in lesser offices than those they were ordained to.

A fellowship and sacrament meeting was held in the evening. Wm. L. Mitchell preached from D. and C. Sec. 100, on the deliverance of the Saints from bondage, followed by Henry Hoagland and John Grimmett. Two were baptized, one, old-time Saints from Bear Lake Valley, who had been in this country over twenty years. They had been brought up in the Church, but lost the faith, but found that the Reorganized Church had it in its purity. They were confirmed, and Br. John Grimmett was ordained an Elder.

Adjoined to meet at Heunaveree, Sunday July 25th.

North Kansas District.

A conference was held at Fanning, May 26th, 1877. Visiting brethren were invited to take part.

Branch Reports.—White Cloud 21 members; 8 removed by letter. Blue Rapids, 10, Fanning, no report.

Elders Reports.—S. O. Waddell had labored to the best of his ability; baptized three. B. B. Bracklaws and Wm. L. Mitchell reported. Henry C. Smith reported his labors at Blue Rapids and vicinity; organized branch of twelve members, labored to the limits of his district for the three months to come. Geo. W. Shute baptized seven at Blue Rapids; is at the disposal of conference. Elders Williams and Munns, of Washington district, reported.

The resolution recommending J. F. Clemenson for appointment as Bishop's Agent was rescinded, on account of his expected removal from the district.

An Elder's license was voted to Geo. W. Shute; also that licensees be issued to all those ordained at the Blue Rapids branch.

Resolved that the North Kansas District desires to disorganize, and to unite with the Central Kansas District, we will give them a hearty welcome.

After considerable discussion, the North Kansas District was dissolved.

The authorities of the Church were sustained.

Officials present: 1 Seventy, 3 Elders, 2 Priests.

Central Kansas District.

The above conference convened at Atchison, on 7 p.m., May 6th, 1877; David Williams, presiding, with Geo. T. Chute, pro. tem.; Joseph Flory, secretary.

Some instruction was given by Brn. Williams, Smith and others.

Sunday Morning was opened by J. B. Jarvis.

Branch Reports.—Atchison, 33 members, with 3 Elders, 2 Priests, 2 Teachers; no change. Scaran­ton, reported verbally by J. B. Jarvis without much interest. Gen. Hawkins and Nutt, as Bishop's agents, as disorganized. Good Intent, 17 members, with 1 Elder, 1 Priest; 1 baptized.


Resolved that we recognize Br. Shute as an Elder, and that we extend to him the privilege of laboring in the vineyard.

David Williams was sustained as president, and Wm. Williams as clerk of the district.

H. C. Smith was requested to visit and set in order the Nezaake branch.

The following missions were appointed: J. B. Jarvis and Geo. Chapman to Scranton and vicinity. Dr. Jarvis reported on what theyictionary. D. Munns and G. Thomas to Good Intent and vicinity. E. Estes and H. Stawport under the di­rection of the president.

Resolved that the North Kansas District desires to disorganize, and to unite with the Central Kansas District, we have no objections, and will welcome them.

D. Munns was appointed delegate to the North Kansas District Conference.

The 2:00 p.m. meeting was devoted to a sacrament and prayer meeting, under direction of Br. Green and Jarvis.

The authorities of the Church were sustained, and H. C. Smith in his field of labor.

Officials present: 1 Seventy, 7 Elders, 1 Priest and 1 teacher.

At 7 p.m., preaching by H. C. Smith from D. C. 41: 1.

Adjoined to meet at Atchison, August 4th, 1877, at 10 a.m.

Nodaway District.

The above conference convened at Ross Grove School house, Holt county, Mo., on Saturday, May 26th, 1877. Owing to the non-arrival of our president, Reuben Hoyer was called to preside, pro. tem.; Joseph Flory, secretary.

Elders Reuben Hoyer, Thomas Nutter, Benjamin Fitzgerald, William Hoyer and Joseph Flory reported their labors in their respective places and calling, saying that they were all busy, with much success, and looking forward to better day work.

Priests' Reports.—Abraham Sears reported his efforts, and that his branch as being in good condition, excepting there are a few who are not attending the branch meetings as they should. J. W. Welsh was doing something for the cause. N. Biergo had labored in his branch, which was in good order. Thomas, Jarvis and R. K. Ross had both been at work, advocating the truth. Elders Hawkins and Nutt gave earnest exhortations to the Saints to contribute of their means for the spread of the gospel.

At 2:30 p.m., William Hawkins in the chair.

Branch Reports.—Ross Grove 40 members, including 2 Elders, 3 Teachers; no change. H. C. Ross, as Bishop's agent.

The following missions were appointed: J. B. Jarvis on Elder Flory, and "at his own expense to his district secretary," reported having visited him and found him fully excusable for being absent from the conference, endeavoring to unite the Saints and also in a measure so for his absence from the February. Report accepted and committee discharged.

The secretary was authorized to correspond with A. H. Smith, and request him to preach some this summer in the Nodaway district.

The subject of contributing for the support of the gospel, and especially to the traveling ministry, was warmly urged upon them, and a good feeling seemed to prevail. A number expressed their willingness to use their means for that purpose.

William Hawkins as president, William Powell as vice-president, and Joseph Flory as secretary, were sustained; also, the authorities of the Church.

At 3:00 p.m.—At the house of Br. Andes a season of prayer was held, and the East Kansas brethren having arrived and giving their testimony, and the gifts were manifested, the spirit signifying that the Lord would, in his own due time, bring to pass the gathering of his Saints to Zion, by giving to them commandments through his servant.

At 10:30 a.m., preaching by Thomas Williams, and Adjourned to meet at T. Chute's home, at 10 a.m., Saturday, August 18th, 1877.

Philadelphia District.

The above conference convened at Hyde Park, Pa., May 26th, 1877; Geo. T. Chute, pro. tem.; Wm. Harris, clerk pro. tem.; Prayer by Henry Jones.

It was decided to hold a prayer meeting before proceeding to business.

A committee of three was appointed to examine the request of David Mills for an Elder's license; also the strength of the branch and consideration the interests of the work in this district.

At 5:00 p.m., prayer by Henry S. Gill, and preaching by Daniel S. Morgan.

Sunday.—At 9 a.m., prayer by John R. Griffiths, and an hour was devoted to prayer. At 10 a.m.,
prayer by Thos. C. Reece. Preaching by Henry Jones, John Stowe and John Morgan. The conclave was administered to four who were baptized by John T. Phillips the previous week, and the sacrament was partaken. A good meeting was enjoyed. At 2 p.m., the conclave held a semi-monthly meeting, at which the committee was, under the chairmanship of John R. Griffiths and Lewis D. Morgan, called to order.

Business Proceedings.—John E. Thomas was chosen chairman and Thos. Kendall, secretary. Thos. Kendall presented a letter from John H. Jones, stating that he was appointed a committee to make a report at the Semi-monthly meeting.

Br. Morgan stated that Elder Thos. Henning, in conversation with him this day, refused to be tested by the law and testimony, or to stay to the meeting, but agreed to send a report. Sunday-school similar cases would be dealt with whether he stayed or not, but he departed. On motion, a committee of three was appointed to investigate.

Branch Reports.—Hyde Park, last report 28; baptized 8; expelled 1; at present 35, including 5 Elders, 3 Priests, 2 Teachers, 1 Deacon; 1 Priest chosen to be ordained by letter; Henry Jones, of Hyde Park, was informed that his office was the higher priesthood, according to D. C. and C. Also that his age at that time was eighty-eight years; and that he belonged to the Church in early days, and that in 1802 he joined the Reorganization. His address is 5, 6, and 7, Crawford Avenue, Washington Territory. Yours truly, L. TURNBULL.

NOTIFIED TO REPORT.—James Gillespie having removed from the Pittsburg Branch some time ago, and not returned for a year, it is requested that one who can give any information in regard to his whereabouts, will confer a great favor. Wm. Lawrence, president, Frank J. Rake, clerk, No. 10, Diawidelle Street, Pittsburgh, Pa.

EXPEDITE.—On the 17th of June, 1877, for un­christian-like conduct, William Henderson, of the Boyer Valley Branch, of the Gallaudo Grove District, is notified.

Chas. E. BURTON, President.

Bro. Ezra Strong, who was enquired for, in the last report, is again enquired for. He has not been heard from since that date.

Bro. J. E. Morgan stated that the report of the Committee on the Oregon Mission, should have been printed, but the printing was not finished.

The Business Committee, under the chairmanship of Thomas A. Strong, who was enquired for in the last report, had the following information:

1. Thos. A. Strong, having been enquired for in the last report, was informed that his name had not been included in the report. He was requested to give his address on the left, as requested.

The committee was notified that some of the brethren had been requested to prepare a Sabbath School Question Book.

Adjourned to first Tuesday in September, with benediction by Br. W. W. Blair.

Died.

At Nebraska City, Neb., April 26th, 1877, of the consumption of Anna, daughter of Cornelius and Maren C. Meijer, aged 11 months and 27 days.

At Nebraska City, Neb., April 27th, 1877, of scarlet fever, Agbert, son of Cornelius and Maren C. Meijer, aged 6 years, 6 months, and 18 days.

At Willow Creek, Gallatin Co., Montana, after a forcible struggle with death, of J. M. Bibb, son of Mr. James Green, aged 10 years, 3 months, and 24 days. His mother died January 18th, 1869.

At Oakland, Cal., on the 20th day of April, 1877, since the last report, of consumption, of the West Oakland Branch of the Church of Jesus Christ of Latter day Saints, aged 2 years, 1 month and 12 days. Sister Smith embraced the faith of the Church on the 17th of June, 1876, and was baptized into the Church by Elder W. Ward Polk, in November, 1876, prior to this she was a Primitive Methodist. In company with her family she arrived in San Francisco, October 10th, 1876, being one of those who came to California by the Brooklyn, under the management of Samuel Brown. Having been kept sick several times through the power of God by obedience to the ordinances, she had a decided amendment made to her health, and invited to Utah several times, believing it to be Zion. After hearing brethren Alex. H. Smith and Wm. Anderson preach in Utah, the family came to San Francisco, and on the 17th of August, 1877, Elder John Roberts of the Reorganization, August 11th, 1866, and died as she had lived in the full belief of the gospel of Jesus Christ and its promises.—Preamble and resolution: Whereas, it has pleased our heavenly Father to remove from the labors and cares of this life, our sister, Amy Ann Smith; and whereas, while we all mourn for the loss of her presence among us, yet we feel to rejoice that while she has ceased from her labors here on earth, she has entered into that rest of the weary, the battle of care of earth in that far better life in the Church Triumphant. Therefore, resolved, that in the death of Sister Smith the Church has lost a most worthy and estimable member, a patient witness for the truth, a pattern of Christian constancy, virtue and goodness. Resolved, that we, the members of the West Oakland Branch, render our respect for the weakness and inadequacy of this offering, yet sincerely and earnestly tender our heart­felt sympathy and condolences to Br. Orren Smith, the compiler of this report, and all the relatives, being our deceased sister, and extend the same to the children and relatives, and pray our Heavenly Father to temper the sorrow and ease the heart of each of them, and us that we may truly say, "Thy will, O God, be done."

I July 77
AUTHORITY IN THE NAME OF GOD.

I think that I have so clearly demonstrated the necessity of baptism as a saving ordinance, that few will feel disposed to question it. But as baptism is one of those ordinances, or sacraments, of the gospel, which is to be administered in the name of the Father, and of the Son, and of the Holy Spirit, I propose now to show what it is to act in the name, not only of God, but in the names of men and nations also.

There are just two ways in which any one can act in the name of God, nations, or individuals. The one is when a man is legally, properly, and justly called, set apart, and qualified for that purpose; and the other is, when he assumes to act in any of those names, without either being called, authorized, or legally qualified so to do. If any man should assume the name of the people of the different states, when he assumes himself to act or officiate in any office, or to execute the law every man in meeting his interest, would try to be first with his finger upon the trigger of his Chief Protection. This law merely provided for the common protection and to all. To set aside the law as baptism is one of those ordinances, or sacraments of the gospel, which is to be naturally out of the wants of the people composing them; and to create those officers, there are and must be well defined laws, showing, and making plain, how those men must be appointed, and authorized to act in those different offices; and when thus clothed with power to enter upon the duties of those offices they act, in the name of the body, or state or individual which has thus chosen them. The officers of the school district act in the name of the district. All the state officers act in the name of the people of their respective states. The officers of the United States act in the "name of the United States." The officers of monarchies, or empires, act in the name of the sovereign, or emperor from whom they derive their authority. This is a rule to which there is no exception. It is universally allowed, and properly conferred; and to so act without being legally and properly called and chosen by the person or persons in whose name he acts; is to become a transgressor, an impostor, a user, and a criminal.

This great principle, so universally necessary to the safety and well being of all people, was first derived from the laws and government of the Almighty God; the sole author of all good and true government. So important is it in itself that no nation ever did, or ever will exist without it. To say that it began in the lifetime of Adam, is foolishness. It is as old as the Almighty himself. When those myriad far-off shining worlds, it was just as necessary in the dim ages of the past as it is now. The righteousness of this principle is everywhere recognized throughout the Scriptures. Korah, Dathan and Abiram endeavored to set it aside, and perished as the consequence, themselves and all their company. (Num. 16: 1-19).

Abimelech did the same thing, and mischievously perished, he and all who supported and aided him in it. (Judges 9th chapter). Abasalom was found in like transgression (2d Sam. 15, 16 and 17 chapters). And he, and all his aids and abettors were alike slain: and fearful and terrible calamities overtook, sooner or later, all those who opposed those whom God sent, or called and set apart to act in his name.

The name things are true of the New Testament.

"I am come in my Father's name, and ye receive me not; if another cometh in his own name him ye will receive." John 5: 44.

In plain English: "I am legally, truly, and justly authorized and sent by my Father in heaven, to transact the business of saving souls, in his name, and though he has called me by his own voice and anointed me with his holy oil, to do this work, and made others besides me, witnesses of this great and glorious fact, yet believe me not, but if one comes along without any such call or anointing, and altogether in his own name, and with no authority, him ye will receive. Yes, indeed; it was very much then, as it is now. The true messengers whom God had truly called and sent, might preach the most sublime truths, and make every duty, calling, prophecy and mystery of the kingdom plain as the hour of the day, by the sun, and the class of people would only walk these men the more carefully, the more worthy of stripes, imprisonment or death; but let a Mr. Spurgeon, a Mr. Moody, an Alexander Campbell, or a Henry Ward Beecher come along and though he might, like Mr. Moody, be candid and honest enough, to tell them that he did not now what the new birth was, one of the (most important principles) points necessary to a man's salvation and thus prove from his own lips that God never sent him, there could scarcely be a church large enough found in the country to hold their audiences. The little matter of grossly contradicting himself, a few minutes before, by saying that it was "one of the plainest things that was ever written," in their excessive charity, would be very easily covered up. "For he whom God hath sent, speaketh the words of God, for God giveth not his Spirit by measure unto him." (John 3: 34). Thus if God had really sent Mr. Moody to act in his name, as well as the authors of those numerous commentaries, sermons and books," which he says he has read on the subject of the new birth, without giving him any light on this important principle, this would be to them all a matter very easily made plain and understood.

It is not very reasonable to suppose that the President of the United States, or any of the Sovereigns of the Old World would send a man, as a minister, to do that which they knew he knew nothing about; much less, that the Almighty would do any thing of that kind. No one in his right mind would ever hire a man to build a house, either of brick or wood, whom he knew was neither master nor carpenter. And as the new birth is evidently the thresh-
hold or entry to the new life, God sends no man to lead men into the new life, who is so ignorant as not to know the entry or door to that life when he sees it before his eyes. When a man is elected to any office in any of these States, though he may be ignorant of his duties in some measure at the time of his election; when he enters upon the duties of his office, by revelation and a similar and better laws, and instructions necessary to guide him in all the duties of his office. So also when God sends a man to accomplish any one work in his name, he gives him full and sufficient intelligence to guide him in that work, whatever it may be, both from his written law and word, and his word by his Spirit, who, according to this, the Savior makes use of the following language, to the Twelve Apostles:

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth much fruit, and that your fruit should remain, manded him further to these States, though he may to that life when he sees it before his eyes. and, Third, by his ordination.

It is a mere accident, that we have the fact that Abraham was anointed to a certain degree of the priesthood. David has preserved in in possession of far greater wisdom, knowledge, gifts and intelligence, than he would have had were he a mere private citizen.

One thing peculiar to the ordinations of God's house that always distinguishes them from the ordinations of men. Moses was made prophet by the hand of the angel that appeared to him in the bush (Acts 7: 30; (Ex 3: 19, In. Trans.). "Joshua was full of the spirit of wisdom, for Moses had laid his hands upon him, and the children of Israel hearkened unto him, and did as the Lord commanded Moses." (Deut. 34: 9; Num. 27: 15 to the end).

Moses, by his ordination under the hands of the angel, had more wisdom to guide him in his duties than his contemporaries, including all Israel. He could reveal the mysteries of the past, the present and the future, as no one without such an ordination ever did or ever can reveal them. Being raised up to be a ruler and deliverer to all Israel, both by the voice of God and the ordination of the angel, he was necessarily put in possession of such wisdom and intelligence as God only gives to men whom he appoints to lead his people— the whole people. And had not Moses been already called and ordained himself, to so high and holy a calling, he might have laid his hands to ordain ten thousand times, and the persons so ordained would have had no more wisdom or intelligence than any one further advanced in the knowledge of God or the mysteries of his kingdom than they were before. They would have been simply sectarian ordinations; which are the merest form without a shadow of the power of the priesthood or of godliness.

In the calling of Saul to be a deliverer and a leader to Israel, it is said that when Samuel had set his heart to anoint him to be king, God gave him another heart, as he turned to go from Samuel. The Spirit of God also came upon him, and he saw all the signs that Samuel spoke of his seeing, and had also the gift of prophecy on the same day that his ordination took place. Again, when God removed him, and put David in his place, God also came upon him, and said, "The Lord anointed thee to king, and I have set thee to fill the place of Moses." (See Ex. 4: 14.)

If it be asked then how it happened that David foretold so many things in the Psalms in relation to the coming and sufferings of Christ, the resurrection of the dead, and the everlasting rest of the saints, etc., etc., it is very easily answered. First, by strict obedience to the commandments of God, and not the precepts of men. Second, by his faith; and, Third, by his ordination. What he received by obedience and faith without his king­

The word of God also came upon him, and he saw as many ways of appointing his ministers, as David, and Saul and Joshua and Aaron, and many others were. This familiarity with God's house that always distinguishes God's ministers, from those of men; and as a great many have a very fanciful and shadowy conception of the nature, time, and manner of Christ's authority, his ordination, etc., I propose to show that, so far as the manner is concerned, there was no difference between his ordination and that of other ministers. Joshua, David and others were simply ignorant of his ordination, would be merely for himself, and not the very things which one would hold as matters of importance. But as he was ordained to a life of office. So also when gifts and intelligence, than he would have had were he a mere private citizen.

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In the calling of Saul to be a deliverer and a leader to Israel, it is said that when Samuel had set his heart to anoint him to be king, God gave him another heart, as he turned to go from Samuel. The Spirit of God also came upon him, and he saw all the signs that Samuel spoke of his seeing, and had also the gift of prophecy on the same day that his ordination took place. Again, when God removed him, and put David in his place, God also came upon him, and said, "The Lord anointed thee to king, and I have set thee to fill the place of Moses." (See Ex. 4: 14.)

If it be asked then how it happened that David foretold so many things in the Psalms in relation to the coming and sufferings of Christ, the resurrection of the dead, and the everlasting rest of the saints, etc., etc., it is very easily answered. First, by strict obedience to the commandments of God, and not the precepts of men. Second, by his faith; and, Third, by his ordination. What he received by obedience and faith without his king­
Daniel, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. (That is Jesus). Four hundred and forty-nine years must elapse, before the Messiah should come forth to restore and reestablish Jerusalem, in the time of the Babylonian captivity, before the Most Holy, or the Messiah is anointed, consecrated, and endowed with power and authority to enter upon his ministry. (Dan. 9:24, 25).

May we not well ask here: If the Most Holy personage Jesus could not enter into his own person, take upon himself in any way, any of the duties of the priesthood till truly called, ordained, and sent, how will God justify any other person or persons who run without such call, and such ordination? Verily, he will not.

The very law that God has made, forbidding men to act in his name without being truly called by revelation, and ordination under the hands of those who possess the priesthood, is an eternal oath that he will not hold them guiltless. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain. (Ex. 20:7, 14). The ministers and priests of the sectarian States, armed in other words, who assumes, in any way, the duties of the priesthood, without being legally set apart to that office-work, according to the Scriptural pattern shall not by him be held guiltless. And, indeed, what could be more wise, reasonable, or just? Could any one be so mean as to call himself a prince, or ruler, prince or emperor, and yet be so blind as not to make any provision or regulation against usurping his authority? If there is no law pointing out how God's ministers are appointed and qualified to act in his name, we might as well try to find out how two parallel lines can cross one another as to find out his ministers; for no man can even detect the spurious, till he knows what constitutes the genuine.

Accordingly every minister of every denomination of sectarians, is under the necessity of acknowledging every other minister's claim to be his, although he may be as wide as the poles apart in their religious faith and doctrine. All this evidently comes from the want of knowing how the genuine ministers of God are clothed and vested with power and authority; for not being genuine themselves, they cannot detect the spurious. Hence every man's claim is allowed, no matter how differently or strangely brought into being.

Besides the apostles, Jesus chose also a quorum of officers called "seventies;" who, when they were "apointed," that is consecrated and ordained, were sent "two and two before his face into every city and place where he himself should come." (Luke 10:1). By and by, "the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." (ver. 17); through the exercise of the authority and power conferred, in their ordination of course, to act in his name.

Paul says to Timothy, Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the prophets; or in other words, the laying on of the hands of the priesthood. (1 Tim. 4:14; 2 Tim. 1:6, 7). From these examples it is perfectly clear that the power of God, the gifts and inspiration of God to preach the gospel and work according to the pattern laid down and taught in the Scriptures, is conferred by ordination through the imposition of the hands of God's called and ordained ministers; and that no one can confer such power nor work according to this pattern, unless he is as God has appointed him to be ordained; and it must be equally clear and certain that whatsoever follows any other must follow a deceiver, whose authority and power is no better than his own.

It will be very easy, accordingly, to understand what it is to work by, and accomplish anything by the name of Jesus Christ; and what he meant when he said: Go ye into all the world and preach the gospel to every creature; * * baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. * * * In my name they shall cast out devils; they shall speak in new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands upon the sick, and shall recover. —Mark 16:16, 17, 18.

"Now believeth not the name of Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together, in the same mind, and in the same judgment." —1 Cor. 1:10.

"In the name of Jesus of Nazareth rise up and walk."-Acts 5:6. "To him all the prophets witness, that through his name, whose believing in him shall receive a remission of their sins."—Acts 10:43.

I don't mean to say that the name of God in all cases implies authority; for like all other names and titles, God has his own peculiar name or title, and it is not to be received on the authority of any, unless men can, live by it; but this enforces a right to any man to assume the duties or the office-work of God's minister, in any degree whatever.

All Israel, we read, were obedient unto Joshua "and did as the Lord commanded Moses," that is, while Joshua lived. But if the Jews did not receive his authority under the hands of Moses, it would have been very widely different; for then Joshua, like all other impostors and pretenders, would not have been able to work according to the pattern, but would have led them slowly but surely to certain ruin and destruction as they and all others, without such a leader, have done, and must do, sooner or later. (Deut. 34:9).

Whenever Israel followed those whom God sent, it was well with them; but calamity, destruction, desolation, and captivity awaited them always when they were so blind, and unwise as to follow them who never sent, but who were so fearless and regardless of his commandments, as to usurp his authority.

Men have taken great pains to tell us the difference between the numbers that have fallen in war, and by intemperance; but the doctrine in which they have been touched principally through usurpation of the name of Almighty God, as far exceeds the entire sum of all these, as the population of the earth exceeds that of the United States. It may well be said to be the sum of human crimes. Without any doubt, it was a usurped priesthood that brought men to act in his name without being truly called, justified, and endowed with power and authority to enter into his ministry. (Dan. 9:24, 25).
on the deluge and that led the people to op-pose and persecute Noah. It was a usurped priesthood that taught his church to oppose the dis-\textit{crat}, and led the Egyptians to oppose Israel, and that afterward led Israel and other na-tions to rebellion, idolatry, war, ruin and des-\textit{tration}. It was a usurped priesthood that nailed Jesus upon the cross, and martyred the true \textit{ministers} and messengers of God in all ages.

It was a usurped priesthood, that firmly es-tablished what is now known to be Catholicism in and all over the old Roman Empire; that "wore out," by fire and sword, the "saints of the Most High," and that has led men to op-pose the revelations of God in these last days, and\textit{martyr} and persecute the messengers, and\textit{saints} whom he has sent with his word, of as old, and that is fast preparing the world for another universal desolation by the fire and judgments of heaven.

Ye blind leaders of the blind! Ye rebellious, ye stiff necked, ye unrelenting in heart and ears; ye perverters of the right ways of God, ye opposers of proph-\textit{ets} and apostles of both ancient and modern times! Who wonder that the wonderful works come up by and by in the judgment, and say, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" that Christ will say unto you, "Depart from me, ye workers of iniquity, I never knew you! You that work iniquity, ye prophets, in the past, to warn mankind of the impending ruin they were bringing upon their understanding and they 'knew not' till John D. T. McAllister, President of the Brighamite organization. We and that afterward see them.

If we prophesy? You cast out devils? wailing and gnashing of teeth in the sight of my Father and myself into disrepute and contempt, by your teaching them that these glorious promises were only intended for a certain age, and a certain people; thus creating the belief that I was unjust, that I had respect of persons, that I was dumb, that my words could not be depended on, till scarcely a man was left among your followers, who did not love in his heart almost any kind of pleasure more than my testimonies, my commandments, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my ordinances, my 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Brother Henry:—I wish to say a few words to the Saints in regard to brother Cooper's proposition on the gathering. Some say that it is a very good thing, but has not come from the right source. I am thinking, no doubt, that nothing of the kind ought to be done without direct revelation through brother Joseph Smith. Now, if no former revelation taught the propriety of the Saints gathering together, there might be some weight to this argument; but when former commandments and a revoking, I conceive that new revelations are necessary, so long as we treat lightly the former commandments.

In the Journal of Commerce, published in Kansas City, Jackson county, Missouri, it is stated that they wish the Mormons would return to Independence, and see if they could promote the growth of that county. No doubt they would be well received, especially when known that they were not polygamists, so long as they acted the part of good citizens. Infidelity, spiritualism, etc., predominate too much now for religious persecution to arise from such an act. Besides, and aside from spiritual blessings, the Saints as well as others, the friend Quakers for instance, can become wealthy by uniting, gathering together and working according to the laws of God and the country; thus becoming able to send the wealth of the country; thus becoming able to send the book and my own head, and a voice said, "This is my book; you may put it in the fire but it will not burn, yet wise unto that hand that takes it."

I believed him to have been a martyr, and I believed what he had asked me to do. He asked me if I would come with him to his house and see the Book of Covenants, which, after reading it, I did not object to. He asked to see the Book of Mormon, but as I had none I sent and got one. After he had read it he gave it to me, and made some sarcastical remarks about Joseph Smith. He asked me if I believed the Book of Mormon up in my right hand, which was supported by the back of the lounge on which I was sitting, and a bright light shone encircling the book and my own head, and a voice said, "This is my book; you may put it in the fire but it will not burn, yet wise unto that hand that takes it."

I said that I would answer his question by asking him another: "Do you believe in Jesus Christ, and that he sealed his testament with his own blood? If so, why not believe that Mr. Smith could do the same? Yes sir, I do, and that both were necessary for the salvation of man?"

"Are you in union there is strength, spiritual and temporal; the brother that has only a small farm, or only a claim without a title where their forefathers worked, and so long as they love so dear; in the new land mines, when looking for a place to start business, to enable myself to provide for my family so that I could preach more, my heart was filled with sorrow, to see one of the brethren here at work at the anvil, others at the mining shafts, telling hard, in a place where riches are hidden."

Yes sir, I do, and that both were necessary for the salvation of man?"

I asked to see them, and I handed him the Book of Covenants, which, after reading it, I did not object to. He asked to see the Book of Mormon, but as I had none I sent and got one. After he had read it he gave it to me, and made some sarcastical remarks about Joseph Smith. He asked me if I believed the Book of Mormon up in my right hand, which was supported by the back of the lounge on which I was sitting, and a bright light shone encircling the book and my own head, and a voice said, "This is my book; you may put it in the fire but it will not burn, yet wise unto that hand that takes it."

Yet I do not think that we should be too like our kinsmen, who have been too much known by rude speeches, ridicule, and reproach the presence of God with such sheaves of your labor as you now have to bear? Can you think of the recording angel's score to your account and be confident? Do you realize just now, as you will then, what it is to have a Saviour, a Redeemer? And yet you may be too much influenced by any thing that you may have another day to work for the Master; you may know that the record in the angel's book is kept daily just as surely as if you looked upon it; and you may now have all the peace and confidence of a faith in the world's great Substitute for sin.

Time is bearing all forward to the age of eternal verities. There will then he no more supposition, but the Truth will flash along the universe, and show every soul in its real state. Let this forecasting of the coming time make you vigilant, active and payable.

A WORD TO MINISTERS.

When you preach do you constantly tell your hearers what ministers of other denominations teach, instead of teaching them what Christ and his apostles taught? Do you spend the hours of service in pointing out the defects in other churches, holding up to censure and reproach the sins and errors of other sects than your own? Do you strive to tear down other societies, instead of building up the Church of the risen and glorified Christ? Is it not best to teach what Christ and his apostles taught, and have but little or nothing to say directly, as to what other sects teach? Is it not best to build your neighbor a good and beautiful house, and invite him kindly into it, instead of trying to frighten or shame him out of his old cabin, or undertake to rudely tear down about his ears? Is it not best to use skill, wisdom, and sagacity in preaching, rather than the contempt, hatred, and persecution, by rude speeches, ridicule, odious comparisons, harsh and unlovely sermons? Are you unclean and unduty in your person and appearance? or are you vain and extremely stylish? Are you diligent in pros-
ecating your laborers? Do you read thoroughly and meditate patiently the word of the Lord? Can you quote correctly, and readily, all the essential passages of the Scriptures? Are you an example to the believers in the doctrine, and in all the Christian virtues?

Do you make your homes all that the true Christian minister’s home should be—a haven of peace? Are you doing all you can for the cause of Christ, in the salvation of souls? When you pray, do you use vain repetitions, repeating often the names of the Deity, and in a careless, irreverent, or pompous style? Are you sincere? Are you serious, and in real earnest in your effort to save souls and to glorify God? When you speak, do you draw your words—but, ah, if-ah, well,—ah, yes-ah? Do you talk through your nose, or use an affected and unnatural plaus? Do you control your own thoughts, feelings, desires, words, and actions? Do you speak lightly, and in jesting, and giving them much of your time and attention? Do you speak lightly, and in jesting, and giving them much of your time and attention? Do you show to the world we claim that the one great cause not for any use. Finding that I differ somewhat from most of the Saints here seem to be a silent spectator itself. Do you think that the same gifts and blessings, the same government, and the same unity of faith; but any straying

To my surprise, when I advance these views, the Saints here seem to be somewhat surprised at me, and seem to claim that, instead of the rule and government of the Church in its various branches should be expected to come from the head, down through the various officers, instead of coming from the church officers, that the Church of Christ exists again on earth, I in all simplicity his views to be the right ones, and his counsel is not wanted, that they have a right to settle their own affairs, and want no interference of any one, whether he be an elder, presiding over a district, should see difficulties arising (even of a serious kind) in one of the branches thereof, he has no right to interfere, but must stand still and be a silent spectator and see that portion of the Church not in possession of the Spirit of God, being compelled to pursue, and, like Paul, says, "I feel that I am being taught by the officers, and any other persons. Seek to please God, and also your brethren unto their edification!"

ARGUS.

VIEWS ON CHURCH GOVERNMENT.

BURLINGTON, IOWA, MAY 28th, 1877.

Bro. Joseph and Henry:—I desire to make known to you some of my views in regard to the latter day work, with no particular wish of having it published, unless you should desire to do so, but I wish to express my views in open letters to the Saints now, as before), imagine an apostle or a teacher, having become convinced that the Church was an institution of man, I have of course given him permission to act in the matter. This is a strange doctrine to me. Imagine, (all as much to me at least as to me personally) that men and angels existed again on earth, I in all simplicity his views to be the right ones, and his counsel is not wanted, that they have a right to settle their own affairs, and want no interference of any one, whether he be an elder, presiding over a district, should see difficulties arising (even of a serious kind) in one of the branches thereof, he has no right to interfere, but must stand still and be a silent spectator and see that portion of the Church not in possession of the Spirit of God, being compelled to pursue, and, like Paul, says, "I feel that I am being taught by the officers, and any other persons. Seek to please God, and also your brethren unto their edification!"

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Bro. Joseph and Henry:—I desire to make known to you some of my views in regard to the latter day work, with no particular wish of having it published, unless you should desire to do so, but I wish to express my views in open letters to the Saints now, as before), imagine an apostle or a teacher, having become convinced that the Church was an institution of man, I have of course given him permission to act in the matter. This is a strange doctrine to me. Imagine, (all as much to me at least as to me personally) that men and angels existed again on earth, I in all simplicity his views to be the right ones, and his counsel is not wanted, that they have a right to settle their own affairs, and want no interference of any one, whether he be an elder, presiding over a district, should see difficulties arising (even of a serious kind) in one of the branches thereof, he has no right to interfere, but must stand still and be a silent spectator and see that portion of the Church not in possession of the Spirit of God, being compelled to pursue, and, like Paul, says, "I feel that I am being taught by the officers, and any other persons. Seek to please God, and also your brethren unto their edification!"

ARGUS.
away from the old path, (which Scripture seems to point out so plainly, and which at the same time is so reasonable,) I am very reluctant to accepting. I am glad that I am nothing more than the very lowest of the Saints now, and feel more at liberty to speak on this subject on that account; but I know I have taken up too much room and detained you too long; if indeed you can make out my writing at all, as it is very imperfect, owing to my being a foreigner and not well acquainted with the English language; but hope you will bear with me as this is my first letter to you.

With the best of feelings towards you and all who contend earnestly for the faith once delivered to the Saints, and with a prayer that we may soon all come to unity in faith, I am very respectfully, yours, 

FRED JOHNSON.

When Alexander with his army approached Jerusalem, Jaddus the high priest, went out to meet him, adorned with his robes, an outer garment of purple embroidered with gold, and bearing a golden robe upon the front side, whereon the name of God was written. The royal beauty of the apparel, shining in the sun, and circling radiance from the high-priest, was a sight so impressive and solemn that the emperor fell to weeping. The pain is circumscribed and limited to a space of not more than two inches in diameter, just below and a little to the left of the left nipple. At times the pain is very severe, and always constant day and night when the patient is awake. I have investigated the disease to some extent, and find it to be more common among tobacco users, especially those who use the weed to excess.

HOLINESS.

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The first school in which deaf mutes were taught to speak, was Whipple's Home School for Dumb, at Girardville, Pa., of which a visitor remarks in the Christian Union, as follows: "Conversing with those scholars who have enjoyed Mr. Whipple's mode of instruction for some time, one would not suspect that they have ever labored under any defect of hearing. The pleasure which the scholars take in being thus able to talk with others is very great. It seems to them like breaking out into a new life. The late Jonathan Whipple, grandfather of the present principal, taught his own deaf son to speak orally, and to converse; this was the first successful experiment of the kind known in this country, and out of which has sprung the present institution. The wonder which is excited by the power to speak consists in training the pupil to observe and imitate the motions of the lips and other organs of speech of the person speaking to him. Mr. Whipple has also invented a hieroglyphic alphabet, showing the position of the mouth, in articulating each of the elementary sounds. A reproduction of the position of the mouth with his own mouth accompanied with voice, produces the word. The advancement of the scholar, by means of this training, is more rapid and his articulation more perfect than one would think possible. I doubt not that a deaf mute may thus be taught to address an audience in such a manner as scarcely to awaken the suspicion that he ever was a mute though still showing signs of having been one.

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The Saints' Herald
BRO. COOPER AND THE GATHERING.

While some tell us why it is not proper and practicable for any man, brother Cooper or any other brother, to study the developments of the latter day work, become acquainted with the word of God as contained in the books adopted by the Church, and the history of socialistic efforts, both in and out of the Church, and either upon these researches and the accompanying reflections, with the aid of the Spirit of the latter day work, or by the aid of the Spirit, to evolve a scheme which may prove to be successful in carrying out and on the great work, seeking of the Lord's assistance, if He would manifest Himself unto them and give unto them counsel, they had all property as the property of the society, all labored as directed by the board of management; all eat at the same table, only having their little family circles separate at night. They showed disastrously as compared with the Icarian Community, that purchased the Temple, Arsenal, of money, and waiting divine instruction about how, and to whom to send all money, orders and business letters as recently advised.

JOSEPH SMITH, HENRY A. STEBBINGS, EDITORS.

Plano, Illinois, July 15, 1877.

One out of efforts at communism, was the Icarian Church, that purchased the Temple, Arsenal, and the history of socialistic efforts, both in and out of the Church, and either upon these researches and the accompanying reflections, with the aid of the Spirit of the latter day work, or by the aid of the Spirit, to evolve a scheme which may prove to be successful in carrying out and on the great work, seeking of the Lord's assistance, if He would manifest Himself unto them and give unto them counsel, they had all property as the property of the society, all labored as directed by the board of management; all eat at the same table, only having their little family circles separate at night. They showed disastrously as compared with the Icarian Community, that purchased the Temple, Arsenal, of money, and waiting divine instruction about how, and to whom to send all money, orders and business letters as recently advised.

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Plano, Illinois, July 15, 1877.
against the management of such incorporations by irresponsible and evil designing men.

We are, and have been long of the opinion that the Saints should of themselves seek for advancement, moral, social, religious and temporal by association of money, labor, and temporal interests, living, laboring and suffering with and for each other. This cannot be done except in such enterprises as the Order of Enoch, and the one proposed by Bro. Cooper, and those of a similar kind. The Saints can go forward, if they only would.

A BOOK OF MORMON STORY.

Bro. Geo. O. Kennedy, of Colorado, informs us of his having learned a new story about the origin of the Book of Mormon, one that seems something like the Spaulding story, but yet so unlike as to make one feel that it is very unfortunate for Satan's agents that he does not get all of them to tell the same story; for as it now is no sensible man can believe either of them, for each one is positively the true story, and yet all vary too much for any to believe except those who love and make lies.

This one is told by a Presbyterian minister at Del Norte, and he says that Joseph Smith worked for a while as a reformer, who wrote a manuscript, which, upon his death, while Joseph was at his house, the latter stole, and from it produced the Book of Mormon.

Now it seems strange why the Presbyterians should claim the honor of having produced such a book, such a falsehood, as claimed in this instance, and in that of the Spaulding story. Why they should covet its authorship, when there are so many things in it that are directly opposite, and even in positive terms strongly in condemnation of doctrines such as they teach, is a curious thing. Thus we think that their practice of infant baptism (or so they term it) would prevent any of them from even daring to write such words: "I know that it is a mockery before God that ye should baptize little children. This thing shall ye teach, repentance and baptism unto those who are accountable * * little children need no repentance, neither baptism."—Moron 8: 2. Nor, may it be said, that the illiterate Joseph and his compeers could insert in that Presbyterian lie so many things contrary to that creed, especially as the doctrines of that body were respected and honored, because by long usages and by tradition they were supposed to be true, and were reverenced as such.

The book will safely stand the test, and whoever may obtain from God, according to His promises, a testimony by which they can remain unmoved, even through faithful prayer, and by steadfastness in the full hope of the gospel of Christ.

QUESTIONS AND ANSWERS.

Question.—Should a brother take up the time, or permit himself to be led to use one or two hours in exhorting and teaching in a Saints' meeting, and thus hold the meeting open for four or five hours?

Answer.—No. It is not good for any one to thus use the time and afflict others by his tediousness, whether it be a hole of two hours length or a good deal less.

Q.—Would it be legal to receive into the Church on his former baptism, and into a branch, one who was in good standing in the old organization, but who subsequently joined the Methodist Church?

A.—We believe that his former baptism entitles him to a membership in the Church without re-baptism, if he so desires; for the church spoken of could neither add nor take from his standing in the Church. If he love the work of God in the integrity of his heart, and feels the old love for that truth within him, his former baptism would be legal, and he can present himself to a branch or district for acceptance, as they may decide.

Q.—Is it right for an elder to receive money from a sister for the good of the Church and then not give it to the Church?

A.—No; not if the money is placed in his hands for the purpose of paying it over to the Church, that is to the Bishop or to his Agents; or to be used for "the good of the Church" in some other way specified. But if given for the elder's personal benefit, or to dispose of as he may find most necessary, then may he use it as he finds to be good for the cause, even in his own labor in the ministry, if needed.

In view of the supposed intended urging the prosecutions against the perpetrators of the Mountain Meadow crime, Bro. W. W. Blair, ad­vises the Saints to provide themselves with the Memorial to Congress issued by the Church, while the Cragin Bill was pending. This advice we concur with, believing that the Government will concur with, believing that the Government will of necessity be compelled to adopt that view of the matter before they can successfully legislate concerning it.

Sister Josephine Barnes writes from Boone, Iowa, that the Saints in that region rejoice in what the Lord is doing for them. They hold regular meetings in a hall at Boonsboro.

Brother A. K. Anderson of Lomoni, Decatur county, Iowa, speaks of the good conference held there June 23rd and 24th. Eleven were baptized.

Sister Annie M. Doty of Jackson county, Wis­consin, sends word of her love for the truth, and that she would like to assemble with the Saints in their meetings.

Sister Mattie E. Spaulding speaks with thank­fulness of the coming of Brother Charles Derry and J. R. Lambert to Nobles county, Minnesota. For results of labor see Brother L. E's letter in this issue.

Brother J. R. Jeffries of La Graciosa, California, sends a copy of the reputed death warrant of Christ, which was in the Herald some years ago, but which we will insert again.

Brother J. C. Cornish writes that Brother Rob­ert Davis and himself organized a branch at St. Thomas, Ontario, those baptized there during the past months. He speaks highly of Pres. Blair's labors in seivjilion affairs in the Canada branches.

Sister Amanda Overstreet, of Chatham, Ontario, writes a letter of thankfulness for gospel light received.

Pres. Blair writes that all seems going to­gether for good in Canada. He was at London, and would remain till the 10th.

Bro. Daniel Brown of Watsonville, California, sends a copy of the Transcript of that place, which contains a letter from the Latter Day Saints, meaning the Reorganized Church. It kindly gives the contrast between our faith and the practices of the Bringhamites. It says of us that it sees "no good reason why we [should] not be recognized as Christians by other denominations." There is also a sketch of the Watson­ville Branch organization. Had we room, we would publish it entire. The editor also gives a bit of history of Brigham's usurpation and of his original claim to hold authority only till young Joseph reached his majority, in which he sadly failed, and also in getting him, (Joseph) to Salt Lake, the latter refusing to go but in time ac­cepting charge over a people who had remained in the faith of his father without the adoption of the evils of the others.

Some good brother sends us a Hawkes' Bay (New Zealand) Herald, for Saturday, May 9th, 1877, for which we thank him. Some interesting items of news are contained in said paper.

Brother George Masters writes from New­man's Grove, Nebraska, under date of June 19th, that he was endeavoring to blow the gospel trumpet at the grove; he was weak, but was helped. We hope that the Master will confirm the word unto him in his laboring.

Elder Albert Carrington, lately returned from England to Salt Lake City, reports to the Deseret News that there is "a general indifference through­out Great Britain in relation to spiritual affairs," but few conversions have been made Inte­ly in Scandinavia." So says the Ogden Junction of the 23d ultimo.

Brother Robert Warnock, at work in Utah and the west in the interest of the Marsh Harvester and the "Warrior" and "G. & D. Mower," lately had some rascally capers cut with a mower which he had sold to certain parties at Salt Lake City. The object evidently was to injure the sale of his machines. Brother Warnock advertises the trick through the Junction at Ogden.

Brother D. L. Bowen writes from Stewarts­ville, Mo., that he bought land there, and is ready to aid by advice and what assistance is in his power, any of the Saints wishing to locate in that region. He says at the close of his letter, "Any one wishing to come here will find a place to stop at my house till they look around." Land ranges from four to twenty-two dollars, according to location and improvements.

Bro. R. M. Elvin says that one was baptized at Nebraska City, July 1st. No grasshoppers there, but plenty of rain.

For the interest of her many friends we write that sister Maria Powers, widow of Bro Samuel Powers, lives at Afton, Wisconsin. Always frail of body, she is still more feeble now, with the struggle for life, which she finds to be so severe for herself and her children.

Bro. W. R. Calhoon writes from Marengo, Illin­ois, that the Saints are enjoying the refreshing of the Holy Spirit in their meetings, and with them he stands firmly for the name of Christ, not desiring the reunion with the Saints who are using the name of Mormon.

Bro. Marcus Shaw writes from Detroit, Minne­sota, that the crops look quite well there but the grasshopper invasion will prevent the culti­vation of the crops, which can be realized for doing so much good, and the vote at the close stood as eight to one in his favor. Good openings for preaching in those regions.

We thank the following brethren for papers re­ceived: Geo. Hayward for Kansas City Times;
in this country is variously estimated at from 329,000 to 500,000, and whom New York contains from 20,000 to 75,000.

"Dr. Schaff writes from Jerusalem that the Jews in that city number 5,000, or one third of the population. They are all orthodox, and have grown in influence every year. Much has been done for them by Baron Rothschild and Sir Moses Montefiore.

An exchange says:

"With 10,000,000 Jews living in the world; with Jews at the helm of State in England, France, Germany, and Turkey; with Jews in possession of large fortunes in Italy, Belgium, and even Russia; with Jewish bankers holding the purse-strings of the foremost nations; with Jews having a prominent place in the New and Old World, there seems to be no reason to despair for the future of the race."

The following, sent by Bro. D. S. Crawley, of Cherokee, Kansas, is from the Kansas City City, Journal of Commerce. It speaks lightly, yet some what anxiously, as can be seen, in favor of the location of the true Latter Day Saints in Jackson County, or, as the editor says, "We hope they will fix on Independence. He errrs, however, in attributing the present feeling of the Jews in Independence to the children of Joseph Smith being said for B. Young "to get out of the way," only as all circumstances and events wait upon time for their fulfillment.

The "Holy Place.

The troubles, trials and temptations, and great age, are both the means of reviving the true Mormon church as they style themselves—those who reject polygamy and recognize Joseph Smith, Jr., as the true prophet. They reside at Plain, Ill., and is waiting for Brigham to get out of the way. There are many Mormons outside of Utah, and in this country has some of them, and in the Old World, they have a church of over two hundred members. There is one advantage we have in this section which I would not have to go far to enjoy the blessings of the Saints. He has fixed upon Jackson county, Missouri, as the final rallying point, and it is here the place of the second coming is fixed. Our Second Advent friends are only cer ain at the time, but our Mormon brethren have fixed the locality. Now, whether it is to be at Independence or out in the neighborhood of the Orphans’ Home, is an unsettled question, as both were sacred ground when the Mormons were here. There is a lot at Independence, and we were told in Brigham Young’s office in Salt Lake City that he had the patents for most of that town and vicinity, laid away, signed by Gen. Jackson. We hope they will fix on Independence, for then something might be done to reform that old court house, which is a threatening slate to the Saints.

THE following Scrap was sent us by Mr. Wingfield.

"The Rev. Mr. Clark, a member of the Presbytery of Lackawanna, baptized a man by immersion. He then told him to be cautious, and said of Mr. Clark for baptizing in that fashion. Mr. Clark took the case to the Synod. The Synod thought he was right, and he was not for debating it. Some brethren said that baptism by immersion was the wrong way. Others said that it was the right way. Others maintained that it made no difference.

Some one sends us a London (Eng.) Telegraph.

Bro. Joseph Hammber sends a St. Louis Times, and some one two copies of the Miner’s Journal of Pottstown, Pa., Bro. J. A. Crawford a Fulton Democrat of Lewistown, Illinois, which contains a column of the article of Rev. Dunn in the Chicago Tribune, the same that was refused by the editor of the Constitution, but which we are permitted to publish here. We are also permitted to make the following report of the Board of Indian Commissioners:

GROWTH OF INDIAN CIVILIZATION.

The last report of the Board of Indian Commissioners affords the following interesting statistics of the present condition of the 266,000 Indians and 25,000 Dependent Indians, compared with their status eight years ago:

<table>
<thead>
<tr>
<th>Category</th>
<th>1858</th>
<th>1870</th>
</tr>
</thead>
<tbody>
<tr>
<td>Houses occupied by Indians</td>
<td>7,456</td>
<td>13,786</td>
</tr>
<tr>
<td>Schools on Indian reservations</td>
<td>111</td>
<td>344</td>
</tr>
<tr>
<td>Teachers</td>
<td>134</td>
<td>497</td>
</tr>
<tr>
<td>Scholars</td>
<td>4,710</td>
<td>11,327</td>
</tr>
<tr>
<td>Church buildings</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church members</td>
<td>37,215</td>
<td></td>
</tr>
<tr>
<td>Wheat raised (bushels)</td>
<td>126,117</td>
<td>214,076</td>
</tr>
<tr>
<td>Acorns raised (bushels)</td>
<td>54,654</td>
<td>447,295</td>
</tr>
<tr>
<td>Indians wearing citizens’ dress</td>
<td>197,794</td>
<td>54,717</td>
</tr>
<tr>
<td>Corn (bushels)</td>
<td>467,085</td>
<td>43,960</td>
</tr>
<tr>
<td>Oats and barley (bushels)</td>
<td>2,083</td>
<td></td>
</tr>
<tr>
<td>Horses and mules owned</td>
<td>43,960</td>
<td>30,085</td>
</tr>
<tr>
<td>Cattle owned</td>
<td>42,874</td>
<td>2,083</td>
</tr>
<tr>
<td>Sheep owned</td>
<td>3,085</td>
<td></td>
</tr>
<tr>
<td>Swine owned</td>
<td>29,880</td>
<td>214,076</td>
</tr>
</tbody>
</table>

JERUSALEM AND THE JEWES.

A correspondent of the London Times says that the building trade of Jerusalem is very prosperous. New buildings are seen in all parts, and on the north and west sides of the city and along the road to Jaffa; some of them quite extensive buildings. Within the walls, considerable is being done in erecting tenements, and these are designed as houses for the Jews of various nations, and are erected by societies, to be let or sold. Those who are able are permitted to purchase these habitations by periodical payments, on a principle similar to that of English building societies. Until recently the Jews simply had their quarter and were thus separated from all others and could not settle in any other portion of the city, as is also common in the cities of the continent of Europe, but now they have the freedom of the whole city to purchase property wherever they can get it, and to build or locate both within and without the city walls. This freedom is said to be causing a great increase in Jewish citizenship of the humbler classes. We append the following newspaper extracts about people and their city:

"The Jews are building model tenement houses in and near Jerusalem for the use of their own people (free of rent when that is necessary), whether or not they intend to return to their own land."

"The Jewish Messenger says the number of Jews

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killed—see in one, six in the other. On the 9th there was also a considerable storm.

Prospects in the famine districts of India are better.

The health of the Pope is again very poor. If late news is to be credited, he is dangerously ill again.

Forty-six business firms in Cincinatti, including some of the wealthiest Jewish houses in that city, are intrenched in the rough country on the American side of the Ohio River, awaiting an attack by the standing army of the United States.

As a means of terrifying the Mollie Maguires, the recent executions appear to have been of no avail. Correspondents detail the operations of their tribunal in the following language:

"Several murders have been committed, and a number of unfortunates driven out of this pest-ridden State, where the deluded were enjoying what they thought to be their inalienable rights.

"The relations between the railroads and the States, from which they derive their franchises, are now definitely determined by the highest tribunal in the nation. The rights of the railroads under the charters and the power of the States in their governing capacity are now clearly defined. The decision of the United States Supreme Court in the case of the Chicago, Burlington and Quincy Railroad against the State of Iowa fully affirms the principle that all quasi-public corporations are subject to the same powers as to the public agencies.

"The whole controversy resolves itself into the simple fact that corporations which enjoy franchises and expected privileges from the public are subject to State regulation in the matter of charges; that their possession of charters does not release them from obligations to the Constitution and laws of a State; and that nothing short of fixing rates in the matter of charges, as required by the charter itself, can bar the State from the authority to establish them at any time in the future. But it must not be concluded that the railroads can ever again impose upon the public. They may seek to control elections and to bribe Legislatures, as they have heretofore to secure valuable franchises, but the public can now, without difficulty, subject the future in any matter of charges. The people who wish to have the public office to be corrupted and neglect their own interests.

"The railroads are told of plunder and outrage by tramps in many places of Pennsylvania. The citizens are forming themselves into vigilance committees to protect their lives, persons and property, and the Federal Government has ordered the militia to arm themselves and shoot any they find having criminal intentions, for the slow course of the law can not be waited for. The disposal of some of the judicial matters is likely to please the citizens.

"Gen. Howard's troops are hurrying towards the scene of the Indian troubles in Idaho. The Mormons are reported as likely to join those of Idaho, and fear of a general rising is entertained; also, of Indians in Oregon and perhaps Nevada. The troops in Montana are being doubled, and a strong force is there ordered. In the Big Horn country, Montana, the miners and Indians have had a fight, and the whites were greatly defeated on the 14th.

"The progress of the war in Europe has been favorable for the Russians in Europe, and large armies have crossed the Danube and probed toward the southern borders of Austria, Belgium, and Bulgaria, as they retreat before the Russians. A great slaughter of troops took place in the enemy's lines during the retreat. The Russians have surrounded by armed body-guards, and have been frequently surrounded by armed body-guards, and have been frequently...."

Cheeseland, Angola Co., Texas.

Dear Brethren:—As there are no Elders in these parts, I am ever praying to God for his mercy on this people, and I feel so much like an Elders, to preach the gospel of peace, and to bring glad tidings of good things. I am anxious to have my name enrolled in the Church of Jesus Christ. Everything I know when a minister can be here. I have great sympathy with you in the building up of Zion, and I wish that Bro. Bryan, or some other Texas elder, could visit Angolana county, which is about half way down on the eastern side of Texas. Bro. Robuck feels the spirit of the gospel, and desires to save others.—End.

Editors:—Since the affair of Pocahontas, I have been doing what I could for the cause of the Master. Before leaving home for Plano, I had fully determined to take no mission from the Church if I could not go to New Orleans, to excuse myself on the grounds of my poor health, and the condition of my family; but, while at Plano, I was told I had better go to New Orleans, to act conscientiously, and follow the impressions of the Spirit. On my home return I called at Boone's, and remained one week, and preached to Mrs. Cook, of the Christian church, who, I think, will be a faithful Saint. I arrived at Woodbine Apr. 14th., where I met my dear wife, soon to witness her tears, and hear the sad words, "Oh, Joseph, I am so disappointed." She had never said to me, "I do not want you to go!" but rather, "Do go, I wish you well." She had been so much afraid that the children and I shall suffer for food and clothes, but it is so hard to have you away from home. She had been told I had concluded from what I told her, of my own free will, that I should not be far from home this summer.

April 25, I started on my mission, since which time, with one exception of discourse, I have been laboring outside of all branches, and where the last two churches were located. I met Judge Dunlap, Harrison Co., Iowa, I preached once; Castana, Monona Co., three times; Moorhead, once; Smithfield, Tama Co., one; and Algona, four times. I have a new place opened by brother John Tom­ as last winter. We held our meetings in the Adventist Chapel. This place should be located where there is a flow of people.
pressions of the place. On Sunday, May 27th, I preached in the city and was kindly received by all.

Fonda, with good results. At this place I was kindly received. I remained in this place six days, and preached three times to fair sized and attentive congregations. Could I have remained sufficiently long, I would have tried to effect an opening in the city. Elders wishing to preach here may inquire for Alex. Calhoon, or seemed to be well pleased with him. There was

a goodly number of his own folks, and old friends, who knew him when he was a boy and when he left home.

I arrived here Saturday morning, sick, but as I had got sixteen letters to-day, and as I have to write to my brothers and friends and ask them to bear me in mind. This is a great country for stock, there is a world of grass here, but it is not a good country for farming. Frosts are too frequent. The Messenger

is dead in Oregon. I shall not try to keep it up any longer, for I do not feel that I can maintain its interest and for the interest of the Church at the same time. May the Lord give us wisdom that we may bring our holy messages into disrepute. Yours,

J. C. CLAPP.

MACIAS, Maine.

Brother Joseph and Henry.—To-day I arrived at home after several weeks tour, five of them in the Western Maine District, meeting in ten different places, five of them at new points, and baptized three. Attended their conference at Little Deer Isle. Eleven years ago the work went on in Maine with the finest spirit. I hope it will be so again.

I arrived at first bore a great deal of persecution from the Baptist Church. Their pastor, named Grose, was their leader at that time, and led his members on from bad to worse; so much so that they wanted to raise up mobs to drive the Saints from the island. But how was it at our last conference? A few before we came to the island to muster his force, one half mile from where we held service, but I learned on Sunday that he only had from four to eight persons, while our house was crowded. It was said by many to be the best conference ever held on the island. The Saints and friends of the Church made up their minds to do anything they could to help us. I was present when we held our conference on the 4th of July for a dinner, and held meeting through the day.

On Saturday and Sunday last I attended the Eastern Maine District conference at Addison. It was a good one. By the way, brother N. C. Crowly, at Indian River, has Kith off using to be here, but I believe he is a good and goodly number of his own folks, and old friends, who knew him when he was a boy and when he left home.

I arrived here Saturday morning, sick, but as I had got sixteen letters to-day, and as I have to write to my brothers and friends and ask them to bear me in mind. This is a great country for stock, there is a world of grass here, but it is not a good country for farming. Frosts are too frequent. The Messenger

is dead in Oregon. I shall not try to keep it up any longer, for I do not feel that I can maintain its interest and for the interest of the Church at the same time. May the Lord give us wisdom that we may bring our holy messages into disrepute. Yours,

J. C. CLAPP.

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yours ever,

J. C. FOSS.

PRAIRIE CITY, Grant Co., Oregon.

June 4th, 1877.

Dear Bro. Henry:—Your kind letter is at hand, the help of God we will stem the tide. I will re-

pose the same.

I

Brother, wounded almost unto death; but, God

wrote to me inquiring about the conn

is not a good

my testimony to the truth, and was enabled, writing to me inquiring about the conn

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seeking the good Spirit's guidance and all will be well. Kind regards to yourself and brother Joseph, and to all the household of faith. As ever, your brother in Christ,

G. ROSEN

HARFORD, Warren Co., Iowa,
June 14th, 1877.

Brother Henry:—Thank you, brother, for the advice you have given that all blessings who has preserved my life these many years, and who has brought me safe home from my trip into Clark and Decatur counties. I am now in the midst of the Saints. I like the country out there; it is a good location for those who want to farm. I also was in Missouri, where I saw many of my friends for settlement; good land to be had in that part of the country, good water. Land from eight to ten dollars per acre.

I preached twice in New Buda, and on my way home I preached in a school house six miles from Oceloa. I had good liberty, and a home fall. Good attention was given, and some will not forget it, some will, and some will obey the gospel. I thank the friends and also the Saints for their kindness to me. I can say that in all my labors in preaching, the gospel of the kingdom of God, I have truly realized the blessing. I have received knowledge and understanding of many things pertaining to the time and organization of the Church; and I found that I know that this is the work of God, and I know that God will bring us off triumphantly, if we are faithful in keeping the commandments. I have had a dream that the Lord was going to bless me with my hearing, and I know that it will be fulfilled. I found an old-time Saint near Oceloa.

I have a few words to say to you, brother. I am firm in the faith, and that the good word is in the hands of the Saints. I have been to see the Higgens, Hemy, and David Cooper's. They are all married, and I am living with them. Their son, Mitchell, Osborne, and myself, are hard we know, but I think there are but very few. I am living in hopes that one day I will live where I can live in peace and love, HEMAN C. SMITH.

LIMA, Adams Co., Illinois,
June 26th, 1877.

Bro. Joseph and Henry:—You don't know the pleasure your paper affords me. The Herald is all we see or hear from Zion, or the Church, and it is the only branch being at Elavston, about fifteen or twenty miles off. I never hear preaching, but I still live in hopes that one day I will live where I can attend church and commune with the Saints. None of my children belong to the Church. My family consists of four, two sons and two daughters. I am living with the Elyders, and I know that they would have me as one of their family. Any Elyder or Saint, coming this way, will find a welcome with any of them. It has been eight or nine years since I have heard any preaching by the saints, and it is a comfort to me to read in the Herald those good letters that come from different parts of the country. That we may all, at some time or other, see a greater number of Zion is the prayer of your sister in the faith.

NANCY P. PENICK

BUNGAWALI, Flat Mt., Myall Lake, N. S. W., Australia,
May 27th, 1877.

Brother Henry:—I have just returned from a visit to the Manning River District, where I labored a few months over a year ago, and baptized one, Brother Ballard. On my return I found him in a happy state of mind, and that the hearts of the people, who were so slow to take hold and believe in a powerful enemy, who knows his reign is but short. And I am happy to say that the result of my labors has been the organization of a branch consisting of twenty-three members, with four officers, all but one baptized within the last four months—two brothers and two sisters. They have been hard we know, but I think there are but very few. I am living in hopes that one day I will live where I can live in peace and love, HEMAN C. SMITH.

NEWTON, Iowa, June 26th, 1877.

Editors Herald:—The Des Moines District. Church, and the Des Moines and Iowa City branch, were out of doors, and a fair representation was present. We were favored with two discourses by T. E. Lloyd, one by the elder, and one by myself. The opening prayer was offered by the Rev. J. G. Cammell. Our worthy brother, W. C. Nirk, resigned the presidency of the district, and Bro. Geo. Walker was chosen to preside for the ensuing quarter. Our desires are to increase in the knowledge of God, and to continue in the good work in which we are engaged. Yours in the one faith,

G. M. JAMESON

PROVIDENCE, Utah, June 25, 1877.

Bro. Joseph:—Bro. Cooper has sent the Deseret News has week to this place to meet our brethren from Malad in conference. For some reason they did not come, but the Saints came together; and not only the Saints, but the officers and elders, who had, being well repaid for my journey of eighty miles. I have read with much interest the article on organization, by Bro. Cooper. It looks in a right direction, and if entered upon in the spirit of the gospel, which is the spirit of self-sacrificing, it will prove a blessing to all who take hold with a spirit of love toward all the brethren in the Church, and also a means of establishing upon a small farm the families of such brethren who may remain in the same wards with the other Saints. The Lord has given me more stock than I can use, in cows and steers; if they can be made available for the church, the person who may be gathered to the land purchased for the object set forth in Bro. Cooper's letter. I cannot say exactly how many head of horned stock I have between the two, but I fear some are missing. In a few weeks I hope to be able to send you, or Bro. Cooper, more particulars. There may be some of the cattle in Utah, of Montana, who will feel interested in the work of the gathering, and if we could make a company and travel with our animals to the places appointed, we believe that we could lay down the land speculation under a cover, as is the case in Utah and in the neighborhood where I live. The Lord will guide us, but I fear no one can bring the tenant by sacrifice. To do good in others, to a right motive, we are rewarded now in so doing. Our great Master, whom we profess to serve, has left his footprints for his disciples to tread in. It is enough; if it be not, if we do not confess him truly before men, we shall also deny him with our own.” We have our agency in this life, that the Saints may be worthy of the reward promised only to the faithful. Praying that we may all be able to keep the commandments of our Lord and Savior Jesus Christ, I remain yours truly,

JAMES BOWMAN

KEWANEE, Illinois, July 5th, 1877.

Bro Henry:—I have baptised two in Woodford county, and they are numbered in the Peoria branch, which is the nearest organization to them. I also baptised six at Truro. I am to go there under instruction of Bro. J. A. Robinson, and organize a branch. Your brother in union,

M. T. SHORT.

DOWVILLE, Crawford Co., Iowa,
July 4th, 1877.

Bro. Henry:—I love to read of the wonderful things that God is doing throughout the land. Truly, he "moves in a mysterious way, his wonders to perform." The Saints gathering from the north and from the south, from the east and from the west. The Spirit of God is working in the hearts of the people. The Episcopal church was demolished, two other churches sustained considerable injury, roofs blown off, etc., but no loss of life was sustained. This fulfilling the words of the prophet Jeremiah 50:38, 39.
24, "Behold the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall unceasingly for more than fifty years. I have done it, and until he have done it, and until he have performed the intents of his heart in the latter days ye shall consider it."

I have had a severe attack of lung fever, came nigh unto death, but the Lord in answer to prayer blessed me, and I am now well and getting stronger every day.

The anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart in the latter days ye shall consider it.

The Saints' Herald.

G. C. Scott.

Southern Indiana District.

The above conference met with Olive Branch, Ripley county, Indiana, December 24, 1876. Har­ bert Scott, president; E. C. Mahew, clerk pro tem.

Branch Reports.—New Trenton 14, including 1 Elder, 1 Priest; no change.

Olive Branch, 8 Elders, 1 Priest; 2 removed by letter. Union Branch, including 5 Elders, 1 Priest, 1 Teacher; 2 baptized, 1 died. Olive 16, including 1 Priest, 1 Deacon; no change. Low Gap and Pleasant Grove, Wm. Weeks, Wm. Weeks, 1 Priest, 1 Deacon.

Elders' Reports.—B. V. Springer had intended preaching, but was taken ill; if able to work, he could in presiding over the branch, but was taken sick; if able to work, he would have attended the conference. John A. Davies, 1 Teacher, 2 baptized, 1 died.

Andrew Hall, Bishop's Agent, reported that he had on hand at last report $41.25; received $14.25; total $55.60; paid out $25; on hand $30.50.

The action of last conference in dividing the district was reconsidered, and it was decided that John A. Davies and John T. Caffall be appointed to labor in the former district, and if without due notice being given them, and the resolution, by which such separation was made, was rescinded.

Resolved that the matter of dividing the district be deferred three months, and that due notice thereof be given to the several branches.

Branch Reports.—The above conference was subjected to, ordered to be returned, with instructions.

Delano, Far West, German DeKalb, American DeKalb and Hannibal branches reported.

Spring River District.

A conference was held at the Columbus (Kan­ sa­s) Branch, May 23d, 26th and 27th, 1877. J. T. Davies being absent, J. A. Davies was chosen to preside for him; James Dutton, clerk. Friday evening devoted to prayer and testimony. Official present: 8 Elders, 4 Priests, 1 Teacher, 2 Deacons.

Branch Reports.—Columbus 23 members, including 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; removed: Mound Valley 59, including 5 Elders, 1 Priest, 2 Teachers; received by letter: Joplin 14, including 4 Elders, 1 Priest; 1 Deacon; received by letter: Pleasant View, Galesburg, with 23 members.

J. T. Davies, Evan L. Weeks, G. Mcintosh, C. Scott and S. Hay­ tens were appointed to labor in the cotton country and Armstrong Academy.


Wm. France, of Mound Valley, was granted an Elder's license, and Wm. Lee, of Columbus, was or­ thodoxed by the conference.

The authorities of the Church were sustained.

Am. DeKalb and Hannibal branches reported.

Pottawattamie District.

The above conference was held in Crescent City, Iowa, May 20th and 27th, 1877; James Caffall, president; Frederick Hansen, clerk.

Official present: 1 Apostle, 3 Seventies, 6 El­ ders.

Branch Reports.—Crescent City 28 members.

John A. Davies reported in person; E. C. Mahew, clerk pro tem.


C. G. McIntosh was appointed to labor in his former field, and Alfred Bybee associated with him; and all Elders and Priests not already provided for, to labor as much as they can during the quarter.

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Am. DeKalb and Hannibal branches reported.
The Saints' Herald.

August 8th, 1865, by Elder William Hazlitt. He was ever ready to give a reason for his hope of eternal life, and the Sunday before his death, he bore a sermon in the Congregational Church, Newbury, Mass., in which he referred to the subject of prayer. At the service the congregation was greatly moved, and many were led to believe in the spirit of prayer.

At Lida City, Neb., May 12th, 1877, of pneumonia, Margaret, daughter of John and Anna M. Anderson, aged 10 years.

At Lida City, Neb., May 30th, 1877, of scarlet fever, Joseph and Mary J. Meredith, aged 2 years, 4 months, and 25 days. Funeral sermon by Elder M. H. Forcutt.

At Birkirk, Illinois, April 17th, 1877, of measles, Joseph Houseman, son of James and Mary Houseman, aged 2 years and 7 days. Services by Bro. Francis Isatt.

At Salt Lake City, Utah, May 24th, 1877, of typhus fever, child of Joseph and Ann Clarke, aged 19 years, 4 months, and 7 days. She was the only woman who knew her, for the consistency of her conduct as a Saint, and for her amiable disposition. Services by Elders J. W. Briggs and George toasted.

At Sacramento, Cal., May 17th, 1877, sister Leona Eddy, daughter of Dr. H. E. Webb, aged 62 years, 3 months, and 2 days. She was born in Gloucester county, England, and was baptised by her father in St. Louis in 1852, and in 1864 joined the Reorganization by baptism. Though young in years, she was a member of the Church, and we understand, was faithful in her belief. She was also a true companion to her husband. She suffered for many months, and her death was speechless and helpless from paralytic.

At barber, Iowa, June 4th, 1877, of diphtheria, Fidger Jane, daughter of D. F. and L. A. Hartwell, aged 10 months. Services at the house of the parents, at Carterville, June 9th, by Elder M. E. Elvin.

At barber, Iowa, June 4th, 1877, of neuropathy and rheumatic fever, sister Elizabeth Hendricks, aged 32 years, 7 months, and 12 days. She was baptised in 1846, by Elder Henry Motley, in Boone county, Ind., and removed immediately to Nebraska, in 1864, and was laid up with paralysis. She then started west, with the intention of going to Utah, but on account of the false doctrine that was taught, she settled in Fremont, Iowa, and lived there. She was baptised into the Reorganization in 1862, by Elder J. E. Briggs. During the first part of her sickness she manifested a great desire to live, as much so as to do the young, and praying with all her soul for a knowledge as to her acceptance. On the last day she obtained an answer from on high, that her sins were forgiven. She was a kind of child, and grand children around her, they exhorted them to serve the Lord, and live so as to come to the same place. In her last words were: "Hallelujah! I am going to Jesus, to drink of that flowing fountain of everlasting love." A husband and five children, and a large circle of friends, are left to mourn. Services by Elder R. J. Anthony.

At barber, Iowa, June 4th, 1877, of pulmonary consumption, S. S. Weeks, aged 8 months and 20 days. She bore with remarkable patience in one so young. Elder O. A. Kibbee delivered impressive discourse in the house and at the grave. Elder T. J. Franklin preached the funeral sermon in the Congregational Church, July 1st.

At the house of E. P. Simmons, (her brother-in-law,) in Child's Valley, Napa county, Cal., at five in the afternoon, June 20th, 1877, of congestion of the lungs. She had been a member of the Church for about 10 years. John Roberts, Cal. Sr. Roberts was born in St. Louis county, Mo., March 18th, 1822, and was at her last sickness, 3 months and 30 days old. She was on a visit to her sister when that terrible disease, laying hold of her frail body, bade her go; her suffering was intense, yet she bore the pain with composure, and was remarkably regular by Saints and friends. Services by J. S. Patterson.

Kingston, Caldwell county, Mo., June 20th, 1877, Julius, infant daughter of Bro. A. G. and C. S. Weeks, aged 8 months and 20 days. She bore with remarkable patience in one so young. Elder O. A. Kibbee delivered impressive discourse in the house and at the grave. Elder T. J. Franklin preached the funeral sermon in the Congregational Church, July 1st.

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We have a new edition of bound Branch Records, the small ones advertised for $2.00 each. They are large enough for any branch except the very largest. We are asked for a still smaller one, at a less price, but the difference does not lie in the few sheets of paper that a smaller one would cost, but it is in the binding and in the expense of ruling of four kinds of blanks; namely, the record of names, with all the items of birth, baptism, etc., a record of the blessing of children, one of marriages, and one for the recording of branch business transacted; so we must adhere to the old price, and they are much cheaper than would be sold at any book store with that amount of ruling and work on them, and bound in leather and cloth.

We also mention again our new and improved statistical report, as advertised on last page, as the thing to make correct reports on, either to the conferences or to the Church Recorder.

And the Branch Finance Book should be in use in every branch; for should each have a fund for branch expenses and its poor, and for district purposes, and for the general treasury of the Church, and accounts thereof should be kept, it will be understood that such a book is open in the hands of the branch president or such financial clerk as the branch may appoint from time to time.

Seeds A Thousand Years Old.
The mines of Laurium were worked by the ancient Greeks 1,500 years ago, but their processes were very crude. The immense beds of refuse which they left behind them contained considerable silver, which has been extracted by improved methods of mining. After the refuse had been carried to the furnaces, yellow poppies sprang up and bloomed on the level which had been cleared. Farmers assert that this peculiar species—glaucum—was described by Pliny and Dioscorides, but had disappeared from the earth and was unknown to modern science until the refuse at Laurium, under which the seed had been concealed for 1,600 or 2,000 years, was cleared away.

A celebrated clergyman recently said that he had found more good in bad people and more bad in good people than he ever expected.

The people act as if their deeds were like coffee, and would settle themselves in time by standing.

Little fish must start on a small scale.

PUBLICATIONS ISSUED AND FOR SALE BY THE Board of Publication of the Reorganized Church, AT THEIR PUBLISHING HOUSES IN PLANO, KENDALL COUNTY, ILLINOIS.

The Saints’ Herald:
Official paper of the Reorganized Church of Jesus Christ of Latter Day Saints, containing correspondence from different parts of the world, giving the latest news of the affairs of the Church, and soon, and setting forth the dealings of God with His people. Published semi-monthly, six times a year. Price $1.50 per year, half $1.00, free of postage. Joseph Smith and Henry A. Snow editors.

Zion’s Hope:
A paper for children in Sunday Schools, published semi-monthly, price 60 cents per annum, 300, half year, free of postage. Joseph Smith and Henry A. Snow editors.

Book of Mormon:
In printed Sheep
In Morocco, plain edged. 1 25
In Morocco, plain, gilt edges 2 25
In Morocco, plain, headed edges 3 25
In Morocco, full gilt, gilt edges 6 25
In Morocco, full gilt, head edges 7 75
Blank Books:
Branch Records, written in Leather backs and corners, muslin sides, printed headings, and ruled for Record of Children, and for Marriages; also blank paper for recording minutes of Branch Meetings, etc., a record of the blessing of children, one of marriages, and one for the recording of branch business transacted; so we must adhere to the old price, and they are much cheaper than would be sold at any book store with that amount of ruling and work on them, and bound in leather and cloth.

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THE SAINTS' INHERITANCE.

"Blessed are the meek, for they shall inherit the earth."—Matt. 5: 6.

This subject does, or should, interest all professors of Christianity, and offers room for much speculation. I venture a few thoughts.

In endeavoring to trace out the definition of the word meek, in all its bearings, we understand it to mean, Christ-like; for all his teachings to the disciples was in meekness; and intended to instill into their minds, the force of the word; as for instance, their Lord, after perceiving among them a lustful desire after greatness, reproved them, thus:

"And Jesus called a little child unto him, and sat him in the midst of them, and said unto them, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18: 2; 3.

O! what a lesson of meekness is here taught! to think of those whom he had chosen and ordained, being assembled together; he, in order to teach them to be humble, did as much as to say, "Now cast your eyes and attention, for a few moments upon that child, as it sits in your midst; it came when I called, and remains silent; may more, well pleased where I have placed it, a gem of worth, a pearl of great price, seeking for no higher position, and en­vying no one the position they occupy, and without sin; I tell you this is meekness." But, after this lesson, so peaceably taught, did they repent of their pride at that time? It appears not, from what followed; for about one year after this, they gave expression to the same feelings, to which the Lord replied in the following manner:

"But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not so among you; but whosoever will be great among you, let him be your servant; and whosoever shall be chief among you, let him be as this Son of man came not to be ministered unto; but to minister, and to give his life a ransom for many."—Matt. 20: 20-28.

If more evidence than the above quotations, was necessary to convince the disciples that to be great, was to be meek, humble and submissive; we assert that they received it in following their great teacher through all his troubles, trials and sufferings; and witnessing, as they did, that he did not once offer to retaliate, but bore all with patience. Yes, and the testimony still increases, for they finally saw him nailed upon the cross, and heard him exclaim, "It is finished!" they, meanwhile, remaining as idle spectators. All through his sufferings and death, Christ taught them that meekness is greatness. We think, however, that it was not yet so thoroughly imprinted upon their minds as it was after his resurrection; for they then did partake of that Spirit of meekness by which their Lord was raised from the grave, hence had become great. The last they saw of him, was when their faces were turned heavenward, as he was ascending into heaven; not, however, without the promise made to them of his return; also the promise of the Comforter; viz:

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14: 26.

To inherit, is to take by inheritance, legally, an estate descending from an ancestor, (or ancestors), to his (or their) heirs; those heirs to be recognized by the ancestor, (or ancestors), either by lineage or adoption. If by the latter, it must be by complying with the law, which has been prescribed; as, for example, a foreigner can only become a citizen of the United States by complying with the laws of those States; after which he is entitled to, and can claim all the rights and privileges equally with a free-born citizen; for the reason that he has meekly complied with the requirements of the law, and has been inducted into the republic, through the operation of law: hence an heir of the law, and receives protection from the same.

And now, beloved readers, as there is more evidence than the above quotations, which are imprinted upon their minds as it was after his resurrection; for they then did partake of that Spirit of meekness by which their Lord was raised from the grave, hence had become great. The last they saw of him, was when their faces were turned heavenward, as he was ascending into heaven; not, however, without the promise made to them of his return; also the promise of the Comforter; viz:

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14: 26.

"But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, men and women."—Acts 8: 12.

We desire the reader to notice well, that it is the believer, and men and women, that are spoken of in Scripture as being subjects for baptism; and not little children, as is argued by some, for they are without sin, and hence required no repentance or baptism; the last they would be incapable of repeating. But we think the language of our Savior, previously quoted, and the following, enough to silence any such doctrine:

"But Jesus said, Suffer [let] little children, and forbid them not to come unto me; for of such is the kingdom of heaven."—Matt. 19: 14.

It seems that the plainness and force of this teaching, coming from the Divine Teacher, is enough to satisfy the most skeptical; but in the face of all this, and more, we sometimes hear apparently sane men and women say, and have also heard it proclaimed from the pulpit, "Infants are not baptized; what way is this, infants may be subjects of damnation. Such declarations are without Scriptural foundation. We again refer them:

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. 8: 20.

The above is presented to show the difference between the doctrine of Christ and the doctrines of men. He says, "The meek shall inherit the earth," they virtually say the meek shall not, by condemning little children; for, as has already been shown from Scripture, they are meek, humble and without sin; and that, in the name of Jesus Christ and for the remission of sin, we will presently show.

We now refer to the promise of the Comforter, (John 14: 26), that was to "teach them all things, and bring all things to their remembrance, whatsoever he had said unto them." We presume that those disciples, after having been instructed by their Lord for more than three years, in regard to things pertaining to the human family, and they being "endowed with power from on high," would, we think, be enabled to preach the truth. Reader, just imagine yourself one of that vast congregation, and seeing those twelve chosen, ordained, empowered men, standing before you and declaring—

"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. Please read the chapter.

We learn that about three thousand of that congregation were willing to accept this promise, and obeyed the command without hesitation, thus meekly submitting to the ordinances of the Lord's own appointing; they thereby
became heirs of his kingdom, by being adopted in through the law that was ordained from the foundation of the world. Hear what Paul says of such as have obeyed that (the gospel) law:

"The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God; and joint heirs with Christ."—Rom. 8: 16, 17.

Here, they are acknowledged as children of God; his heirs, and joint heirs with Christ. For more proof, see Gal. 4: 1-7; also, the following:

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in us".—(Acts) Acts 26: 18.

We now see that in order to become heirs of God, and joint heirs with Christ, it behooves every one to be baptized for the remission of sins; or they cannot, scripturally, lay claim to the promise in our text. This promise has not yet been fulfilled; for, "The meek shall inherit the earth; and they that be cursed of him shall be

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7: 27.

Also give attention to what John the revelator says:

"And hast made us unto our God kings and priests, and we shall reign on the earth."—Rev. 5: 10.

If we compare this with the last clause of the fourth verse, of the twelfth chapter, we deduce the following, that the Saints are to reign on the earth with Christ a thousand years. There could be more evidence produced, in confirmation of what has here been said, but we did not intend to write so much upon the subject; but in conclusion, I feel to exhort the saints of God, everywhere, to be faithful, meek, and humble; for great are the promises of our Lord and Savior to such as remain steadfast, and reliable.

The following are to my mind to be fulfilled in the Millennium; for the best of reasons; it cannot be placed anywhere else.

"For such as have obeyed that (the gospel) law, they shall not plant, and another eat; for as the days of a tree, are the days of my people, and mine elect shall long enjoy the work of their hands."—Isa. 65: 20.

The foregoing, and the following are to my mind to be fulfilled in the Millennium; for the best of reasons; it cannot be placed anywhere else.

"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."—Rev. 5: 10.

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"For such as have obeyed that (the gospel) law, they shall not plant, and another eat; for as the days of a tree, are the days of my people, and mine elect shall long enjoy the work of their hands."—Isa. 65: 20.
We trust we shall mount up with renewed strength to do battle to our enemies, these passions of ours that so clog at every step we take. The world tries to teach us a very injurious lesson. It is to be hoped none of us will learn to be selfish, utterly lost in self. We hope self-interest may never gain the supremacy over our love for "one another."

**THE GODS.**

Wherever we go we are almost certain to find a belief in some kind of deity. Among the celestials of China, even there we find a prevailing belief in a deity; and a worship which adapts itself to the general education, culture, and nature of the devotees. It may be said with some assurance, that the peculiar disposition and character attaching to this deity, is generally in conformity with the disposition and nature of the believers therein; but more especially of the organization of the worship thereof. The various notions of deity entertained in the world, differ in the character they attach to deity, fully as much as do their possessors in education, ancestry and mode of life. And we may apply this rule to the classes of believers in a state hereafter; for we believe it to be true. As a rule, the faiths of the many nations outside of Christendom, correspond in a great measure with natural disposition and character, condition of life, and culture obtaining therein. And may we not truthfully affirm the same of Christendom itself to an extent?

Men who believe that God saves and does not without reason; and are disposed in favor of an all-governing omnipotent God, may also find that element in their own disposition. The roasting of Socrates for a mere difference of opinion, brings down the righteous indignation of the just-minded upon John Calvin, the originator of Calvinism.

The Indians are naturally a warlike people; and they believe in one supreme spirit, called the Great Spirit. They think the Great Spirit inspires them to war and carnage, and in so doing they are fast dwindling away. Their god is in character a regular warrior, a master of heroism, and in so doing they are fast dwindling away. Their hereafter corresponds precisely with natural disposition and nature of the believers therein; but more especially, that the god, stood a monument of glory, the victor. That was a bad day for the Chaldean god, fire; for he lost prestige and reputation.

Some supposed that all nature was divine; and in bowing to any object, they therefore worshipped God. Their idea of God was tangible. They desired something real, of which they had evidence of its existence. The idea of to-day, that God is everywhere, is but the old one revamped; and it might be urged, as their hearts desired. After their exit from the world, they believed in a state hereafter; for we believe that the originator of Calvinism.

The doctrine as taught in the west, is but the late forthcoming of the old doctrine of heathen renown, of the deifying of men, and their exaltation to gods. But in ancient times, great renown, valor and wonderful achievements were essential unto that end. Now we can do nothing: noble, daring or salutary, necessarily, so it would seem, but only a wantonness after strange women; the practice of brute nature, that of polygamy. In ancient times those who believed in men-gods were practically monogomists; and hence it may not be strange that their god had but one goddess, or wife apiece. In modern times, this idea has not yet been taught. Where would it be, to be an only son, or to be the occasion? The gods, like those that emulate them, are polygamists. Surely there is a consistency that is rare indeed.

Now we state positively, that no such doctrine was taught by the prophets of old; and that accounts for the entire want of evidence in its behalf in the old Scriptures. Neither did Jesus, nor John the Baptist, nor the Apostles teach any thing whatever of the plural-god system; at least, they did not hand down to posterity any testimony of that character. I will admit, for argument’s sake, that there is one word that possibly might be used advantageously in the context of the individual. "Gods" are spoken of in the writings of the prophets. It would therefore indeed have been strange, if in the Psalms and other writings, the prevailing notions and "gods," had been unnoticed and unmentioned. The forms of the gods differed greatly. Some of them were represented as having wings, like the angels of those that never saw angels. Others had many arms; and others of still more curious form. It is but just to say, that not all believers in the religion of the gods. There were multitudes that believed only in the existence of one god, and that the Father of all. The Jews, so the statement is, believed that the deity of their fathers, which is the God that Jesus recognized and taught his followers to worship and pray to, is millennia. But it is not to be inferred that the Jews followed the gods of the ancient heathen. We should not be too quick to conclude that the Jews had any such notion; but only a wantonness after strange women; the practice of brute nature, that of polygamy. In ancient times those who believed in men-gods were practically monogomists; and hence it may not be strange that their god had but one goddess, or wife apiece. In modern times, this idea has not yet been taught. Where would it be, to be an only son, or to be the occasion? The gods, like those that emulate them, are polygamists. Surely there is a consistency that is rare indeed.

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the Chinese of to-day; or the god, gold, that west; but by the truth to be free indeed. The voice of experience tells us not, to be speculative, nor to ascend the "dizzy heights of "conjecture," but to stand on terra firma. Surely wisdom will be justified of her children.

March 9th, 1877. Thos. E. Lloyd.

FULLNESS OF THE GOSPEL.

True.—"I want to be an Angel!"

The fullness of the Gospel

Is again restored to earth;
And Gentile nations hostile
Now seek to know its worth;
And people long enshrouded
In sin's dark, gloomy night,
With hearts and minds unclouded,
Are basking in its light.

The Saints of God with gladness
Proclaim the truth abroad;
And bickering priests in madness,
Oppose the work of God;
But Jesus in his own time,
In his appointed way,
Will hasten on his kingdom
In this the latter day.

Go speak the word with boldness,
Nor in your weakness trust;
Reprieve the world of coldness,—
Show them that God is just;
His justice and his mercy
Surely go hand in hand;
If we'll obey the gospel,
And follow his command.

Humble and deep contrition,
From you he will require;
To be baptized of water
Also baptized by fire;
Thus you'll receive the knowledge
Of Jesus, the true way;
And you'll go on rejoicing
In this the latter day.

Ye Saints of God, take courage,
And push the work along;
Relying upon Jesus,
The mighty and the strong;
And, if you lack for knowledge,
Or wisdom from on high,
In prayer ask God to help you,—
You'll surely find him nigh.

And when this life is ended,
And all our trials o'er,
In those bright courts in glory,
We'll reign forevermore,
With Saints of by-gone ages;
For from the great I Am,
We have an invitation
To the marriage of the Lamb.

F. A. Clough.

IMAGINATION.—A contented citizen of Milan, Italy, who had never passed beyond its walls during the course of sixty years, being ordered by the Governor not to stir beyond its gates, became immediately miserable, and felt so powerful an inclination to do that which he had so long contentedly neglected, that, on an application for a release from this restraint and by degrees, he became quite melancholy and at last died of grief. The pains of imprisonment, also, like those of servitude, are more in conception than in reality. We are all prisoners. What in life but the prison of the soul?
not allow us to go into details. It is expected that the discourse will call forth a reply from some of our other pastors.

The following is cut from the next issue of the same paper:

We refer our readers to another column for a report of the debate held in the Baptist Church, in this place, on Thursday, Friday, and Saturday nights. The debate was between Elder Warnky, of the Latter Day Saints, and Rev. B. M. Adams, of the Baptist Church. A large and appreciative audience was present on each evening of the discussion, and an unusual interest was manifested.

Agreeably to notice previously published in the Latter Day Saints' Herald, elder Warnky met on Thursday evening in the Baptist Church to debate upon the following question, to wit: "Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints is the only true Church of Christ on the earth." Elder Warnky affirming, and Rev. Adams denying. Judge Hayt was chosen as moderator on the part of Rev. Adams, while Mr. Rose, of the firm of Foin & Rose, was selected as the third.

The Elder opened the discussion, maintaining the affirmative of the question in a forcible thirty minutes speech. Delineating the church history of the latter day, and the charges brought against the church, and asserting that for 1800 years the doctrines of this church had been set aside, and human ingenuity had established instead thereof a multitude of false doctrines, as represented by the various denominations of so-called Christians of modern times. The church history appeared upon the earth until re-established in all its former purity and simplicity, in accordance with God's perfect law, by the Latter Day Saints in 1830. The true church is known by the signs which follow its apostles, as in the time of Christ, such as healing the sick, casting out devils, restoring the blind, etc., and cannot be counterfeited by any degree of man or the devices of the devil.

Rev. Adams denied that the true church had ever passed out of existence, or had been hidden from view since established by Christ while upon the earth. Daniel, 2d chapter, 44th verse: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The church, as established by Christ, is the kingdom referred to by Daniel, and has never been destroyed, but has been manifested upon the earth in 1830, and not in the days of the Caesars, then Daniel must have been mistaken. Here the Elder's doctrine of baptism being essential to salvation, as set forth in Sunday's discourse, was handled without gloves, and many quotations from scripture were given, to show that salvation depends upon faith, and that baptism has nothing to do with it.

The meeting was well attended, and much interest manifested in the discussion. It was agreed that the argument should be continued upon Friday evening, each speaker to be allowed thirty minutes in his opening argument, and afterwards ten minutes to close.

Friday evening it was stormy and unpleasant, and the speakers were greeted with a smaller audience than the one of the night before. The church as established in the time of Christ was the kingdom referred to by Daniel, and charged that if the negative affirmed to the contrary, they must acknowledge that it was the Roman Catholic Church, and not one of the evangelical denominations. The organization and confessions of faith of the Latter Day Saints were described. Faith being the foundation of their creed, as faith is the foundation of all Christianity (and upon this point the two disputants seemed to agree), only the Elder claimed that true faith is the faith of miracles, and maintained that as there were no apostles, prophets, etc., in the church established by Christ while upon the earth, so there must be apostles, prophets, etc., in the true church of present time.

Adams thought that if the Elder had received the Holy Ghost through the laying on of hands, and could work miracles, that it was folly for him to preach, when he had it in his power to convince and convert the people so weakly putting his supernatural powers to practice by healing the sick, restoring the blind, etc.,—and thought that he (Adams) should be accredited with a great deal of courage for daring to oppose, even in debate, one who had received such extraordinary powers, and in conclusion called upon the Elder to furnish the people with some ocular demonstration to convince them that he was thus possessed.

The Elder retorted by affirming that faith does not come by seeing, but by hearing, "if they hear not Moses and the prophets neither will they be persuaded, though one rose from the dead." On Saturday evening, as the hour at which the discussion was to commence approached, the people flocked to the church on mass, and the speakers were listened to by one of the largest auditories that ever assembled in La Veta, showing the deep interest the controversy had awakened.

Mr. W. opened the discussion by defining what was meant by laying on of hands.

To this Adams did not reply, but, taking for his text, "By their fruits ye shall know them," gave an account of what had been done by the members of the Church of Latter Day Saints living in Missouri, but in this he was interrupted by the moderators calling him to order, on the grounds, first, that his remarks were too personal. Second, that as the speaker admitted that his information was derived from others, it was hearsay, and; therefore, not worth. Third, that these supernatural powers was irreligious and unseemly, irreverent and immaterial to the question. Mr. Adams thought the moderators should allow him to proceed, but as they would not, he left this subject, and closed his argument by recapitulating what had been said before.

Thus ended the first and last public religious discussion ever held in La Veta, and with this summarily brief synopsus of the arguments, we will leave the subject with our readers, to make their own deductions.

Elder Warnky, of the Latter Day Saints, discoursed to a large and attentive audience in front of the post office on Sunday evening, 10th inst. We understand that he was denied the privilege of speaking in the church.

[PREMIUM CONTENT]

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Haran. Returning, we passed other enviable dwellings, expansive fields and evidences of thrift and fertility, which were enough to make those acquainted with New England's rocky, stony soils, long for a home in the Eden of the west.

We visited Sandwich by invitation of Bro. Blair, and passed a very pleasant evening with that brother and his household; also, tarried all night, and the next day were privileged to dine with Bro. Banta. We returned to Plano, and upon Tuesday morning reluctantly parted from our home in Plano and the many choices friends found there.

In company with Bro. H. A. Stebbins, we passed one day in Chicago, but time and space forbid me to write of that great metropolis of the west. The next evening found Bro. Stebbins, Bro. Yerrington and myself, enumerating the hospitabilities of Bro. Blakeless's happy home at Galien, Berrien Co., Mich. We tarried with them over the Sabbath and, occasions were presented for each of us to stand as public witnesses for the promises, powers and commandments of the gospel of Christ. We may very properly and gratefully refer to the faith circle, and to a house so well ordered. Bro. Blakeless, though worthily holding the office of a High Priest in the Church of God, is nevertheless a business man of the most succes- sful type, and conducts his extensive lumber mill, and broom-handle factory, store, and burning mill, without a foreman; yet Bro. Yerrington having business at New York, need not be seen offered him a place, to preach to Bro. Banta. I arrived on Thursday I arrived at Savannah, Wayne Co., N. Y., where I arrived May 10th; Bro. Yerrington having arrived before me, and filled one appointment for meetings, which I could not meet. During the interim of our separation, our public activities, and the hospitalities of our worthy sister, Salyards. He next stopped at the Saint's home in Philadelphia—Bro. E. Lewis', such an one unprovided for. At that hour in Savannah, the only two men to be seen offered him assistance, one proposing to accompany him a mile or more to Bro. Salyards's house; the other extending an earn- est welcome to the hospitalities of his own dwelling. The latter he accepted, and the former was well repaid by the business which was transacted. He is a man of the town, and his wife a noble-hearted woman of rare abilities; and both became deeply interested in the gospel, cheerfully pro- viding a place for public meetings upon their own premises, as often as we could make appointments. Bro. Jesse Salyards and wife have been staunch members of the faith for more than forty, and well known citizens of Savannah during that time. He has faithfully served the public as a justice of peace, which office he still holds; and all who spoke of their character represented that no man can justly say aught against them. We need not assure you that our home with them was a very pleasant one, where many favors both temporal and spiritual were received. The Lord will reward them and others in Savannah.

Bro. Yerrington labored with me, this being the third time I have been with him. He has been an energetic and faithful servant of the Lord and Devil, and continues to give the continued effort for the "Gospel of the King- dom." The greater part of our meetings were held in a school-house two miles from the village, and there Advent ministers who formerly had spoken to the people of that place, sent notices of appointments for morning and evening preaching at the same place. I have been in every Sabbath we were there. Nevertheless, the Good Spirit assisted and the plainness of the truth of God prevailed, and four or five of their most worthy and prominent members were made to see that they had hitherto been taught, and believed, only a part of the gospel of Christ, the most precious parts having been omitted. I had only about two weeks and three days to remain with them; during much of this time we held our meetings in different localities every evening. Upon the 28th, we were privileged to baptize eleven worthy members into the faith, and assist them in organizing another branch of the church. Bro. Stebbins has embraced a number of the very first class citizens of the town; and yet we know that if they remain steadfast, and are enabled to overcome and endure all things, it will be only through humility, patience, and strict obedience to the will of God. We may very rarely be welcomed to such a family prayerfully desiring the gospel to be preached to them. Bro. Salyards has a branch of thirteen members.

Certainly of other excellent connections. Messrs. McGaw and John Ells, of them upon the 29th, Bro. Stebbins and Yerrington returned triumphant to Chicago, through Alle- gheny City, calling upon Bro. and Sr. Ells, who are truly veterans in the service, and with whom he tarried several days, meeting with the Saints and enjoying the hospitalities of our worthy sister, Salyards. He next stopped at the Saint's home in Philadelphia—Bro. E. Lewis', such an one unprovided for. There he remained several days, meeting with the Saints, and speaking to them by request of Bro. Stone. From Philadelphia he passed through New York, and arrived in Savannah at 11 p.m. upon a dark night, a stranger, and by mishap, without the knowledge of Bro. Salyards, to whom he had intended to go. And here permit me to state that Bro. Yerrington's dwelling in Providence has been cordially open for the last ten years to all who came in behalf of this latter day work, and many, many have been the strangers who met with kindness and courtesy.

Upon my route I stopped at Kalamazoo, Grand Rapids, Reed City, east and west Saginaw, Bay City, Portsmouth and Wenona, inquiring into lumbering interests. I was in- formed at Meers, John McGaw and Co.'s, at Portsmouth, that they saw about 45,000,000 feet of lumber annually; also at Messrs. Sage and Co.'s, Wenona, that they had enlarged their works and were intending to saw 200,000 feet of lumber, and produce 400 bbls. of salt per day. Meers, Hall, Bay City, running four and five of their patent machines, average about 120,000 timber of average size through them each day, one machine being able, under the most favorable circumstances, to cut 50,000 shingles in one day. They also do a large business in producing salt, as do nearly all the lumbering establish- ments in Saginaw and Bay City, utilizing their waste lumber to pump and evaporate the salt water as is found in the salt vein at a depth varying from ten to twelve hundred feet.

From this point I made my route directly to Clarksville, N. Y., where I was welcomed at the house of Mr. Brunell Childs, and was privileged to speak repeatedly in the meeting-house of the United Brethren; with whom we found liberal minded men, and were assisted in the services upon the stand by the elders of that persuasion, while the pastor, Mr. Hoyt, voluntarily gave me his place, to preach to the standing congregation. A deep interest was manifest, and earnest requests made for me to remain, also to return soon.

The next morning I arrived at Wellsville, and was welcomed at a home at Messrs. Wm. H. Merritt's as long as I would preach this gospel of the kingdom to the people. I remained over the Sabbath, and accepted the invitation of a roomate of earlier years, now Rev. A. H. Mary- outh, pastor of the M. E. Church of Scioto, N. Y., to speak there; there may have been some more persons in Wellsville, N. Y., where much interest was manifest; but further appointments demanded that I move onward.

I stopped one night and morning with our excellent sister, Hyde, and family, at Hornells-ville, who, true to the faith, is anxiously and faithfully preaching the gospel to the very utmost of their strength to their kindred and neighbors. I then pursued my route to Savannah, Wayne Co., N. Y., where I arrived May 10th; Bro. Yerrington having arrived before me, and filled one appointment for meetings, which I could not meet. During the interim of our separation, our public activities, and the hospitalities of our worthy sister, Salyards. He next stopped at the Saint's home in Philadelphia—Bro. E. Lewis', such an one unprovided for. There he remained several days, meeting with the Saints, and speaking to them by request of Bro. Stone. From Philadelphia he passed through New York, and arrived in Savannah at 11 p.m. upon a dark night, a stranger, and by mishap, without the knowledge of Bro. Salyards, to whom he had intended to go. And here permit me to state that Bro. Yerrington's dwelling in Providence has been cordially open for the last ten years to all who came in behalf of this latter day work, and many, many have been the strangers who met with kindness and courtesy.

I summon memory to set before our readers the good resolution of the past, while we hasten forward in the work of the gospel. We may very rarely be welcomed to such a family prayerfully desiring the gospel to be preached to them. Bro. Salyards has a branch of thirteen members.

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We met at Plano, Savannah, and other places, many of the true and worthy ones of earth, whose kindness and courtesies we have not time nor space to tell, but while we re- member them and their deeds of love with thanksgiving, we will not forget to ask Him who rewards the giving of a cup of cold water to reward them also as a man can not.

With confidence and prayers for Zion's cause. Yours in the Gospel,

C. N. Brown.

PROVIDENCE, R. I., June 14th, 1877.

LETTER FROM CHARLES DERRY.

Dear Herald,—No doubt you think me very remiss in not writing oftener; but there is some Quaker about me, I don't like to write until the spirit moves me; and I am opposed to talking without I have something to say, and as I have never conceived that I had an over supply of wisdom, I have never felt like disputing out my folly under the impression that others would mistake it for wisdom; and the above is my only apology for not writing oftener. It does me a vast amount of good to hear from my brethren and sisters, and I only regret that you do not appear every week freighted with the cheering news from all parts of the world; for every time you come, you do indeed cheer and gladden the heart and strengthen our faith as well as add sustro to our hope. I know it is ungrateful for me to receive and never to give, therefore I summon memory to set by my side and re- call the events and experiences as well as doings of the past, while good resolution per-
trays my hopes and declares my determinations for the future.

After I returned from my southern mission I felt it my duty to labor around home and thus try to lead some into the kingdom there, that my family might be blest with the society of the Saints; so that while I was about breaking the bread of life to others, they might enjoy a similar blessing from other hands. I am satisfied some believe, but as yet had not obeyed; but I persuaded conference at Magnolia to furnish Whitesboro and Jeddoe with the word. A worthy young man, one that will truly represent the Church, was appointed; he is a calling; and I am made to say that the Saints have built a hall at this place. That is not correct. It was newly built, and we rented it at sixteen dollars per month. It is finely carpeted and lighted, and beautifully arranged in all its appointments, and we think the finest hall of its kind in the state. We have privilege of using it for nothing. We have Sunday-school at 10 A. M.; preaching services at 11 A. M., one hour; after an intermission of fifteen minutes, then sacrament and testimony meeting, if we desire, until two o'clock P. M.; and in the evening at 7:15, preaching. We are at Center Station, and the cars land us at the door of the city. We have learned to take the train at four, and we see for a few of the Saints, which we are sure can come from San Francisco to the door for fifteen cents, or from Brooklyn, Burlington, or Alameda for nothing. A good organ is rented with the hall, and that materially assists us in our musical department.

Bro. Batts has been in poor health all winter, but he is living here this summer. He is a very estimable gentleman, and his absence from our meetings, very much. I hope the Saints will help him by giving the money he needs, to restore him to perfect health, for he is a necessary workman in this dispensation. We cannot afford to lose such men. They are hard to find in these days.

Your cousin, Samuel H. Smith, from Salt Lake City, is here now, and attended our meeting this morning and Sunday evening. In the evening he expressed his great pleasure in the discourse on the first principles of the gospel, by myself. Samuel seems like a good man, and my soul run out after him; and although I never saw him before, I loved the man at sight; he seemed like one of my own kin. He looked like his Gershom, Wm. B. Smith, except the color of his hair. He told me he was going up to Sacramento for a few days, when he would call on me, as he wished to make some enquiries. He is stopping at Atherton's, who were cut off from our branch and baptized by Job Smith, sometime this spring, into the Church, and will return to good thing of me from that source; but I trust they will not prejudice his mind much.

Bro. Mills is at Santa Anna. They lost their case before Carl Schurz; but think we will get a rehearing. We are now trying to settle the case and purchase the land, but do not know what will be the result. If the Saints lose their homes it will be a terrible blow to them.
My family are all well but my wife. She is poorly. I hope the Lord will restore her and bless her, for she is worthy. The Secretary of the High Priests' Quorum will know my address is here. Truly and sincerely, fraternal yours,

H. P. Brown.

Oakland, California, June 26th, 1877.

JOSEPH SMITH, HENRY A. STEBBINS, EDITORS.

Plano, Illinois, August 1, 1877.

ADAPTATION FOR A GATHERING.

We wrote something respecting associations in our last issue; but we did not quite complete what we intended to write. We urged that one of the most urgent and prominent reasons why there had been so many failures in carrying out the schemes devised for the benefit of the Saints, in the past, was a lack of "willingness of adaptation."

It may be needful to explain what meaning we intended to convey by this expression. We will therefore try in this to make our meaning plain, though we trust many have already understood it.

Some men seem to be so constituted that they find themselves unable of the general course of a society, and easy under all conditions of life, having a faculty of taking apparent advantage of every development of surrounding circumstances; neither culated into folly by success, nor depressed by wickedness by disaster; neither overcome by what they cannot help, nor defeated by what they might help, but do in other words they adapt themselves to the condition of things surrounding them and govern themselves accordingly. This spirit of adaptation may be cultivated, and indeed, if it be not inherent it must be. Now, lest we may be misunderstood, we wish to state definitely that we do not counsel the say nothing and do nothing policy, which permits everything to pass along unquestioned, thereby weakening all evil; but we mean that if a company of Saints agree to adopt certain rules of business association providing for the working details of that association, every one of the whole should not only give the nominal consent of their vote, but should strive lawfully to carry out the measures decided upon, and adapt their times and methods of working to the general voice directing it. For an instance of this, suppose that forty families agree to accept the plan proposed in Bro. Cooper's article, and unite for the purposes therein set forth. Certain things are to be done, the locating of lands as an example. The whole forty families cannot traverse the country to see if so; hence, two, three or five are chosen, and they inspect the land and report to the forty at their business session; thirty of the forty are in favor of one certain locality; the other ten in favor of another. Here is a chance to test the power of their bond of unity. If the ten insist that their view is right, and the thirty persist in their view, the ten will have to yield or abandon the enterprise. If they decide to yield, the character of their acquiescence is determined by their cheerful, or sullen behavior, and this behavior will be interpreted keeping with their willingness to adapt themselves to the will of the majority. If they decide not to conform to the will of the majority, the bond of their union, which was supposed at the outset to be strong enough to bear the pressure of their daily intercourse, and the entire transactions made necessary by their association, is broken, and that section of the people who resist it, smither that art be found in human wisdom, or divine direction.

It is not to be urged as an answer to this, that a case like the one supposed is not probable; for it is absolutely certain that in all associations, political, social, or religious, where latitude is guaranteed to the individual members for the exercise of opinion enforced by voice or ballot, there will frequently occur occasions where diversity of opinions will exist; and when these things are advertised in the public, the will will evidently acquiesce in the decision of the stronger, because the most numerous; become subject, by reason of their weakness, to the strength opposed; or go out; therefore ceasing to be a part of the association. Hence, the only thing which will successfully carry out the plan desired and keep the bond whole and unbroken, is the spirit of fidelity to the main intention, and a willingness of adaptation that will bear, forbear, labor and be labor. This spirit of adaptation may be cultivated, and indeed, if it be not inherent it must be.

Now, it seems to us that it should long since have occurred to these croakers, that if men called to a great work, and to the performance of duties not inherent in them, that honest means they adopt to enlarge their possessions, if they are frugal and diligent, there will be an increase and they will be liable to have it said of them, and possibly to them, "they speculate."

Honest men should care but little about charges of dishonesty, and all the thorough workers for Zion's temporal welfare, conscious of the duties of their intentions must learn to bear, hard though it may be, the unjust censure and coarse, unkind thrusts of unwise brethren. We by no means favor the hasty methods of acquiring wealth; but steady and legitimate growth in temporal things must be had, or there will be nothing from which to pay the tithings which the Lord justly demands of his stewards, the Saints. We must not steal; we must not "milk the Gentiles;" we must not defraud, either our brethren or our enemies; we must not put our money out to usury, (unlawful interest); but there are many ways in which we may employ the means with which our labors and frugality have been blessed. We must not steal; we must not defraud, either our brethren or our enemies; we must not put our money out to usury, (unlawful interest); but there are many ways in which we may employ the means with which our labors and frugality have been blessed of the Lord, pay from the increase thereof our tithes and consecrations. We believe, firmly believe, that the association of labor and capital, in the prosecution of thousands of enterprises, to be proper; and any well considered scheme, faithfully carried out, will result in good.

Quick and vast returns of money invested must not be expected; nor must too much be anticipated; for trial and possible disaster lurk round every enterprise, and these should be foreseen, or at least provided for, in a boundless stock of patience, self-abnegation, and a complete willingness to adapt ourselves to the conditions as they develop. If the schemes adopted by us are of our own choosing, or adopted as an instance of our responsibility for their failure but ourselves. If, on the other hand, the schemes are imposed upon us without choice, or assent from us, some one else is at fault, we do our part, they should fail. If the schemes of our choosing succeed, we shall deserve the credit of their success at the same time that we share the benefits of that success. But if schemes are forced upon us and they succeed, we must believe that God has been so sweetened by the toil of winning it.

The Order of Enoch met our approval, because we saw in it the beginning of a practical carrying

(a) Doc. & Cov. 58: 6.

The Order of Enoch met our approval, because we saw in it the beginning of a practical carrying
out of principles of legitimate enterprise intended to foster thrift, industry, frugality and labor. We pledged ourselves to ex-press emphasis on the fact that, as we have detected in the carrying into effect the provisions of its articles of incorporation; and as we have not then any "money interest" and have since acquired none, we shall feel no scruples about redeeming that pledge; but it is pleasing in us to state, that so far the honorable men with whom the enterprise began, and who still drive it forward, are above just blame; and undeserving the name of "money grabbers," "corrupt ring," "speculating clique," "enemies of the poor," that we have heard applied to them. If there is a proof to the substantiating these charges, such proof is not known to us, and we have taken pains to make inquiry to the verge of impudent iniquitiveness. That there may have been errors of judgment, and some cause of personal complaint given, in carrying out the business in detail is possible, and may be, probable; we cannot say what they are; however, that some personal dissatisfaction with the action of the directors and management has occurred we are aware; but whether this dissatisfaction arose from unjust and wrong action on the part of the men conducting the affairs of the Order, or from over expectation and consequent disappointment of those dissatisfied, remains a question. For instance, it was anticipated that the Order would provide homes for the poor, a place of rest and refuge for the indigent, and support for the families of the elders in the field. Have they done so? is disappointingly asked by some who would desire to see this all done, and by others who expected some share of the benefit to be thus conferred. The answer, No; is to these the condemnation of the scheme. Let us enquire a moment, exercising a little every day common sense in the consideration of the matter.

The Order advertised for a stock of fifty thousand dollars, they raised a little over forty-four thousand. The interest on this sum, put at interest for one year, would have provided homes for but a very few; and, unless a building had been built, fewer still, for any reduction of the original sum of $44,000, would have reduced the annual receipts for interest. Besides this, if any one of the objects had alone been served by the devotion of the capital stock to it, each and every other one would have had just as good a reason to complain as some now think exist because these spoken of have not retarded this expenditure. But, why do not these men start manufactories, and various branches of industry, by which the poor Saints might be able to make a living and not be dependent on the Gentiles? Yes, this is one of the vital questions, why not? That is what we all expected when we heard of its organization.

This question is easily answered, much more easily than is creditable to the good sense of those asking it. The Sandwich Manufacturing Company, doing business in Sandwich, Illinois, has now a capital stock of about $250,000, employs possibly one hundred and fifty or two hundred men, and declares a dividend of eight per cent on capital stock. The Marsh Harvester Factory, at Plano, Illinois, has over a million of dollars employed in its business, as we are informed, and employs about three hundred men; but what the dividend is we do not know, as the profits, if any, accrue to a firm, and not to a company. Both of these enterprises are manufacturing farm machinery one of the most remunerative branches of industry. The number of men who could be employed upon a capital of $44,000, out of which buildings would have to be erected, and machinery and material bought, would not be more than twenty-five to fifty at the best, and then the manufacture would be limited, thus endangering success from inability to compete with larger factories; besides this Gentiles would have to buy, or the articles could not be sold. This of itself is a sufficient answer to the whole inquiry, but we suggest another and an auxiliary one. The fact of acquiring an interest in the soil, a place that might be inhabited by the Saints as a pastoral, agricultural people was the prominent idea, and all the principal men engaged in the Order are practical farmers and grazers; men who know from experience in what direction their talents give the best success, and of course, following their inclinations and judgment they adopted the course deemed wisest by them, others should do the same.

We have always been ashamed that so small an amount was raised as the inaugural effort among a people so extremely anxious to do great things. Barnum pays more than half of that amount for a single pair of horses—but then it is the same principle seemingly, "dollars for the devil, pennies for the Lord." We must be pardoned for writing so much in defence of the Order of Enoch, and offer as our excuse that, although we have heard quite frequently that we do not know what the thing is, no man has, as yet offered for our consideration what he considered the right thing, until this effort of Bro. Cooper's.

In conclusion, although we may write again, we welcome every effort originating among the Saints looking for the development of the energies and spiritual strength of the people; and though we cannot give them material support because we have not money, we shall be very certain not to let those originating those schemes, nor those looking on, see that poverty has soured the milk of human kindness in our bosom, nor jaundiced our eyesight till we stand with mouth agape to cry, "That is not the way to do it," when we see some one trying to do something for Zion's weal. We believe that God has commanded, and he knows that we have sense enough to carry that command into effect if we will but exercise it.

The Plano Branch has expended eighty dollars for the improvement of the inside of the Meeting-house here, in calcimining, fresco-papering and painting. On July 13th, Bro. Joseph Smith and Alexander McDouall left Plano for Decatur county, Iowa, and DeKalb county, Missouri, the former on both personal and church business, the latter to see the country, with an eye to future movements they expect to return early in August.

The junior editor, assisted by Bro. F. G. Pitt, has been preaching at Sugar Grove, Kane county, ten miles from Plano, for several Sabbaths. It was a new opening. Something of an interest has been awakened, and the assurance by dreams is that there is "wheat" there.

Bro. W. S. Montgomery, of Oakosh, Wis., writes that those of the faith in that region grow stronger and stronger therein. They meet together each Sabbath, and on Wednesday evening for prayer.

Sister Luana H. Baldwin writes from Otter Tail county, Minnesota, that, notwithstanding the grasshopper invasion, they feel in good spirits and to trust in the Lord for their supplies. Those in more favored localities will, we trust, know how to feel for them in their sympathies.

Bro. D. C. White of Newton, Iowa, writes that he intends to take the field, preaching more or less, this summer and fall. He finds it to be a sacrifice, but has experienced the good that follows.

Sister Mary S. Thrutchly, of Macon county, Missouri, writes a letter about her religious experiences since her childhood. Her baptism into Christ's Church by Bro. James Kemp, last winter. She rejoices in the truth, and is cheered by the letters and good tidings that she reads in the Herald.

Bro. Ezra Merritt of Des Moines, Iowa, has been interested in the dreams related in the Herald, and he relates one that he had, which instructed and comforted him. It is evident from his encouragement to go forward, doing whatever may be for him to do in the salvation of men, and without fear. May he have joy in doing so.

Bro. C. M. Fulks of Weir, Kansas, writes that he expects to labor more with Bro. D. S. Crawley at a place twenty miles west of Weir, where they were well received as men, though their doctrine was by many considered a heresy. Times are hard in Cherokee county, hoppers all gone, and crops good.

Bro. J. A. Upton of Springfield, Illinois, writes that seven Saints have removed from there to Warm Fork, Oregon county, Missouri, (which is on the Arkansas line), and they write that they think there is a good prospect for preaching and baptizing. If any Elder can go, or any wish to write them, address W. H. Jones as above. They would like to have a branch raised up there, or to be numbered with one elsewhere, but they are a long distance from either the St. Louis or Spring River Districts, but if an Elder can go there from them it would, doubtless, be a good thing.

Bro. Joseph Smith writes of being at Leom, Iowa, and of speaking at Davis City, Sunday, the 15th, in connection with Bro. J. W. Gillen. He was at Sedgwick the 16th.

Charles Desper of Grand Prairie, Minn., of having opened a new place for preaching in Iowa. Is blessed in speaking, though opposed by other denominations, ignorantly. Crops look excellent.

Bro. Thos. W. Smith baptized four at Starfield, Missouri, July 5th.

Sister Ann Lewis of Caseyville, Illinois, sends a word of cheer about her love for the gospel, and her desires for its proclamation by the elders who preach the word.
Bro. W. W. Blair wrote from Louisville, C. W., the 18th, and reports good progress about Canada affairs.

Bro. R. M. Elvin reports a pleasant session of conference at Nebraska City, July 8th and 9th. One baptized July 1st, and two the 14th.

Sister Rebecca Dayton, aged eighty years, admits visitors to the 18th, and reports good progress about the absence of Bro. McDowell.

May she have joy, and a reward of souls for her word from all of them. Bro. Lofty of Braidwood portion.

They are blessed with the peace and love of Christ and of the respect which the citizens in general; also of the contrast between Will county, Illinois, that hundreds of coal able. Frank Lofty, Braidwood, Illinois, will be lady reside.

though they are brought very much in distress - the sentiment of the people everwhere was that the too full, and although it takes time that we cannot from the Turks and their fellows.

Ham Young.

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Brother Edward Delong of the Reese Branch, Iowa, writes Bro. James Hunter writes from Braidwood, Illinois, will be lady reside.

Mrs. Annie Besant, have been severally have arrived at Chihuahua, Mexico, at a high pitch of excitement. In France affairs seem ripening for revolution and civil war.

At Constantinople the Soutas demand that the standard of the prophet be raised for a holy war. This would bring all Mahomedans to the front, both Turks and all others, as a war for their religious and their national lives.

Since June 17th, according to Turkish advice, the Russians in Asia have been defeated five times. Their losses, on the 80th ult., aggregated 10,000, the wounded alone being 5000 wagons.

Three thousand Egyptian soldiers sailed from Alexandria, July 16th, to the aid of the Turks in Bagdad.

It is announced from Madrid, Spain, that 10,000 soldiers will sail in August for Cuba. Very few Cubans have taken advantage of the amnesty decreed by the Spanish Government, as they have no confidence in it. The state of affairs on the island is disheartening, and business is prostrate.

The insurgents wish peace, if sufficient guarantee is given by the Spanish Government.

The Emperor of Brazil, Dom Pedro, who is still in Europe, is offering large inducements to German and Bulgarian farmers to emigrate to Brazil. A writer says that the earthquake and the great sea wave which, early in May, swept across the Pacific, from Peru to the Sandwich Islands, shows the vital energy, and that which seem such a fatal reminder of the state of affairs on the island is disheartening, and business is prostrate.

The insurants wish peace, if sufficient guarantee is given by the Spanish Government.

The state of anarchy and a reign of lawless Bashi Bazouks and Circassian Tartars plundering and spoiling portions of the city and the citizens.

In answer to HERALD out for exchange we have been favored with the Ogden Freeman and the San Bernardino Times, also have the Lockport (Ills.) Phoenix.

Bro. Frank Lofty, Braidwood, Illinois, has been among them again preaching the word.

The Worthington (Min.) Journal contains a favorable notice of the meetings held by Bro. Charles Derry at Grand Prairie, that state. It speaks of the baptisms and branch organization, and of the respect which the Saints have from the citizens in general; also of the contrast between their teachings and those of Brigham Young and his party.

Bro. James Hunter writes from Braidwood, Will county, Illinois, that hundreds of coal miners, who have for months been on a strike there, because of reduction of wages, and lack of payment of $40,000 of their back wages by the coal companies, are still standing firm against what they consider oppression and wrong, although they are brought very much in distress by reason of it. They have called for aid from those who feel so disposèd, and any funds sent to Frank Lofty, Braidwood, Illinois, will be acceptable.

Mrs. Annie Cooper, of Salado, Belle county, Texas, would welcome a representative of the gospel of Christ at that place. So writes Bro. R. R. Dana of California, where friends of the above lady reside.

Mrs. Ann Eliza Young has written a letter to the New York Herald, in which she declares that she was forced into a hateful marriage with Brigham Young. She also charges him with general cruelty to his wives.

Brother J. W. Briggs states in his last that the Malad Valley Saints are in good faith, and that sentiment of the people everywhere was that the Utah Chapel should be finished as speedily as possible.

We do not intend to make our News Summary too full, and although it takes time that we cannot well afford, quite a portion of several days spent in research and in condensing, yet it is valuable to many for present reading, and will be more especially so for future reference. Bro. Blair writes that he has heard it said that for news of the world's doings it was worth half a dozen news papers, and for these reasons we wish to continue it, even if it is an added task to write it.

In the Daily Sentinel of Boston in company with brethren D. S. Crawley and J. T. Da- vies to the place referred to before, where they administered to a sick man; and the next day he was able to walk and was baptized. His name is John Krug, and he would like some of the German brethren to write him at Girard, Crawford county, Kansas, to instruct and encourage him.

We understand that Br. J. W. Briggs arrived in Fremont county, Iowa, from Salt Lake City, Utah, on July 21st.

We thank the following brethren for papers received from them: J. C. Collins and L. Merchent for copies of Chicago Inter Ocean, containing editorial an-swers to inquiries about Joseph Smith, and the origin of the Book of Mormon. We had seen it before, and Brother Joseph replied to it in the next issue of that paper. T. W. Smith for four copies of Stewartville Independent; some for Colorado Springs Gazette; George Hayward for Kansas City Times; J. A. Robinson for Evening Call, of Peoria, which contains a notice of the branch organization there, with names of its offi-cers and many of its members; containing also a statement of the difference between our faith and that of the Binghamites.

In answer to HERALD out for exchange we have been favored with the Ogden Freeman and the San Bernardino Times, also have the Lockport (Ills.) Phoenix.


Contributions to Tract Fund received from a sister, Iowa, $1,700.

Will Bro. A. J. Cato please inform us of his present address.

Order no more Songs of Zion, we are out.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Of the war in the East we find that on July 11th a state of anarchy and a reign of terror was reported in Constantinople, the desperate and lawless Bashi Bazouks and Circassian Tartars plundering and spoiling portions of the city and the citizens.

On the 10th the Russians advanced to Tirovin, in Bulgaria, half way from the Danube to the Balkan Mountains. Turkish accounts charge the Russians with as ruthless devastation as that of their own Bashis Bazouks. The latter and the Circas-sians are said to have done terrible deeds in Bulgaria, half way from the Danube to the Balkan Mountains.

The British fleet at Besika Bay, at a time seemed threatening, has disappeared.

The danger of a collision between the American and Mexican troops on the Rio Grande, which at one time seemed impending, has disappeared. The United States troops have followed the trail of Mexican cattle-thieves across the Rio Grande, and, though not succeeding in capturing any of them, have made a large number of arrests. Sixteen vessels, below the Dardenelles, is reported as composed of 24 vessels, 150 guns, and 7,000 men.

Although the troops of Montenegro were defeated by superior numbers, yet they did some damage to the Turks, and the Turks are said to be committing shocking barbarities in Bosnia. Even if half of what is charged to both sides be true, the inhabitants of those war-ravaged regions are in a most deploorable condition, and the prey of fiends.

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A fire broke out in a coal mine at Dummore, Pa., July 16th, and raged with fury at last accounts. A fireman, named Sholl, on the 16th, swept away trees, fences, barns and crops.

A wonderful volcanic eruption of ashes took place in Ecuador, South America, commencing June 11th, and raged with terrible fury, and has been overrunning the people for a long time, till recently the people dined to rise to their rights. So they got warrants and apprehensions were made, but the fires were prevented. Two teams, days one and two wounding two. The military are now in arms and think to hold the whole band, which is supposed to number 100 men. The death has 4,000 men.

The canker worm is doing a great deal of damage to apple trees, in many places in the State of New York.

On July 11th, at the Brockfield coal bank, Pennsylvania, thirty-six men were overcome by the gas from the furnace of an engine which was in the mine butting out of coal, and suffocated the men. Eight died and the rest recovered.

As an instance of the number of suicides, we find in a daily paper, for July 16th, accounts of eight cases occurring the 14th and 15th. And the same day three steamers came in collision, recently, at the city of New York, and both sunk. The former was the Fortieth, with corn. Both are large ocean steamers and were loaded with a large number of passengers. There is also a report of thirteen deaths, and twenty children, who were drowned, in the same collision. There was much firing, but no other disturbance. The troops were ordered to avoid any chance for collision with the strikers, and they are now in arms and think to get hold of the whole band, which is supposed to number 100 men. The death has 4,000 men.

The eruption is supposed to have been from the furnace of an engine which was in the town and was overpowered the 14th. There was much firing, but no other disturbances.

The desolation was complete in those valleys. The canker worm is doing great damage to apple trees, in many places in the State of New York.

The crew of the keelboat Pittsburgh, N. Y. National bank of $75,000 recently.

There has been a bit of war and bloodshed in Carter county, Kentucky. A band of outlaws and Indians was attacked, and all were overpowered by the people for a long time, till recently the people dined to rise to their rights. So they got warrants and apprehensions were made, but the fires were prevented. Two teams, days one and two wounding two. The military are now in arms and think to hold the whole band, which is supposed to number 100 men. The death has 4,000 men.

The Indian war in Idaho has been deadly. The Nez Perces gained the victory, June 17th, as previously reported, and Gen. Howard went after them. Meanwhile the President, owing to the belief that there might be a wide spread Indian war, ordered the troops in the Southern and Eastern States to the scene of conflict in Idaho, and to the Mexican border, where also the reds are troublesome. At Clear Creek, Idaho, July 24th, Col. Whipple's troops defeated a band of Indians and captured some of the massives and cattle. As the same time in another fight at Little Rainier and twelve men, who were sent to reconnoiter, were all killed. The settlers abandoned much of their property on the 14th, and 4th, the troops under Whipple and Terry, entrenched and defended themselves. Capt. Randall in attempting to capture their commander, with his men. The Yakima Indians have plundered the country on the Wolla Walls road, and other parts. On the 10th, Chief Joseph and his band killed 51 Chinooks at Little Rainier. On the 11th, Gen. Howard and the main body of troops had a long battle with the main force of Indians, and with artillery and sharpshooting killed 13 killed and 24 wounded. Howard is confident of entire success soon, when the coming troops reinforce him. Many other tribes are engaged besides the Nez Perces, and one or two thousand of the latter have been driven away by the troops. Moreover, the war has spread to other parts of the State. For seventy years they have not taken up arms, and the present conflict is an acknowledged fact that has been brought on by the encroachments of the whites and the slowness of the government in keeping its contracts.

A great number of railway companies are embarking July 16th, by the Indians, and compelled to retreat. But some of the reds are coming in and surrendering themselves.

The white desperadoes on the plains are as bad as the Indians. Near Deadwood, Dakota, July 14th, 300 Chinese were attacked, and they ran off about seventy horses and mules. Also the stage was stopped and the passengers robbed and murdered.

Later from the Indian troubles in Idaho shows that a company of troops were ambushed July 16th, by the Indians, and compelled to retreat. But some of the reds are coming in and surrendering themselves.

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The Russian force south of the Balkans is being rapidly reinforced, and is being pushed forward toward Adrianople, the objective point toward which the Great War is moving. Greece has declared war at the sudden advance. One thousand Turkish soldiers and citizens were killed by the bombardment of Rustchuck and they lost 3000 at the taking of Nikopolis by the Russians.

The investigations of the coroners' juries as to the suffocation in the mine at Brookfield, Ohio, for July 16th, have been completed, and show that criminal carelessness on the part of the managers was the cause of both accidents. The coal mine of the company from which the cotton worms have appeared in numbers of places, destroying the crops. Very heavy hailstones fell at Sioux, Ohio, July 15th, destroying windows, fruit-trees and grain.

July 28th.—The Chicago Tribune of the day contains a very full account of the railroad troubles. Yesterday (Sunday) was a terrible day in Pittsburg, Pa. Between 1:30 p.m. and 11 p.m., 5,000 men were hurled into the streets by the strikers, and they were armed with hand-guns, rifles and leaden wads. Much was carried away, and a scene of the wildest terror and destruction ensued. Five hundred and fifty people were killed and 2,000 wounded. Thousands of people besides the mob were victims but all were powerless to prevent, although the firemen were permitted to save private prop-
erly, so far as it could be done, but all railroad
property was destroyed, including a hundred en-
gines, and a thousand cars, and all the
special rail elevators, railway offices, depot hotels, round
houses, shops, freight offices, engine houses, etc.
In this way, by the torments of the strikers, as being one for bread and life. The
road are said to be in full sympathy with the
soldiers, who tried to stop the riot were driven off with the loss
of twenty killed and others wounded. At other places, the strikers were a
prominent and growing phenomenon. Cleveland.

The troops are either overpowered or
or too few to accomplish anything any-where.
Chileans and westerners expect a strike. The
President has ordered Gen. Sherman to return
from the West and Gen. Schofield to come from
West Point. Soldiers have also left Boston for
Philadelphia. Many thousands of cars, cattle
provisions, and general merchandise are block-
aded, and millions of dollars in property has been
destroyed.

News comes of a Russian defeat near Adriano-

Also that England is taking an important
step toward war, in having ordered five regi-
ments of several others, to embark
for foreign service.

Correspondence.

GRAYSVILLE, Monroe Co., Ohio.
May 25th, 1877.

Dear Herald,—I desire to express the feelings of encouragement which I receive from my broth-
ers and sisters through the columns of our noble
paper. Many thus are we prompted to write on certain
points, and know not for what purpose;
but by obeying the promptings of the Spirit, good
will result. The Spirit is not given to us a few
moments of light and vision, but a mind, and open the understanding, for naught.
If we bring into action all the faculties of our minds at those times, with the Spirit to guide,
then the product will be to the edifying and
building up of God's people; for the Lord hath
said that not one word given by the Spirit shall
return to him void.

Much benefit have I derived from the produc-
tions of those led by the Spirit in their writings.
One has been George A. Smith, about two weeks
ago January 1st, on the Word of Wisdom. I
have tried to profit by the same; and I can testi-
fy that I have received great blessings because of
obeying the promptings of the Spirit on that
evening, and this morning, while reading over
the letter in Herald May 15th, my attention was
arrested by the plain and encouraging letter writ-
ten by Brother Joseph Lakeman.

I feel that I am to-day wiser and stronger by
having passed through the purifying process of
not speak of these things boastfully, but
to encourage my brethren, who may now be passing
through trials which they fail to understand, but which
are necessary to their spiritual growth.
The Spirit has taught me many things that I
failed to understand heretofore. My heart was
made heavy under a sense of condemnation by
his servants, whom he has authorized to go and
travel through the earth; and the Saints come to a more perfect knowledge in
keeping with what is in God;
I feel glad to see the work prospering, and the
great sacrifice that some are making for the truth.
The Saints have courageously and fearlessly borne the
sacrifice of brother and sister Cate. May his
blessings of God attend them, that in the trial of their faith, the grace of God may be found suffi-
cient to enable them to bear it.

Many are willing to help bear the burden, and
to go forward and do all that the good Father
requires at this time to keep the Saints a
thriving and living life; while others do not see the necessity
of so doing. It calls forth valiancy in us to
brave the torrents of every storm. Men will not
adhere to the plain and simple law; yet the law, with all its authorities, blessings,
offerings, qualifications, and purity, remains the same,
though all men turn away. I feel thankful for
the one thousand soldiers now there are
against the strikers, as being one for bread and life. The
sisters are seeking to open the understanding, to see to it that
some are rising to a height of life; while others do not see the necessity
of so doing. It calls forth valiancy in us to
above named county, and had laid the ground
work. We have some warm friends there, while others have caused to the
work in the different districts, near Victoria, Knox county.
They are the fruits of the labors, prayers, exam-
ings, and sufferings of many.
THE SAINST'S HERALD.

LONDON, Ontario, July 9th, 1877.

Brother Joseph.—Although I am about fourteen months a Latter Day Saint, I never wrote a letter to the Herald before; but still I delight to read its pages. It is a welcome messenger, and the beacon of light over the barren wastes of a land that is so far from the kingdom to the God that I live in this day. Many times after I cannot find words to express my feelings; therefore, I have to speak for myself. What is this thing called religion, that is so much preached and talked about. And again, I do not see that man had his complete free agency, because from his infancy he was trained up to believe as his fathers believed; and, when he grows up to years of knowledge, scarcely one in a thousand ever looks to see if they were taught or taught by the Spirit of God. When I heard God's servants preaching the gospel of the kingdom, I did not feel satisfied until God made known to me that this was the way. It was hard to break loose from the world, but I said it must go. I was baptized, and two days after the laying on of hands I received the Spirit; and I can bear my testimony to the world today that this is the work of God. My friends and old associates, who laughed at the idea of my joining Latter Day Saints, cannot deny but there is a change in me. I have found that among God's Saints I have made many good friends, those I can call brothers and sisters, and now I say to my former associates, those who received the Spirit of the work, and have borne testimony to its truth, let us not debar ourselves from the kingdom of God; for if we fall away from the work, we shall find it hard to break loose from the world. Let us all prove faithful. Your brother, Oscar Beebe.

CHEROKEE, Kansas.

Brother Henry.—To-day I returned from preaching near Baxter Springs, on the line of the Indian Territory, and also to-day six hundred Indians were brought in before, and are being instructed in the way of truth. Many of my church have been brought in before, and are being located near the line. I went there to preach a funeral, at the request of Brother and Sister Davies, and the funeral was crowded the next time I went. I am preaching every Sunday. I want to take a trip soon in the northern part of Kansas, and find a location. I read a letter from Brother Cato to-day; he expects to be here in a few weeks. Love to all in the office. Yours truly, D. S. CRAWLEY.

P. S. In an old edition of Hymn Book, was a hymn beginning—

"The time long appointed is now drawing near,
"To-day, to-morrow, yea, to-day."—Morse.

I only remember a few verses, but it is interesting to the Adventists among whom I preach, and if some brother or sister will send a copy of that hymn, I will be very thankful.

MIDDLETOWN, Conn. 

Editors Herald.—It is nearly two years since I first heard the gospel of Jesus Christ, as restored to the inhabitants of the earth by the ministry of an angel, in fulfillment of the prophecy recorded in Rev. 14: 6; and it will be two years the first of August next, since I was baptized for the remission of sins, by one having authority from Him who is the head over all things to the Church. In 1844 I received a license to preach a gospel in one of the churches, and in 1845 I was ordained under the hands of a bishop who used this solemn form: "Take thou authority to excommunicate all such as seek to introduce another gospel, in the name of the Father and the Son and the Holy Ghost." By a like solemn form, and by the hands of another bishop and elders, was I ordained to the office of an elder in the church of God, in the north-east corner of Clinton county, on the line of the St. Joseph Railroad, crossing here to DelCay, six miles away, and the Rock Island Railroad. It was crowded the next time I went. I am preaching for the fulfillment of the promise, and by submitting myself to God in all the terms he prescribes. To flesh and blood the right of the children of God and of the Holy Ghost. Thus with all our desire under God and eternal life.

At the commencement of my remarks I gave the privilege of speaking to any fair and honest question. At the close of the meeting the M. E. preacher, who was present and took notes, inquired by what authority I presented the power of God, through the ministry of the Elders bore her testimony, and earnestly requested to be baptized in the name of the Lord Jesus Christ, for the remission of sins. I asked him what he expected of an ordinance of this kind. The time set for this ordinance was the evening of the day I left; and I was contemplating the enjoyment of the same when I received news from home which precipitated my expectations.

In closing, permit me to bear testimony, that although I do realize that God scourge every evildoer, I believe what I received was stronger in the faith once delivered to the Saints than now; and, while the word of the Master for our own at any time during these verses is not all that he hath, cannot be my disciple," yet I am fully prepared to be his disciple on the terms he prescribes. To flesh and blood it is said that the servant should be as his lord, especially as concerning reproach, yet by the grace promised, and by submitting myself to God in all the terms that he prescribes, and by the grace that has ensued in the work I have performed, I will perform it until the day of Jesus Christ. May God grant that all who have named the name of Christ may be careful to depart from iniquity. Night and day, praying unceasingly for that result, and thus for the speedy coming of our Lord, I am your brother in bonds.

Geo. FURMAN.

BoONE, Iowa, June 29, 1877.

Brother Hoagy.—I was a member of the M. E. church at the time I left home, and I was converted when I was fourteen years of age. When I look back I feel it was the Lord's hand that led me on, although I did not know it then. I never felt that I was saved, and I always craved something else. In the church, I was right or not, for I had no proof that I was in the right path. I wished to know that I was accepted of God. I was not afraid of being a child, but all the pain I suffered I cared not for as much as I did to know if I was saved, if I had

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the truth. I was willing to suffer anything, to do any thing, I could, to go forward, and with the determination that I was the Lord's. I used to think, O that I have to die and not know if I will be saved or not.

At last the doctor told my husband he could cure me if I would go to California, and we start­ed and got as far as Boise, Idaho. I was, here one year and seven months, and then I rented some rooms of Mr. Thomas Standeven, and there I found the truth. I praise the Lord for providing me such a teacher as the elder sister that I found here. I have been ever more and more led to me to study the principles of the gospel I saw where I was wrong. I could see from that moment that I had to come here. There were many that used me as I went over the wall, and I saw that I had to go back to the starting point. It was good to find that I could not stand. I could do nothing in this world, that is, never did before, and I finally crept out of it. Another time there was a cloud gathered over me, and I thought I had done something wrong. I went in my room and tried to pray but could not. I have been lead to say that I have been lead to say that I am a very weak person.

I went to tell a little incident of my life: I was sitting by the stove when I was about six­teen years old, and there was a long, deep ditch opened in front of me, and I just looked over the very edge of it. It was so dark I could not see any bottom and I thought I could not keep out of it. I recovered from the fear and tell of it. I never did before, and I finally crept out of it. Another time there was a cloud gathered over me, and I thought I had done something wrong. I went in my room and tried to pray but could not. I have been lead to say that I have been lead to say that I am a very weak person.

I want to tell a little incident of my life: I was sitting by the stove when I was about sixteen years old, and there was a long, deep ditch opened in front of me, and I just looked over the very edge of it. It was so dark I could not see any bottom and I thought I could not keep out of it. I recovered from the fear and tell of it. I never did before, and I finally crept out of it. Another time there was a cloud gathered over me, and I thought I had done something wrong. I went in my room and tried to pray but could not. I have been lead to say that I have been lead to say that I am a very weak person.

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this fall. I expect to go to Georgia in about a month, to the place where the Brighamites have been preaching. Remember me to the friends in Plano. May the blessings of God attend you. Remember me before the throne of grace.

Your brother in Christ, J. H. HANSON.

WATFORD, Ontario, July 17th, 1877.

Moses Editors—I read so much in the paper about the Saints living "their religion," "his religion," "my religion." Would it not be better to try to live the religion of our Lord Jesus Christ, and to be guided by his Holy Spirit. Then the sectarianism would take the hint.

Your brother in Christ, W. LEWIS.

Conferences.

Colorado District.

A conference convened at the Saints' Meetingroom, Rocky Mountain Branch, April 21st, 1877; F. C. Warnky, president; G. O. Kennedy, clerk.
The president said that he had requested to be released from the ministry, so that he might work at his trade, to be able to support his family like other men.

Elders' Reports.—J. Ellis had served in connection with Thomas Stewart; held five meetings at Del Norte; had attended to his duties as branch president, and baptized three. T. Stewart reported his labors had increased of late, but he was willing to hold meetings at Del Norte; and, because of illness, had to return home, and had not been able to do anything since: but will soon go into the field again. The people of Del Norte are anxious to hear the gospel.

Priests' Reports.—G. W. Eaton, also G. W. Eaton.

Sunday evening, social meeting.

Adjourned to meet at Kennebec Branch, at 2 p.m., September 1st, 1877.

Little Sioux District.

The above conference convened at Magnolia, Iowa, June 28th, 1877; J. H. Hopkins, clerk.

Branch Reports.—Magnolia 187 members, with 1 Apostle, 1 High Priest, 10 Elders, 2 Priests, 2 Teachers, 2 Deacons; last report 186; received by vote, 1 died, Unionsburgh 50, including 5 Elders, 1 Priest, 1 Deacon; last report 53; received by certificate of baptism, 2 by letter. Spring Creek 24, including 5 Elders, 1 Deacon; last report 22; 1 baptized, received by vote. Little Sioux 107, including 5 High Priests, 2 Seventies, 5 Elders, 3 Priests, 1 Teacher, 1 Deacon; last report 116; removed, Six Mile Grove, reported verbally as being the same as last reported. Union Center, no report.

Elders T. Carrico, C. Derry, P. C. Kehnertjen, S. Mahony, H. Garner, and Priest Benj. Kaster reported in person. In the evening a prayer and testimony meeting was held, conducted by Phineas Cadwell.

Monday morning,—By D. Insol. J. C. Crabb, presiding; Wm. C. Cadwell chosen as assistant clerk.

Reports continued: J. A. Robinson reported his labors in connection with Thomas Stewart; held five meetings at Del Norte; had attended to his duties as branch president.

Elders' Reports.—J. A. Robinson reported his labors, and the spiritual condition of the Unionburgh branch as fair. B. Larew, in person. T. F. Blodgett. Evening, preaching by J. A. Robinson.

Sunday morning and afternoon, preaching by J. A. Robinson. Evening, sacrament and testimony meeting.

On Monday door were baptized and confirmed, and the same evening E. Ward preached, assisted by Thomas Stewart.

Eastern Maine District.

A conference was held in the Pleasant River Branch, June 16th and 17th, 1877; J. C. Foss presiding, Andrew Tabbutt, clerk.

Branch Reports.—Pleasant View 24 members. Mason Bay 25, as last reported. May 37, as should be reported for raising the standard of truth in the district.

Priests Charles Foss and Andrew Tabbutt. Teachers N. W. Crowley and Norvell.

Elders Joseph Lake and D. W. Lomax were appointed as president and council of the district, also G. W. Eaton. Free Joseph Smith and his counsellors, and all the quorums, were sustained. Elder John Benner's license was renewed by John Thomas, J. H. Hopkins, and Benner, George W. Eaton, and E. C. Foss. Sunday evening, social meeting.

Adjourned to meet at Pleasant River Branch, at 2 p.m., September 1st, 1877.

Kewanee District.

A conference was held at Millersburg, June 2d and 3d, 1877. J. A. Robinson was not present, J. H. Hopkins was present and was sustained.

Branch Reports.—Prinzeville 13 members, including 2 High Priests, 1 Seventy, 2 Elders. Millersburg 45, including 2 Elders, 1 Priest, 1 Deacon. Unionburgh 76, including 7 Elders, 7 Seventies, 5 Priests, 1 Teacher, 1 Deacon. Buffalo Prairie 75, including 1 Seventy, 7 Elders, 3 Priests, 1 Teacher, 1 Deacon.

Financial reports of Peoria, Millersburg, Buffalo Prairie and Kewanee branches were read.

Kewanee District.


J. A. Robinson arrived and took the chair.

J. M. Terry reported as president of Millersburg branch. J. H. Hopkins reported his labors in his branch, and the same evening was reported to, or renewed, by proxy. I. B. Lee, in person. T. F. Stafford, by letter. J. A. Robinson and Levi Sturgen, in person.

That the Kewanee District keep and support one Elder in the district continually laboring, sustaining him by faith, prayers and offerings

That the president organize a branch at Truro, Knox county.

J. M. Terry offered his resignation as secretary of the district, which was accepted and a vote of thanks was given him for his past labors, and J. H. Hopkins was, by ballot, elected in his place.

J. H. Hopkins, clerk. D. Jones and E. T. Bryant were appointed to obtain all the help that the Kewanee District can furnish, and to send to the district secretary, that it may be entered upon the Kewanee District financial report.

The Bishop's Agent was authorized to purchase a new district record.

J. M. Terry reported as president of Millersburg branch. J. H. Hopkins was, by ballot, elected in his place.

A vote of thanks was given to M. T. Short for his labors in the district, and he was sustained.

The general authorities of the Church, as also the presidents of the districts, were sustained.

Sunday.—At 11 a.m., the dedication of the new church building at Kewanee, by M. T. Short in person; J. A. Robinson, president.

Afternoon.—D. S. Holmes reported. E. T. Bryant reported as president of Buffalo Prairie branch.

J. A. Robinson arrived and took the chair.

J. M. Terry reported as president of Millersburg branch. J. H. Hopkins was, by ballot, elected in his place.

J. H. Hopkins, clerk. D. Jones and E. T. Bryant were appointed to obtain all the help that the Kewanee District can furnish, and to send to the district secretary, that it may be entered upon the Kewanee District financial report.

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String Prairie and Nauvoo

The above district conference was(21,101),(954,983)
THE SABBATH QUESTION.

I see by the Herald of July 15th that Bro. Peter Olson, of the Pottawattamie District, Iowan, was requested to give up his license as an Elder, for preaching that Saturday is the Sabbath. This is no doubt as it should be; for if any minister of the Church willfully or negligently fails to teach the doctrine, and comply with the pronounced rules and usages of the Church, he is unworthy to represent and minister to the Church.

But it is not surprising, in these days of theological strife, that now and then a Latter Day Saint should wander out into the mists of Mystery Babylon, and take to following "blind guides." The Sabbath question is made a fruitful source of error by some, and it is probable that the matter has not been either written or talked up so much as it deserves. Tract No. 27 does fairly, so far as it goes, yet we think it is not so full and clear as it should be.

In considering this question, we think it should always be borne in mind that the old covenant, "the law," including the ten commandments, the fourth of which relates to seventh-day keeping, was, as a code or polity, an Elder, for preaching that Saturday is the Sabbath. This is no doubt as it should be; for if any minister of the Church willfully or negligently fails to teach the doctrine, and comply with the pronounced rules and usages of the Church, he is unworthy to represent and minister to the Church.

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included—and the essential superiority, and saving power of “that faith”—the gospel of Christ. As we have before said, the law was good in its time, and place, but when the new covenant—the gospel of Christ—came, the “schoolmaster” was no longer needed, and must give place to that which was more excellent, that by which justification, perfection, and salvation should come.

Paul terms the law of the ten commandments, “the ministration of death, written and engraven in stones” (2 Cor. 3:7); and the “ministration of condemnation (vs. 9); and he argues that, though it was glorious, yet it “was glory that excelleth” [under the gospel of Christ]. He says further, and that which is right to the point:

“For if that which is done away [the law written and engraven in stones] was glorious, much more that which remaineth.” -vs.

The light of the moon is glorious, and of great advantage, until the sun arises and pours forth its flood of perfect brightness, eclipsing with its glory all the lesser lights; so the law of which Paul speaks, was of importance in its time and place; but when Christ came and established the new covenant, which was written on our hearts, and sealed it with his blood (Heb. 9:16, 17), the glory of the former faded, and was “done away” by the matchless glory of Christ that now dwawn upon dimly lightened Israel, and upon a benefitted world.

Now that the “ministration of death, written and engraven in stones,” is done away, and that part which provided for seventh-day keeping was not re-enacted; now that the “better covenant, which was established upon better promises” is come, and the first is “to vanish away” (Heb. 8:6, 13), it remains for us to enquire as to which was the rest-day—thus the Sabbath—under the new covenant.

The new covenant was not in full force till after the crucifixion of Christ:

“For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth.” -Heb. 9:16, 17.

In view of this we must look to the usages and ordinances of the early Church, as the new covenant of Christ’s death. We find the disciples all with one accord in one place, “in Pentecostes.” And this Pentecostes was on the first day of the week (Lev. 23:15, 16). This meeting was evidently pre-arranged; and this favors the idea of this being the regularly stated time for the disciples to meet for religious exercises, and of its being the Sabbath—under the new covenant.

In the twentieth chapter of the Acts we may see that “the first day of the week” was the day for the stated weekly meetings and religious services of the disciples of Christ. Here we learn that Paul, and Take, and several of their companions were at Troas:

“Where we abode [says Luke] seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow [Monday], and continued his speech until midnight.” -vs. 6, 7.

By this we learn that the disciples at Troas met together “to break bread” (evidently in the sacrament, and to attend upon preaching and services, “upon the first day of the week,” and that Paul and his companions met with them, Paul preaching to them a lengthy sermon in order to be “ready to depart” on Monday.

Now, if “the seventh day,” instead of “the first day,” was the proper time for the early Christians to rest from their secular labors, and to attend upon their rites of public worship, certainly these disciples, with Paul and his company, would have met together on that day, instead of waiting over the seventh until the first. But their being in Troas on the seventh, and yet not meeting for public services until “the first day of the week” arrived, is conclusive proof that the first, and not the seventh day of the week, was the regularly stated rest-day, or Sabbath of the early Christians. As a precedent, nothing can be plainer.

If that day was the rest-day of the early Christians, the stated time, weekly, for them to celebrate public worship, Paul and his company of fellow ministers, and the disciples at Troas, would not have dared to ignore it, and then meet for such purposes on the very next day, Sunday, especially when there appears to be a strong reason to hinder their meeting on the seventh day.

Paul’s instruction to the Corinthian saints to make their “collection for the saints” “up on the first day of the week,” is a further evidence that “the first day of the week” was set apart by the early Christians for religious services, especially on the Lord’s Day.

The object for each person to “lay by him in store, as God hath prospered him” was, "that there be no gatherings when Paul came, the "gatherings" having been made previously, on each "first day of the week".— (1 Cor. 16:1, 2). And Paul gave orders to the churches whom they would then be, were great sticklers at Troas, would not have dared to ignore the Lord’s Day because that no man is justified by the works of the law, or any part of it, for justification, and yet not meeting for public worship on the Lord’s Day, which is the first day of the week, when the disciples came together to break bread, and reckoned this as God’s holy day.

And Paul gives us to understand that the commandments of God are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith. And the law is not of faith, but, the man that doeth them shall live in them. Christ has redeemed us from the curse of the law, being made a curse for us; and if it is written, Cursed is every one that hangeth on a tree.”—Gal. 3:10-13.

It is no argument in favor of seventh-day keeping to say that Paul entered into the synagogue of the Jews, and preached to them and the Gentiles on the Sabbath days. He would, undoubtedly, preach to them on Sabbath days, or on any other days if opportunity offered.

It is no argument in favor of seventh-day keeping to say that Christ told his Disciples to pray that their flight “into the mountains,” when desolation should come upon Judea and Jerusalem, might not be upon the Sabbath day, (Matt. 24:20), for the Jews, amongst whom they would then be, were great sticklers for the Sabbath, and they would forcibly prevent such flight on a Sabbath day.

It is no argument in favor of seventh-day keeping to say that “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city,” for these commandments are such as are found under the new covenant—the gospel covenant—of which Jesus says:

“The Father which sent me, he gave me a commandment what I should say, and what I should speak. And I know that the Father hath given me power to do all things I please; and still he said unto me,” (John 10:1-2)...

We have seen how the Jews observe the Sabbath, and if they would then be, were great sticklers at Troas, would not have dared to ignore the Lord’s Day, which is the first day of the week, when the disciples came together to break bread, and reckoned this as God’s holy day. Then they are told by Paul to “lay by him in store, as God hath prospered him” was, "that there be no gatherings when Paul came, the "gatherings" having been made previously, on each "first day of the week".— (1 Cor. 16:1, 2).

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The Saints' Herald.  [August 15.]

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God is with his people.

God is with his people,
Let his name be praised,
Swell the gladsome tidings,
Graceful songs be raised;
Tell the world around you,
God doth bless his own
With the blessings promised
By his darling Son.

God is with his people,
Inspiring every mind,
Giving words of comfort,
Rays of light divine,
By interpretation
Of the things they do,
Strengthening the feeble,
Cheering on the strong.

God is with his people;
In vision we behold,
Treasures of his wisdom,
Lost in the Saints of old.
His handmaiden are inspired
His goodness to foretell,
And full of joy their souls,
Their joyous bosoms swell.

God is with his people;
Youth's bright visions see,
Old men, by his Spirit,
Dream of things to be,
Thus our hope is brightened,
Love and faith increase,
Every soul enlightened,
Filled with joy and peace.

God is with his people;
Lo! the sick are healed,
Who in faith upon him,
Call as Christ revealed.
The blind feel the power
Of his gentle touch,
Rejoicing evermore
That his love is such.

God is with his people;
The lame sing his praise,
Blessed are they who have
Healed them in these latter days.
The lame sing his praise,
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Healed them in these latter days.

The world may despise us,
This we know is true,
God is present with us,
When his will we do.

God is with his people;
Swell the joyful strain!
Tell to every people,
Jesus comes to reign!
Swell the joyful chorus,
All the earth around!
God is present with us,
By his love profound.

Charles Derby

WINDMILLS IN HOLLAND.

Windmills in Holland are about as high as an average church steeple. The arms or fans are of an enormous length, and carry 3,000 feet of canvas. And this is the machine that literally makes Holland. It pumps out the ocean when the wave comes in. It saws and grinds. It does the lifting and the lowering. A family lives in the mill. In Holland there are full 10,000 of these mammoth structures, and all are built of brick, others of stone, many of wood. They turn slowly, but with great power; and there is seldom a serious or long continued failure.

This last recorded, which hath hast seen among the Gentiles shall establish the truth of the first [the Bible], . . . and shall make known to all kindness, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world.—vs. 33.

Will the Book of Mormon fill the pattern; or are we to have faith, and receive more? Let us see:

"And it shall come to pass that if the Gentiles shall hearken unto the Lamb of God in that day, that he shall manifest himself unto them in word and also in power, in very deed, unto the taking away their stumbling blocks, and harden not their hearts, by the hand of God, as he shall cause to come forth of the iniquity of the Gentiles to this end, that the Gentiles may be brought to repentance, and be brought unto the Lamb, that he may receive them, and that they may be grafted in again to the fold of their forefathers, and that they may be brought again from all nations, kindreds, tongues, and people, to the fold of their own nation, under the laws of their God, and be gathered together, to build a house unto the Lord, in the latter days."—3 Nephi 24:45-49.

What says the Book of Mormon, after the words that are written are revealed:

"Pouch not the things that are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work."—3 Nephi 24:41.

The angel said:

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hearts, they shall be numbered with the house of Israel; they shall no more be confounded; they shall be a blessed people upon the promised land—ver. 24.

Questions: Have the stumbling-blocks been removed? Have we been numbered with the house of Israel? If so, when did the numbering commence? These are questions that I feel would have answered, for I am trying to know of the true doctrine of Christ. Again, the Book of Mormon teaches that no one can prevent these words coming forth, for they shall come out of the earth. We are even referred to the days, saying, "It shall come in a day when it shall be said miracles are done away." We cannot say that this would refer to the Book of Mormon; for when the Book of Mormon came forth there were none to affirm or declare it. But now, how often our ears are greeted with the declaration, miracles are done away, and are no longer needed. I hope that I give no offense, and feel sure that Brother Kinyon will excuse his opponent, when he sees that she is but a sister.

Fidelia Calhoon.

THE WORK OF GOD IN LONDON, ONTARIO.

LOUISVILLE, Ont., July 21, 1877.

Bro. H. A. Stebbins:—Hereewith I hand you a statement of Bro. J. J. Cornish, in regard to the manner in which the Lord has blessed the Saints in the London Branch. I have heard others in the branch bear similar testimony in regard to all except the case of Bro. Parker's daughter. It is well that a record of such things be preserved. Yours respectfully, &c.,

Wm. W. Blair.

Sister Cambridge, of this city, from her in-fancy up, has had fits, severely, until she united with the Church in 1875. She had them as often as twice a day at times, and occasionally but once in three months. Since her baptism she has not had any, nor even the symptoms of any.

The little child of Brother and Sister Cambridge took poison, by accident, and was restored by prayers and the ordinances.

Bro. J. Harvey had his fingers cut off. He was working up stairs in the shop of Messrs Perrin and Keenleyside in this city. I was running the engine, and he was working at sawing box stuff. He cut off the two middle fingers on the right hand, also broke the bone of the little finger, and cut off the flesh of his fore finger to the bone, and was working at the same time, holding his right hand with his left hand, and said, "I have cut my hand." I turned around and looked, and of course it startled me for the time, and I said, "What will I do?" We paused for a minute, then he said, "Unite your faith." Immediately (seeing that the blood was flowing very freely) I laid my right hand on his left hand, and raised my right hand, and said, "O, God, in the name of Jesus Christ, I pray thee to stop the blood." Immediately the blood stopped; and I then wound up the engine, and he was working at his trade as usual the next two days it pained him very much, and at night we administered for the Lord to stop the pain.

It stopped immediately, and one week from the day it was cut he went up and saved lumber, using the same hand and the same saw, and has been working ever since.

I was once called to the house of Bro. Parker to administer to a brother that was sick. While administering to him there was in the room the daughter of Bro. Parker, (a sister in the Church), who had been having fits, almost every week, more or less, and, while in this state, if she was sitting on a chair, she would fall and remain in an insensible condition for which we referred to the days, saying, "It shall come in a day when it shall be said miracles are done away." We cannot say that this would refer to the Book of Mormon; for when the Book of Mormon came forth there were none to affirm or declare it. But now, how often our ears are greeted with the declaration, miracles are done away, and are no longer needed.

I hope that I give no offense, and feel sure that Brother Kinyon will excuse his opponent, when he sees that she is but a sister.

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THE GATHERING.

In response in a general way to the many queries with reference to the "gathering," which have arisen, and may yet arise to be answered, it seems to be expedient to call the attention of the Saints to the fact that the article appearing in the first of June Herald, contains a very fair outline of our sentiments on the great subject that must shortly engage the attention not only of a few traveling Elders, but of the whole Church, and that, too, in the shapes of a material and considerable support.

Either the idea that a few traveling Elders with the object of raising money to meet the expenses of their time, their business, and of the comforts and associations of home, friends and loved ones, and consequently of their fortunes and their all, in order to redeem Zion, or roll forth the little stone, until it becomes a great mountain, filling the whole earth, will have to be given up, and every member that the Church, will have to come forward and oast in at least their mites for the spread of the word, and for the advancement of the condition of the poor, which is daily becoming more and more precarious, or the idea of the gathering must be given up, and ultimately the abandonment of the latter day work. The present one is not a call for individuals, but for the whole body of Saints to act as a Body, nor to invest stock in a company by taking shares. Whosoever is invested for purchase will be returned in land, to be controlled by the individuals.

But it is assumed that an agricultural and manufacturing association can be organized, the money of which will be invested in a company, to act in the custody of the entire body, for the special benefit of each member, and the security of the public welfare; the whole to be tempered with the spirit of the Gathering, individually, and as a collective body, to develop, in the advancement of the temporal good of all the deserving poor, or the partial reciprocity of individuals, to be established and maintained, as not to conflict with the growth and interests of those investing for the benefit of said poor.

In order to do this a well devised plan can and will be presented; the necessity for its immediate promulgation does not now appear. It must be apparent that all who participate in the work of the Gathering will have to be prepared to lend assistance in purchasing land, in order to obviate, if possible, the necessity of borrowing. There is no set amount necessary to be given in order to become a member of the association; whatever Saints can give $10, $25, $50, $100, or upwards, will be received, and the amount can be taken up in land at the present price.

And it would be well for the Saints to remember that the money here asked or anticipated, is to be deposited as a purchasing fund for individuals, and not as a loan. The idea with us is to avoid being charged with monopolizing, or with wrongly appropriating funds. Funds should be guaranteed by the Saints in such quantities that there will be no failure to realize the promised amount, when the time

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for first or following payments are to be made. This first payment will not be expected for thirty or sixty days after the location is announced, during which time the parties can obtain the land they have bought or agreed to buy. There is in reality no necessity for an individual depositing his money at all, if he can make a settlement on the ground at once, and in his intention of remaining there; All parties are to obtain land for the money they advance. It would be desirable however, and we will endeavor to so arrange, as to have a purchasing fund sufficient to provide for reasonable contingencies, that is to procure lands for parties wishing to purchase after the location is made; but this course of withholding the deposits until the ground is selected, is what will most likely defeat this, as it generally does many noble enterprises.

If the Saints would state how much they are able and willing to buy for their own use, how much they are willing to buy for the benefit of traveling ministry, and how much for the benefit of the poor, the inducement of an interest in the purchase will be increased, and may come and make ready means, if they hope, therefore, that those who have given this movement their sanction, will endeavor to turn such influence into material support by stating what they are able and willing to do in case a location is made, that commends itself to their understandings, and that they will endeavor to make such a settlement that every time the funds are needed, to convert a portion, at least, of their property into ready means, remembering at the same time that the location may, in a great measure, be determined by the amount of means we may have to rely upon.

We do not advise precipitancy in selling off property in order to enter into the association. We do not advise parties leaving their homes, or places of business, until they are prepared to take a location, and together with their agricultural, or other pursuits, if they are able. There has been no location made yet, and may never be, unless the Saints feel the necessity of gathering. Our prospects however seem favorable beyond what we could have expected for the time. We want the expression of the Saints, substantially, as to what means can be raised and relied upon. We do not want any one to take for granted things that are not expressed, and rush forward in haste, not having the way prepared to settle before them. We think the articles written, if carefully studied, would state how much they are a great measure, be determined by the amount of means we may have to rely upon. We do not advise precipitancy in selling off property, in order to enter into the association. We do not advise parties leaving their homes, or places of business, until they are prepared to take a location, and together with their agricultural, or other pursuits, if they are able. There has been no location made yet, and may never be, unless the Saints feel the necessity of gathering. Our prospects however seem favorable beyond what we could have expected for the time. We want the expression of the Saints, substantially, as to what means can be raised and relied upon. We do not want any one to take for granted things that are not expressed, and rush forward in haste, not having the way prepared to settle before them. We think the articles written, if carefully studied, would state how much they are a great measure, be determined by the amount of means we may have to rely upon.

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Fourth, laying on of hands, for the conferring and reception of the Holy Spirit. These then are the principles of the perfect law, as far as the human family are concerned. Men have said that there was a monitor within man that guided and directed him; it was called a spirit. This spirit could be trusted. Now, if you say there is a necessity for a greater monitor; we need an infallible guide, and God has promised it. Man's conscience cannot always be trusted for right guidance; for conscience is easily perverted, seared as with a hot iron; hence, men may follow its dictum, and be led into sin.

If mankind would obey the foregoing principles, there would be one of the grandest re-formations that ever could have transpired. The principal of faith, when properly exercised, what grand results will follow. Communication with God and his Christ. The whole spirit, and heart, and mind, and will, and the body enlightened, made wiser and better, holier and purer, truer and more righteous. If I tell you dear reader, if the perfect law was only kept, we would have no such sin and wickedness as we have to-day. Christ is the law-giver, he is perfect, and a perfect law has been formed; perfection emanating from perfection.

The nineteenth century has not in all its wisdom produced a law that will compete with Christ's law. In its nature, it is what we would call celestial. When God instituted that law he did not do so with the simple object that when we pass from this state of existence, we should sit down and sing forever and ever. God has put in life a greater and more noble purpose than that. He has designed in the greatness of his wisdom to make all who abide by this perfect law, the celestial law, like unto himself. Jesus prayed, "That they may be one in us, as thou Father art in me, and I in thee," that where I am there may be with me, as the perfect law is perfect in every grain of corn there is contained a minute, insensible seminal principle, that is itself, the entire future blade and ear; hence, men may follow its dictum, and be led into glory, even with the presence of God the Father. The principal of faith, when properly exercised, which is itself, the entire future blade and ear; hearer but a doer of the work, this man shall be made God-like, Christ-like. We shall see him as he is, we shall be like him. This is the design God had in making that perfect law. There was a proviso made in the law that Christ Jesus should suffer death, "that he might destroy death, and bring the captivity to God, and to destroy death." The resurrection would or only can this salvation be completely effected or carried out; because matter and element inseparably connected receive a fulness of joy.

We read, in Isaiah 40:5, "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Luke 3:6, "And all flesh shall see the salvation of God." John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Is not all flesh governed by law, and did not that law proceed from God? And if so, men and all flesh he preserved and perfected by the same? Has not God promised that he would at some subsequent time pour out his Spirit upon all flesh? Has he not shown to us the beautiful effect, or told us of it, that shall be produced by his Spirit? See Isaiah 11:9-10.

Paul, in speaking of the resurrection, says, "But some will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sest not that body that shall be," etc.

Some have portrayed the resurrection day as a terrible thing; that there would be legs, and arms, and heads, and fingers, toes, etc., all flying through mid-air, hastening to be applied to various portions of the body, and thus would "be a terrible thing; that there would be legs, and spect."

And in due season, evolves and unfolds itself visibly to our eyes, when suddenly the bodies of the dead shall be raised to meet the Lord in the air with the shout of the archangel, and the voice of the trump of God, and the dead in Christ shall rise first. Some, however, say that this is the "shaking of dry bones?" Paul distinctly said, "Thou sest not that body that shall be."

Dr. Adam Clarke, in speaking on this subject, says:

"In like manner as in every grain of corn there is contained a minute, insensible seminal principle, which is itself, the entire future blade and ear; and in due season, every seed must be sanctified visibly to the eye; so our present mortal and corruptible body may be but the exuvia, as it were, of some hidden, and at present, insensible principle, which, at the resurrection, shall discover itself in its proper form."

Jesus said:

"Except a corn of wheat fall in the ground and die, it remaineth alone; but if it die, it bringeth forth much fruit."

This is performed by a perfect law. The fleshly body is simply a composition of oxygen, nitrogen, carbon, sulphur, phosphorus, iron and lime. Hence, it is but natural to suppose that at the separation of spirit and body, that the body in course of time returns to its primeval elements. Without a resurrection, perfection in the entirety could not be effected.

"All flesh shall see the salvation of God." And this resurrection power is in Christ. And as we have stated that not only "all flesh" should feel the perfecting power, or saving power, but also the earth. Do we not read:

"Therefore the earth must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be covered with gloom, with the presence of God the Father."

Why?

"That bodies which are of the celestial kingdom may possess it forever and ever; for, for this intent it was made and created."—D. C. 85:4; Ps. 85:4; Rev. 21:11; Rev. 21:24.

The Jew has preserved the condition of the earth in its redeemed, saved, perfected state, "like a sea of glass."—Rev. 15:2, 3. The earth was baptized by or with water, by immersion, it will be "baptized with fire and the Holy Ghost." Such are the principles of the perfect law— the gospel law. What a grand, universal work is going on along the line of faith and the resurrective power, shall subsequently take place. "The mouth of the Lord hath spoken it, and who can stay his hand?"

The law which God has given will do all this grand and glorious work. This is the hope of every Latter Day Saint. Shall our hopes be blasted? No! "Men may work and tell in coming and going, and in speaking and principles, etc., to benefit their fellow men, and so society in general, but they can never succeed, unless they adhere to Christ's holy law. If a man fully and honestly obeys the gospel principles—he is a templeman, a seetacolator— as to spiritual licentiousness. He is an honest man, and his heart and all his actions with his fellow man. He is a moral man, in the highest sense. He is a kind, loving man, and a gen-tlemen; and the fruits of this are known by the heaven to be just as good as the earth, and the fruits of the present year are estimated at eighty million bushels of corn, twenty million of wheat, and twenty million of other small grains together. Population, five hundred thousand. More attention is now being paid to winter wheat."

"That the Jew lives of nations, sending its own ceaseless life's throb through all the arteries of its vast empire. He, too, has seen that heart cold and still in death. These have perished, yet the Jew lives on—the same silent, mysterious, indestructible being. The shadow of the Crescent rests on Palestine, the signet of a conqueror's faith—still the Jew and his religion survive. He wanders a captive in the streets of his own city, Jerusalem, a conquered and dishonored and gloriously on the relics of ancient power. Above him shines the clear sky, fair as when it looked down on the tower of Zion; but now, alas! beholds only a desolate city and an unhappy land. The world is his home. The literature of the ancient Hebrew triumphs over all creeds, and schools, and individualistic drama, and the kind worship in the sacred songs of David, and to the divine teachings of Jesus of Nazareth, who also was a son of Abraham. Such is the Jew. His ancient dreams of empire are gone. How seldom do we realize, as we see him in our city streets, that he is the creature of the ancient peoples of these, and, in the present, is hard. Neither age, nor country, nor climate, have changed him. Such is the Jew, a strange and solitary being, and such the drama of his long and mournful history."

In Kansas five million of the fifty-two million acres are under cultivation, and the crops of the present year are estimated at eighty million bushels of corn, twenty million of wheat, and twenty million of other small grains together. Population, five hundred thousand. More attention is now being paid to winter wheat.
THE TIMES.

The times declare the solemn warning to the Saints of these latter days. The voice has spoken from heaven for the last time. The Saints have heralded it abroad in the earth, and its logic is true for it is of God. Is the thought of the speedy coming of our Lord and Savior Jesus Christ a welcome event to the world? If so, let allSaints who have received authority to obey the command reflect on its importance, so far as the interests of the heavenly kingdom was concerned, they readily went forth, obeying the great prototype of our Redeemers, and the members of the early Church an idle tale, but a stern and pressing reality; for they loved the Master; they believed in his spiritual power, and felt it was a high and holy calling to go forth and proselytize the nations of the earth; especially when they realized the power and effect of their testimony.

And the mouths of all that were enslaved became foul, and they were seized with a violent spitting, and they did spit even in ladies' parlors, and doors in the house of the Lord of Hosts, and the Saints of the Most High were greatly plagued thereby.

And in the course of time it came to pass that others snuffed it, and they were taken suddenly with fits, and they did sneeze insomuch that their eyes filled with tears, and their hair looked exceedingly filthy.

And yet others cunningly wrought the leaves into rolls, and did set fire to one end thereof, and did look very grave and calf-like, and the smoke of their incense ascended up. And the cultivation thereof became a great and mighty business in the earth; merchants waxed rich by the commerce thereof.

And it came to pass the Saints of the Most High defiled themselves with it; even the poor who could not buy shoes, nor bread, nor books for their little ones, spent their money for it.

And the servants of the Lord were displeased therewith, and said, Wherefore this waste; and look on the little thing that they have, and the shoes, and the books? Turn your fields into corn and wheat, and put this evil thing from you, and be separate, and defile not yourselves any more, and God will bless you, and cause his face to shine upon you. But with one accord they all exclaimed—We cannot cease from chawing, snuffing and puffing; we are slaves.

And God's servants were sorely displeased with the people who raised this plant, and cried, "Repent before the Lord shall come and curse your lands with a sore curse."—Anto-Tobacco Journal.

A VISION.

In July 1862, I was sitting in my room alone, meditating on the things of the kingdom; and while thus engaged I saw a tree spring up before me, filled with leaves and flowers. The leaves were of all colors, and the flowers were of all kinds. The tree grew and became a great plant, and spread its leaves rank and bread, so that huge and vile worms found a habitation therein.

And it came to pass in the course of time that the sons of men looked upon it and said, And we are to give warning. And they fled to the door of the ark. And the door of the ark was soon about to close. And the tree looked very grave and calf-like, and the leaves fell off, and it was left standing there that the many who are enquiring for the truth should hear that they had not the power and effect of their testimony, and they were to go forth and proselytize the nations of the earth.

And the cultivation thereof became a great and mighty business in the earth; merchants waxed rich by the commerce thereof.

And in the south-west part of the United States is estimated that the old fruit and the leaves began to fall off, and, as fast as the old fell off, new fruit and new leaves sprung forth until all the old, every particle, fell off, and it was filled with the new, and then it began to grow until it became a beautiful tree of large size. While looking at it with admiration I said, What can all this represent? Then I saw that the tree was a very fine looking man, who spoke and said This represents the true Church of Christ, and everything else will fall to the ground, old Church and all. And I had never seen such a looking man, until Br. Joseph Smith came to my house, when he visited Kirtland, in 1836, only he looked older than in my vision. I shall never forget how earnestly he spoke. R. Dayton.

The times declare the solemn warning to the Saints of these latter days. The voice has spoken from heaven for the last time. The Saints have heralded it abroad in the earth, and its logic is true for it is of God. Is the thought of the speedy coming of our Lord and Savior Jesus Christ a welcome event to the world? If so, let all Saints who have received authority to obey the command reflect on its importance, so far as the interests of the heavenly kingdom was concerned, they readily went forth, obeying the great prototype of our Redeemers, and the members of the early Church an idle tale, but a stern and pressing reality; for they loved the Master; they believed in his spiritual power, and felt it was a high and holy calling to go forth and proselytize the nations of the earth; especially when they realized the power and effect of their testimony.

And the mouths of all that were enslaved became foul, and they were seized with a violent spitting, and they did spit even in ladies' parlors, and doors in the house of the Lord of Hosts, and the Saints of the Most High were greatly plagued thereby.

And in the course of time it came to pass that others snuffed it, and they were taken suddenly with fits, and they did sneeze insomuch that their eyes filled with tears, and their hair looked exceedingly filthy.

And yet others cunningly wrought the leaves into rolls, and did set fire to one end thereof, and did look very grave and calf-like, and the smoke of their incense ascended up. And the cultivation thereof became a great and mighty business in the earth; merchants waxed rich by the commerce thereof.

And it came to pass that those who chewed it became weak and unmanly, and said, We are enslaved, and cannot cease from chewing it.

The name of the "Mollie Maguires" comes from Ireland. Some fifty years or more ago a poor old woman in Ireland had her cottage pulled down over her head by a wind. Her name was Mollie Maguire. Thereupon her sons and some neighbor lads formed themselves into a secret band and vowed and took an oath to destroy English landlords in general. The band spread rapidly, and they called themselves "Mollie Maguires," and Irish coal miners brought the name to America.

It is estimated that the amount of gold and silver in the field is over fifteen hundred and twenty-five million dollars, and the imports consigned to exceed the amount going out of the country.

Are you ready to come to the ark of safety. Noah preached for one hundred and twenty years, but the world heeded him not. Yes, we are to give warning. And for seven days he stood at the door of the ark, calling to all to come, proclaiming God's loving message to flee to the ark of safety. More anon. Pray for us.

W. Still.
THE SABBATH OF THE LORD.

A brother writes that he notices that the Saints call the first day of the week the Sabbath, and he wishes to know their reason for doing so. He says:

"We are commanded in the Book of Covenants to keep the Sabbath day holy. Do you know of any command given at any time to the Latter Day Saints concerning which one to keep, the seventh day or the first? I do not see how we dare say that either will do, unless God has said so. I ask for information, for I want the seventh day as a day of worship and of rest. And, as the Lord's day, thou shalt offer thine oblations, the revelation reads:

"Therefore, in searching for such, we find that a preceding revelation had been given which bore the impress of defining what day should be kept as a day of worship and of rest. And, as the word and the proof satisfied our own investigations in the matter, we give them, in answer to the inquiry, and probably it will be satisfactory to others also. The revelation reads:

"And that thou mayest more fully keep thyself unsnared from the world, then shalt go to the house of prayer, where thy sacraments were given up my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High God, for thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do more other things only let thy food be prepared with singleness of heart. ... Wherefore trouble me no more concerning this matter."—D. & C. 30: 2, 3, 5; being a revelation given August 7th, 1831.

In the History of Joseph Smith, as published in the 'Times and Seasons,' for 1844, page 450, Joseph says:

"On the 7th I attended the funeral of sister Polly Knight. * * I also received the following." And then he gives the revelation from which we have quoted the foregoing commandment for keeping the holy day unto the Lord, and the word "this," which was spoken three times, and which we have italicized, leads us to enquire what day the instruction was given upon. In fact the fixing of the day, and the defining of its duties, seems to have been the chief purpose in giving the revelation; and we have understood that the intelligence on these points was given in answer to prayer, in reply to such inquiry as is made by our brother, as to the day to be observed by the Saints of the last days.

And to satisfy themselves some have applied themselves to the science of calculating dates, and have found that the 7th of August that year was Sunday. But a more satisfactory proof, without such particular calculations, we have in our own possession, namely, a newspaper of July, 1831, from which the time is easily reckoned, proving that the 7th of August did fall indeed on Sunday.

It is true that that revelation does not designate it as the Sabbath, yet in that it the Lord, as we have seen elsewhere in the revelations to Joseph, did specifically command the observance of the Sabbath day, and did so after he had designated which holy day was, and after he had directed the Saints to rest, and worship, and make their offerings on that day, and not do any work therein, but were to make it a special and a holy day above all other days of the week, endowing it with all the properties of the true Sabbath, (but without the penalties of the Jewish Sabbath under the obligatory law, or ministration of death penalties), It seems conclusive, we say, that this was the 7th of August, not considered as the Sabbath.

And the Lord, having previously set apart the day as a holy day, could afterwards (November 1831) command the observance of the Sabbath with the surety of being understood by the people, with the words given three months before fresh in their minds. And we find no account of their having kept any other day, neither that of that which was then called the Sabbath.

Again, as some may believe, the possibility of that day having been appointed as a matter of convenience, because of the law and custom of observing that day, (which we can scarcely do, considering the solemn and unconditional way in which the Lord sanctifies and blesses it in the command to his people), and granting that the Lord may at some time restore the original seventh, yet it is plain that he gives not even a hint of such intention, but that he fully recognizes and calls Sunday the Sabbath.

And, for all that any one can tell, the changes of time made early in the Christian era, and the difference in location for us who live on this planet, seems to have been the chief purpose in the latter days, as the Lord, in the original seven, yet it is plain that he gives not even a hint of such intention, but that he fully recognizes and calls Sunday the Sabbath.

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The Lord was thus strict in his requirements of individuals and of the nation, in this matter; and certainly the one under the gospel should be even more holy than the one enforced under the Mosaic statute, because sanctified by man's willing obedience, if it be so at all, and by his sincere (because loving) worship of God under the new covenant, "the law of life" and salvation in the Holy Ghost, which is to be "written on the heart," and not by the "law of condemnation," "written and graven on stones." And, as for the observance of the day by us, we think that it is, at least for the present, satisfactorily defined, and its value and necessity urged as fully as of old, even if there be no law of penalties attached to destroy men for its infraction. Hence, in this light, it is believed that the Saints may not only call the first day of the week the Sabbath, but that they will also sanctify it in their worship and conduct, as a holy day, a Sabbath day.

In a late newspaper, not a religious one, we find an editor depreciating the increasing Sunday labor, lawlessness, and pleasure. He says that both of Utah some years ago. The story has been that B. Young's faith while he (Axtell) was governor of Utah, denies the statement that he is a disciple of Joseph Smith and not of Brigham Young.

Bro. Daniel Brown favors us with a Watsonville (Cal.) Transcript, which has a half column account of the Santa Cruz District Conference held there July 14th and 15th. The minutes are much the same as those published in this issue of the Herald.

To illustrate the fact of so many non-payments, we find that during the past year, since we commenced the record, $200 names and about $423 have been put upon the delinquent list, those who have been taken from the lists after months of non-payment. Besides this there are hundreds of others who are in arrears less than six months, and some few, on continued promise to pay, who are even years behind. We try to favor all, and do not intend to take out any who are making proper efforts to pay, and we wish to continue papers to those who are hard pressed, just as long as possible with the office circumstances. It is only on that ground that papers are stopped, but with hundreds in arrears and an annual loss of $500 on those never paying, it is plain that we cannot always continue it. As a writer in this issue says, many borrow who could subscribe and pay as well as those of whom they borrow, and wish they would.

Bro. Joseph Smith has not returned from his Iowa and Missouri trip yet. He is in Decatur county, Iowa, and has been at Stewartville and Independence, Missouri, since he left us.

President W. W. Blair arrived at home from Canada, July 5th.

The latest news from Bro. Peter N. Brix, the missionary to Denmark, was dated at Aalborg, July 9th. He is laboring to save souls, and he longs for the redemption of the Saints' inheritances, when God will prepare the way.

Bro. Robert Woodcock writes from Manteno, Iowa, that three have lately been baptized there, and there is a greater desire in that country to hear from there than was in the past.

In the Harlan Herald we find commenced a spicy correspondence between Bro. T. W. Chatburn and one Charles Ashton, a minister of the M.E. Church. The latter is very abusive in his language and misrepresents our belief, either purposely or ignorantly. He closes with the assertion that those who believe the gospel as taught by us belong either among the knives or among the deceived fools. We presume that Bro. Chatburn will reply promptly and with good effect.

Bro. N. Stamm wrote from Des Moines, Iowa, that Bro. George Walker, president of that district, is laboring in the branches; also Bro. W. C. Nirk is preaching. Some have been baptized in Newton and Des Moines Valley Branches.

Some brother sends a Boston Herald containing what claims to be a synopsis of H. W. Beecher's remarks on the labor troubles, at his church in Brooklyn, Sunday evening, July 21st. He is represented as saying that a dollar a day is "enough to buy bread; and water costs nothing. And a man who can not live on bread is not fit to live. * * A family may live, laugh, love and be happy, that cats bread and good water in the morning, water and good bread at noon, and good bread and water at night." Last Sunday evening (28th) forty policemen were present in the church to prevent any disturbance or demonstration. Mr. Beecher stated that he had been misrepresented, and that he was a friend to the laboring classes. It is not said whether he denied the foregoing words, or only the way they are put.

Bro. Charles B. Fox, of Lake City, Colorado, writes that Bro. Warren has recently baptized him, his wife, and three others into the kingdom of God. As they are few alone, they ask the prayers of the Saints that they may continue faithful.

Bro. Thomas Taylor sends a Manchester (England) Examiner, which contains an acceptable notice of the conference of the Reorganized Church held in that place May 29th. It gives the pith of the remarks of Brn. Taylor, Caton and Bridewell, who presented the contrast between our faith as the true successor of the original organization and the fallacious teachings of the Brighamite organization. It is good that these things are getting so much before the people through the papers of England and America.

Bro. J. A. Robinson sends a Petoria Call which contains a note from Bro. H. a copy of the epistle of our faith and doctrines, for the publication of which we thank the editor of that paper.

Bro. J. T. Wild sends an Amherstburg (Ontario) Echo, which contains a notice of Bro. W. C. Irish preaching at that place, and of a Rev. Smith holding a discussion with him. The editor advises taking no notice of "such unaccredited and harmless individuals as Irish. However he confesses a favor by saying that he was "a disciple of Joseph Smith and not of Brigham Young."

Bro. David Hall, of Shelby, Iowa, sends $10 for tract fund. He has our heartfelt thanks, and those of the elders who will receive them. May he receive abundant reward.

Bro. C. H. VanDusen, of Kenosha, Wisconsin, would like a chance in the regions of the Saints, to either take a farm or have carpenter work to do. If any know of an opening or such labor to be had they will confer a favor by writing to him, for he is entirely alone in his faith where he lives.

Bro. H. J. Hudson, of Columbus, Nebraska, writes that a more hopeful state of affairs, as to crops and financial prospects, now exists in that country than there has been recently. Indeed the prospects look well generally and we hope that the many delinquent subscribers will be not only satisfied, but able to bring up arrears, and to renew abandons.

Bro. F. R. Gibbs writes from Warrior, Jefferson county, Alabama, that he has been away from the Church for eight years. He inquired for and we sent him addresses of brethren J. S. Paterson and J. D. Jones.

Bro. J. J. Cornell, of London, Canada, writes that there is a new place in that city open, having rented another hall, and keeping up meetings in two places at once. They are alive there to the interests of the work.

Bro. D. C. White, of Newton, Iowa, informs us that it is his brother, J. N. White, who is to take the field, preaching, not himself.

Bro. Francis Earl writes from Coldwater, Michigan, that he has been laboring to fit himself so to go to the Desk in Utah that really to go with Bro. McDowell to Steuben county, Indiana, and afterwards they expected to go to Lawrence, Michigan.

Bound assortments of tracts for sale at sixty-five cents, postage paid. Those wishing to preserve
them for their own use or to loan, will find these 
an advantage over an unbound set.

A friend of Bro. M. F. Beebe, of Streator, Illi-
nois, who lives at Wheaton, Illinois, writes to
him of reading the Book of Mormon loaned him 
by Bro. Beebe, and he says: "I can hardly put
leaves together. If there is any truth in the Old
and New Testaments, then I do not see why men
should not write by inspiration in these days 
as well as they did in olden times. We can, if
we have faith in God's promises. - "The more I
investigate the doctrine the better I like it." That
sounds like honest conviction after a real inves-

We call attention to letter of Bro. C. A. Davis,
of Australia, which was received August 1st. It
takes over a month for letters to travel the
distance. We gave in July 15th Herald a later
letter from Bro. Glaud Rodger than the one re-
ceived by Bro. Davis from him, and so do not
publish that. The papers and scraps received.
Bro. Geo. Hayward of Kansas City, Missouri,
writes that he has baptized three and confirmed
four since he has been there, and he has preached
and endeavored to fill his calling at every
opportunity. Others are believing who will yet obey
the gospel.

We thank the following brethren and friends
for papers received: W. R. Calhoon, Red 
and White Ribbon; N. W. Smith, Fairfield (Neb.)
News; Geo. Hayward, Kansas City Times; W. 
G. North, San Antonio (Texas) Express; J. J.
Cornish, London (Ontario) Advertiser, and the
Free Press; Joseph Hammer, New York Ado-
sate; C. A. Davis, Australian papers; G. I. Stebb-
sins, for Denver, Pueblo, and Boulder, (Colorado),
and Black Hills (Dakota) paper.

QUESTIONs AND ANSWERS.

Question.-Sister Mira Snow writes: "We read 
that before our Master comes, the sun will be
darkened, the moon will be turned into blood,
the stars will fall from heaven. Will it be literal 
or only by the appearance?"

Answer.-It is considered that the sun's light 
will be darkened, so far as this earth is concern-
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the sun, permitting the color of the moon to be 
seen; that the falling of the stars will, so far as 
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character, have already taken place; several dark 
days have occurred; the moon has put on the red
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ent that the prophecy should have a wider fulfill-
ment.

Q.-What is the true tradition of the Seven
Sleepers?
A.-We copy from Webster's Unabridged Di-
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early Christianity, seven noble youths of Ephesus, 
in the time of the Decian persecution, who hav-
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a cruel death, were made to fall asleep, and in that
state were miraculously kept alive. Two of their
names are traditional said to have been Maxilian, 
Malchus, Martinian, Denis, John, Sopas, and Con-
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served the 25th of June to their memory. The
Koran relates the tale of the Seven Sleepers, de-
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Christian legend,—and declares that out of re-
spect for them the sun altered her course twice 
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celebrate annually the feast of the Seven
Sleepers, and their names are regarded as power-
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day of remembrance is the 9th of August, and usual-
ly takes over a month for letters to travel the
distance. We gave in July 15th Herald a later
letter from Bro. Glaud Rodger than the one re-
ceived by Bro. Davis from him, and so do not
publish that. The papers and scraps received.
Bro. Geo. Hayward of Kansas City, Missouri,
writes that he has baptized three and confirmed
four since he has been there, and he has preached
and endeavored to fill his calling at every
opportunity. Others are believing who will yet obey
the gospel.

We thank the following brethren and friends
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News; Geo. Hayward, Kansas City Times; W. 
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Railroads

Saturday. A feeling between the mob and the police, yesterday, occurred in Chicago, between nine and ten o'clock, and resulted in a lot of damage being done by the recent eruption of the volcano in the neighborhood. The whole country has been filled with intense excitement, but now the soldiers and policemen have gained ground, and there is a general feeling that mob violence has gone far enough, and working-men think so as well as others. Foreigners are a great deal better pleased.

John Bright considers it "one of the most deplorable and discreditable events that ever has happened to the nation."

In New Orleans, the Roumanian army is preparing to cross the Danube. Russia is sending 25,000 men into Asia Minor, to renew the war there. The Russians have captured Shk proposals in the Balkan, and the French forces have formed a juncture to give them trouble.

Bad news of Indian depredations and murders came into Black Hills. Twenty recent murders are reported.

Advices from Ecuador state that the damage done by the recent eruption of Cotopaxi, amounted to one million dollars ($1,000,000). Many lives were lost and 1,500 cattle.

A powder magazine at Sharon, Pa., exploded, killing one man and injuring three.

A bridge on which men were working near Cincinnati, fell, and four men were killed and nine wounded.


A list of the killed and wounded is given, so far as known—15 to 20 of the former and about 50 of the latter, besides some not known. Fifty or more policemen wounded, most of them only struck with stones, but one killed. More soldiers have arrived and located in various parts of the city.

At Pittsburgh the railroad men have been forced to surrender the railroad property, and trains were preparing to start. St. Louis is having trouble between the strikers and police, but no special damage is now being done. At Scranton, Penn., there is a threatening appearance among miners, iron and coal men of the city, and rumors are being spread that in that vicinity are out of employment. They have forcibly stopped every branch of industry, and idleness reigns. Few of the railroads have yet given in to the demand for increase of or return to the old wages.

A Turkish army has been defeated south of the Balkans. The Russians have completed their line of attack around Rustchuk, and are more fully investing Sistria. A battle between Russian gun-boats and Turkish monitors took place on the Danube, July 24.

The Indian troubles in Montana are giving more and more alarm.

At Pittsburgh, Pa., the striking miners have burned and destroyed some more property of the coal companies, and have stopped the work of non-strikers. At Pittsburgh are 4,000 troops, and trains are coming in from Braidwood, Illinois, and the colored men are back at work in the mines. At East St. Louis are over 500 soldiers and 100 men are resting.

Several of the police have been killed in St. Louis. The police captured 73 of the Communists in a hall where they met, released 24 and put 49 in jail. At San Francisco and elsewhere, citizens have put up money to aid the police in their work. Baltimore and Ohio road is still held by strikers, and troops have been sent to open the way.

The society of the U. S. government at Philadelphia, has proposed that the government establish a joint commission of masters and men to arbitrate the differences now existing between capital and labor. It is feared that there will be a general strike among railroad engineers, and that the railroads will be severely interfered with.

The French and British are still engaged in a recent battle, which was fought half way between the Balkans and Adriatico. It is reported that when the Russians reach Adriatico the English fleet will rise up and flee into Asia, bag and baggage.

At Columbus, Ohio, the strikers have coerced the Ohio State railroad company to cease moving, but do no mischief. At Galveston, Texas, the companies have acceded to a rise in wages. At Galesburg, Ill., there is still a detention of the machine shops. Very little done yet on the Chicago, Burlington, and Quincy road. Although generally quieting, yet there is trouble, or that expected, in many places.

Another defeat of the Turks is reported, this time near Rustchuk, with a loss of 6,000 or 8,000 of the enemy and 700 of the Turk.

President Hayes believes that the Indians cannot be of any general use in the army, as trained soldiers, the papal army. The signers shall be published in the county papers, as the Pope is to issue orders for the partial mobilization of her army, but claims only intending to hold an armed neutrality.

Sixty-five thousand Russians attacked 50,000 Turkish soldiers near the Danube, and were defeated with loss of many thousands in killed and wounded. Also, at Pier, there were defeated with great loss, and died to Sistria. Reinforcements are being sent. The Roumanian army wishes to cross the river, and take part in the contest. Austria warns her to beware of the consequences of the move, for they will not drill or do anything only to the point of count.

News from Rome is that an effort will be made by the papal party to re-establish the temporal power of the Pope.

At Wilkesbarre, Pa., 6,000 or 7,000 men collected yesterday, and detained passenger and freight trains, storing one engineer and wounding a conductor. Saturday night, the police a long time in the car shops, and wounded employees who were at work. When the mayor came nearly killed him, the mayor was in the crowd, but four men were killed and others wounded. Citizens are arming, more troops are coming. In other states affairs growing better.

At Aroondale, Pa., the troops captured a train load of rifles, those who were storing the eight trains. The laboring population is firm in its determination to support the cause of the government. Fifteen thousand soldiers trying to overawe the strikers, but not to harm any one.

Captain Howgate's Polar Expedition sailed from New London, Conn., the 24th. Our schooner, the Florence.

More particular of the Russian defeat and the news of the battle at the Don. The Russians lost ten to fifteen miles long, and men cut down in swaths by Turkish batteries.

The Russian force south of the Danube reported as thoroughly shattered and demoralized, and those beyond the Balkans as in a perilous situation. The divided forces were too small to fight the Turks, and held the tressuntaken behind them. The Turks have poured in men from Egypt and the provinces, while the Russians have been too eager and many have been killed.

Three thousand more English troops are to sail for the Mediterranean.

A cigar-box factory at Cincinnati, six men and women were killed and five wounded.

A fire at Elgin, Ill., took $41,000 in property.
Correspondence.

Solon, Cuyahoga Co., Ohio, July 15th, 1877.

Brother Joseph Smith—I write in regard to my connection with the Church. I joined the Church in Canada, in 1857, and remained with them until my father was slain, but, when Brigham took charge of the Church and instituted polygamy, I could never think that the Church was following the book of Mormon, and I was much grieved; and I believe that Bro. Stamm is a man of God, and a good man. He, or any other elder would be welcome here at any time. Your sister and I have heard and everlasting covenant. Myra Carter.

Crescent, Crawford Co., Kansas, August 1st, 1877.

Bro. Editors:—I arrived here last night, and am enjoying the hospitality of Brother D. S. Curtis. I have been in Bandera county, Missouri, fearing polygamy. I was baptized in Johnson county, Missouri, at the following places: At the houses of Brother Curtis and Martin Bryan; at his brother's home in Nester, and at the Grover, Linn and Mercer schoolhouses. These are new fields, and that is the only reason that I can assign for not getting baptisms. I got a little settled, for the Elders at the Conference. The people seemed to be interested, and I did not believe it would be right to leave them. I have been baptized several times. I was baptized by Bro. McDowell, as I think that here is a good field to labor in. I have a home for those who may travel this way. Your brother in the faith,

Joshua Lamoreux.

Xenia, Dallas Co., Iowa, July 15th, 1877.

Brother Henry:—Times are very hard here. It is almost impossible to get any money. We are living on corn bread, milk, and potatoes, and what garden stuff we can raise. In some localities, they are all crowded out, and the crops are good. There are plenty of families in this neighborhood. I cannot get anything to eat yet. We have been told that the wheat in the north is good, but the corn I cannot tell how it regards and esteem, your brother in the faith.

A. C. Jato.

Rockwall, Texas, July 16th, 1877.

Brother Henry:—You may wish to hear how we are getting along in the Lone Star state. From the information I received from you and through the Herald, I was enabled to open a correspondence with those in Texas relative to Church business. I did not know if any were aware of any in the state being believers in the doctrine except those in Bandera county. But I went to Kerrville, where I tell how I was. I only speak of the country I passed through.

My prayer is that the faithful in Christ may soon hear from me. I am writing to a very attentive congregation. I have been accused of being a member of the Disciple order, which debate was a credit to him and the truth he represented. With regards and esteem, your brother in Christ.

August 15th, 1877.

THE SAINTS' HERALD.
Brethren Ephraim Rowland, N. M. Ridings and others, were also out preaching last Sunday. Brother B. Young, at three different places, to attentive congregations. The people manifested a desire to have preaching again, and an appointment was given out. Surely, harvest is ripe, but the laborers are few. Let each one who has the priesthood do those things that are required at their hands; not only pray, but go and do. The kingdom cannot be built up without laborers. I am acquainted with many who have not been able to go down into Angelina county to see Brother Robuck, but will try to come back next Sunday, and perhaps we may be able to send a man down there or up near the county seat. The people seem eager to hear the strange doctrine. I have been threatened with tar and feathers, with whipping, and in company with Bro. Sheekey and Marks, have been laughed at, but generally have had more friends than foes, so that I have never been really ill treated. My Baptism was a step that I will not undo, nor meet with the attack. Those that heard us both said that I answered him fairly. Brother Sheekey will be able to organize a branch in Ellis county soon, and as he is a live Elder the work will go out from there and increase. I remain as ever your brother in the true faith.

J. W. BRYAN.

LAMPTON, Australia.

Dear Brother Robbins:—The mail arrived in Sydney today, and we are all anxious to get the Herald from the Church in America, to which the last one was forwarded. We have requested the General Conference to mission this as soon as possible, as we desire to learn from the Church in America the progress of the work in that part of the world. The Saints here will be willing to make any sacrifice that may be necessary to have the Herald, and that the Saints may be saved. We pray that the Lord will raise up laborers abroad in the field, and that the Gospel of the Kingdom will be preached in all the world, and that all needful things shall be added unto them that love the Lord and keep his commandments. T. R. McDOALD.

July 18th, 1877.

Brother Henry:—I baptized two on the 8th, and since then have baptized two others at two different places, to attentive congregations. The people manifested a desire to have preaching again, and on the 1st of this month, an appointment was given out. Surely, harvest is ripe, but the laborers are few. Let each one who has the priesthood do those things that are required at their hands; not only pray, but go and do. The kingdom cannot be built up without laborers. I am acquainted with many who have not been able to go down into Angelina county to see Brother Robuck, but will try to come back next Sunday, and perhaps we may be able to send a man down there or up near the county seat. The people seem eager to hear the strange doctrine. I have been threatened with tar and feathers, with whipping, and in company with Bro. Sheekey and Marks, have been laughed at, but generally have had more friends than foes, so that I have never been really ill treated. My Baptism was a step that I will not undo, nor meet with the attack. Those that heard us both said that I answered him fairly. Brother Sheekey will be able to organize a branch in Ellis county soon, and as he is a live Elder the work will go out from there and increase. I remain as ever your brother in the true faith.

J. W. BRYAN.
I moved to this place three years ago; there is no need of the repetition of my labors at this time. The people seem to want to hear more of it. I am alone, and I have a large family to support, which takes about all my time. I hope to get some means to enable me to get a secretary to work for me, and I will do all I can for the spread of the gospel, so that the honest can prepare to meet their Maker. Pray for us, dear Saints, for we feel lonely, and need the prayers of the righteous, for the word says that "it prevaileth much." Any who can give us a paper to write in will be greatly appreciated.

English Mission.

The annual conference of the above mission was held in Temperance Hall, Grover Street, Manch-ester, in England, on May 19th and 20th, 1877; Elder Thomas Taylor, president; C. H. Caton, secretary.

The following brethren were present: Elders Thomas Taylor, H. C. Crump, and C. H. Caton, of Manchester; and George G. Smith, of London; John Seville, of Stafford; Henry Boydell, of Farnworth; John Miller, Wm. Armstrong, of Wigan; Elders A. Kennedy, and J. Seville; and a letter from Elder N. W. Wilson, of America.

Sunday morning was devoted to preaching by T. Bradshaw, C. H. Caton, and C. D. Norton; evening by H. C. Crump, G. S. Greenwood, and T. Taylor.

Conference.

Birmingham District.

A conference of the above district was held at Hanley, Staffordshire, England, April 29th and 30th, 1877; Thomas Taylor presiding; C. H. Caton, secretary.

Branch Reports.—Birmingham, Hanley, Clay Cross, Stafford, Farnworth, Salford, and Manchester; all being reported as in fair condition.

on, Henry Daydell, and James Miller. Priests: John Kohn, the English Missionary to America, and G. S. Greenwood, and G. S. Crump, the American Missionary to Great Britain. Also, Haywood, John Davis, and Wm. Cravill. The above reports were all more or less favorable, and showed signs of earnest working for the cause of truth.

Amongst the business transacted was the following: Resolved that we appoint a committee of eight, one from each branch in the district, and one from London, to make a selection of two hundred hymns, to form a small Hymn Book for the use of strangers that may attend our meetings.

Joseph Bowden, John Davis, T. H. Pointon, Wm. Booth, and C. D. Norton, were appointed special committee.

The ministry of the district are requested to labor as circumstances permit, and to report to next conference.

The authorities of the Church in America were sustained in righteousness, in their proper order; Thomas Taylor as president, and C. H. Caton as secretary of the Birmingham District.

The afternoon and evening of Sunday, the 29th, was devoted to the singing of the hymns, and the prayer and testimony meeting. Joseph Dewanup, and Joseph Pointon, of Manchester, gave their reasons for leaving the Brighamite faction and joining the Church. The difference between the two churches is very marked.

The evening preaching by H. C. Crump, G. S. Greenwood, H. C. Caton, and C. H. Caton. The attendance was very good, as also was the attention; and it is hoped that good will result from the effort.

A vote of thanks to the Hanley Saints for their kindness.

Adjourned sine die. Benediction by J. Seville.

Florida District.

A conference was held in Santa Rosa, May 20th and 27th, 1877; L. F. West, president; James C. McArthur, clerk.

Elders A. Kennedy, James Calhoun, J. N. Hawkins and B. F. West reported. L. F. West, in his report, said that he was conscious that he was not doing the work that the president of the District would require of him. He had long since made up his mind that the way might be opened for him to do more, but the future still looked dark. He said that another can be found to assume the position, who has more time, he would gladly step aside.

Saturday night a prayer and testimony meeting was held. No properly prepared branch reports were presented.

Sunday, L. F. West preached at 10:00 a.m. and 2:00 p.m. For this sparsely settled country the crowd was quite large. He dwelt on the importance of the New Testament, and the necessity of the Church in the West. He spoke much of the kind of labor that is needed, and the necessity of the Church in the West. He spoke much of the kind of labor that is needed, and the necessity of the Church in the West.

Central Missouri District.

A conference was held in Knoxville, June 2d and 3d, 1877; J. D. Craven, president; A. J. Caton, secretary.

A prayer and testimony meeting was held, and we enjoyed a good degree of the Spirit, and several of the brethren were sustained in their proper order.

At 9 p.m., prayer by R. L. Ware.

Branch Reports.—The Hazel Dell Branch, including 3 Elders, 1 Priest, 1 Deacon; 2 baptized, 1 expelled, 1 removed for irregularity; and a letter from Elders H. S. Germain and B. F. West, of Kansas City, Mo., 1 Deacon; 4 removed by letter. Kansas City, including 2 Elders, 1 Priest; 8 received by letter, 4 removed by letter. St. Louis, including 2 Elders, and Alma Branch, 1 Elder, 1 Priest, 1 Deacon. A meeting of the whole branch was held to consider the question of the two branches in Missouri. A branch was formed of the two branches, and it was ordered that this expression of confidence be sent to the Herald with the minutes of conference. C. H. Caton was sustained as Secretary of the Mission.

The authorizes of the Church in America, in their proper order, were sustained in righteousness.

With a vote of thanks to the Manchester Saints for their hospitality, ended one of the best conferences that has been held by the Reorganized Church in England.

Adjaurned sine die. Benediction by J. Seville.
The Elders and Priests were requested to labor all their circumstances will permit the coming quarter.

A. J. Catō resigned as clerk of the district, and Samuel Crum was chosen to succeed him. J. D. Craven was sustained as president.

The general authorities of the Church were sustained.

Resolved that the book of the Bishop's Agent be turned over to the president.

Bishop's Agent reported: "Received 90 cents; paid out 50 cents; balance 40 cents."

At 8 p.m., prayer and testimony meeting. Preaching at 3:30 p.m., by A. J. Catō. At 11 a.m., preaching by A. J. Catō. At 3:30 p.m., sacrament meeting. Adjourned to meet at the Grape Grove Branch, at 10 a.m., September 1st, 1877.

**Santa Cruz District.**

A conference was held at Watsonville, California, July 14th and 15th, 1877; John Carmichael, president; and James Tackett, clerk.

Prayer by the president.

Branch Reports.—San Benito 20 members, including 1 Priest, 1 Teacher; no change. Watsonville 68, including 14 Elders, 1 Priest, 1 Teacher. Jefferson 21, including 1 Elder, 2 Priests, 1 Teacher. Long Valley 29, including 1 Elder, 1 Priest, 1 Teacher. Six scattered members in the District.


Resolved that we look with favor upon the article on the gathering written by J. N. W. Cooper, and that we sustain the same with our faith, prayers and means.

Resolved that, while we heartily sustain the authorities of this Church in righteousness, we deeply deplore the appearance, from time to time, of such articles as "Past and Present," "Pre-existence of Spirits," "Inspiration," "Zion and the Gathering," signed by "J. W. B." and "J. F. D.," all of which we feel are calculated to give us much harm and dishonor; are contrary to the spirit of the latter day work, and to the revelations of God; hence we cannot sustain the doctrines as teachers in any position in the Church.

Resolved that we sustain Brother D. S. Mills as president of the Pacific Slope Mission.

At 2 p.m., testimony meeting. Much of the Spirit was enjoyed, and a refreshing season was had; also valuable information was given by the elders, and in the testimonies of the Saints. Evening, preaching by D. S. Mills. Adjourned to meet as the president may direct.

**Nebraska District.**

A conference was held in Frankfort, June 10th, 1877. Joseph Smith was elected president; R. Jones was chosen president pro tem.; T. R. Hawkins, clerk.

Elder D. Jones was elected president for the ensuing quarter.

Branch Reports.—Mottsville, 4 Elders, 1 Priest, 1 Teacher, members 25, total known 51; scattered, 2 Elders, 12 members, total strength 42. 60 members, none scattered, 3 received by letter, total strength 12. Frankfort, 3 Elders, 1 Deacon, 12 members, total 16, scattered 2, total 18. 39 members. New John Twaddle, David R. Jones, T. R. Hawkins and David J. Jones reported.


2 r. m.—Sacrament and testimony meeting. The Spirit of God was poured out upon the people.

Praying in the evening by David R. Jones. The authority of the Church was sustained. Adjourned to meet in Frankfort, September 15th and 16th, 1877.

**Galland's Grove District.**

A conference was held at Mason's Grove, June 8th, 9th and 10th, 1877; Eli Clothier, president; T. W. Chastburn, secretary pro tem. The president made some feeling remarks, after which Br. Caiffal preached.

2 r. m.—Resolved present: 1 Apostle, 2 High Priests, 13 Elders, 2 Priests, 2 Teachers 1 Deacon. Branch verted: 95 members, with 1 High Priest, 6 Elders, 1 Priest, 3 Teachers, 3 Deacons; 6 removed by letter. Camp Creek 15, with 1 Priest, 1 Teacher. North Coon, no change, Yellow, disregarded.


Practicing at 7 p.m., by Br. Caiffal. Thursday evening by Br. Hatcher states that Thos. M. Tignor wishes more time to comply with the resolution of last conference, and he was given until next conference. Being authorized, the president appointed Alex. McCord, Ralph Jenkins, Lyman Crandall, John Hawley, Chas. Butterworth, Eli Dobson and B. F. Wicks to form a committee to hold the General Conference at Galland's Grove, Sept. 20th. D. H. Bays was sustained to labor entirely in this district, and J. A. McIntosh's assistance, will labor in the eastern part of the district.

2 r. m.—Two-days meetings were appointed at North Grove, Harker, Priest Ridge and Campell School House to be conducted by Br. Clothier, Butterworth, Bays, McIntosh, Montgomery, Welboc, Chastburn and Round.

Resolved that while extravagance of dress is discountenanced, while extravagance of dress is discountenanced, we also believe that a slovenly appearance is not right, and that it should strive to appear clean and decent, especially those that labor in the ministry.

That all the Elders are requested to labor as much as possible.

That at the wish of Br. Pet, and on account of his feeble health, we release him from the duties of district president, and give to him the confidence that Clarence M. Wilder be appointed in his place.

That the president of each branch collect from five to ten cents, according to what each member can afford, every Sunday, to be paid to the Bishop's Agent.

The authorities of the Church were sustained, including Br. Clothier as chairman. 7:30 p.m.—Practicing by Br. Rounds and Chastburn.

Sunday, 8 a.m., council meeting. At 10:30 a.m., preaching by D. H. Bays. Afterwards one baptized by Eli Dobson. Prayer and sacrament meeting at 2 p.m. Preaching at evening by James Caiffal assented by Eli Clothier.

Monday.—Brns. Bays, Clothier and McIntosh were appointed to take into consideration the estate of John McKim, who was dealt with about one year ago.

Resolved that we abstain from visiting saloons, barns, or dram shops, or in any way uphold anything of that description, and that we cannot fellowship any member who persists in the same.

That if a member be severed from the Church, they cannot be received again in the Church, except through their own branch, and by baptism, and after a confession and reconciliation.

3 months, with the President.

"After an interview with the brother, and finding that he wishes to return to the Church on confession without baptism, and as there is a question of law involved, as to whether a member, by which he was expelled, we would respectfully recommend that the matter be referred to the branch in which the case originated."

Adjourned to meet at Galland's Grove, Sept. 8th, 1877.
**Grape Wine.**

The following is the process used by the Plano Branch of Zion in cooking wine for sacramental and medicinal purposes. Ripen, freshly picked, and selected, grape clusters, twenty pounds; put them into a stone jar and pour over them six quarts of boiling soft water; then allow it to stand for forty-eight hours; taking care not to allow it to go over the brim of the jar, you will squeeze out the juice and add ten pounds of nice sugar, and let it remain a week longer in the jar; then take of the scum, strain and bottle; leave the grape stones in, to strain again and bottle tight, and lay the bottle on the side in a cool place.

**Adressers.**

Joseph Luff, Seaton, Ontario.
Josiah Ellis, 566 Ridge Avenue, Allegheny City, Pennsylvania.
A. C. Crook, Cherokee county, Kansas.
S. Thomas, 263 Bell Barn Road, Birmingham, England.
Alex. H. Smith, Andover, Harrison county, Mo.
Charles Derry, Logan, Harrison county, Iowa.
Mark H. Fergus, box 400, Nebraska City, Neb.
C. E. Conklin, Davis City, Decatur Co., Iowa.
Donald Manley, Secretary of the Second Quorum of Elders, Magnolia, Harrison county, Iowa.

**GOLDEN TAINS.**

Be noble minded! Our own heart, and not other men’s opinions of us form our true honor.

Be careful how you step. Many a man’s lives have at best been nothing worse than good qualities.

Try to make steady strokes, though they be short ones.

Keep the road in order and calamities will be avoided.

It is apparent to a parent that a great many children get on the wrong track because the switch is never locked.

If you intend to do a mean thing, wait till tomorrow. If you are to do a noble thing do it to-day.

The best education is to first, “know thyself;” second, to learn to think, choose, and act for yourself; and third, to prepare for the world, and for God.

If it has little spoiled people as with narrow-necked bottles, the less they have in the more noise they make in pouring it out.

Law is like a river: you may see through it, but you must be considerably reduced before you get through it.

It is very easy for us to become disgusted with the selfishness of the world; let us look at our own.

What we see in others may be but a faint shadow of what exists in ourselves. Let us examine ourselves squarely and see, at any rate. If we deal honestly with ourselves we will find enough to make us keep us busy in time to come, instead of spending breath in pointing out the faults of our neighbors.

Almost all men are over- anxious. No sooner do they see a world, than they lose that taste of natural and simple pleasures so remarkable in early life. Every hour do they ask themselves what progress they have made in the pursuit of wealth or honor; and on they go as their fathers went before them, till, weary and sick at heart, they look back with a sigh of regret to the golden times of their childhood.

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**Board of Publication and Reorganized Church, at Their Publishing House, IN PLANO, KENDALL COUNTY, ILLINOIS.**

**The Saints’ Herald:**

Official paper of the Reorganized Church of Jesus Christ of Latter Day Saints, explanatory of the faith of the Church, and containing various branches for the parts of the world, giving accounts of the progress of the Church, and setting forth the dealings of God with His Church. Published semi-monthly, sixteen large pages. Price $2.15 per year, half year $1.10, free of postage. Jere Stevenson, Editor.

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A paper for children and Sunday Schools, published semi-monthly, price 60 cents per annum, 50c per half year, free of postage. Jere Stevenson, Editor.

**Holy Scriptures:**

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 Bound in Russian, black edges

 Bound in Arabesque, gilt edges

 Bound in plain, black edges


**Book of Mormon:**

*In spinkled edges*

 Bound in Morocco, marbled edges

**The Saints’ Harp—Hymn Book:**

*In Rose, plain*

*In Rose, full gilt, gilt edges*

*In Morocco, full gilt, gilt edges*

*In Morocco, full gilt, gilt edges*

*Hesperis*

Poesies, by David H. Smith, 202 pages, fancy cloth, gilt edges

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*Blank Records;* well bound in Leather and color on edges, printed headings and ruled for Record of Members’ Names, Blessing of Children, and for Marriage and Records recording minutes of Branch Business Meetings. Each branch should have one. Price: for branch, 25 cents.

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Try to be a good Shepherd,

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No. 3. Ordination Certificate.

No. 4. Epitome of Faith and Doctrine.

No. 5. The Gospel.

No. 6. The “One Baptism;” its Mode, Subjects, Pre-Requisites, and Design; and Who Shall Administer.

No. 7. Who Can be Saved.

No. 8. Sufficiency of the Atonement.

No. 10. The Plan of Work of God.

No. 11. The Bible versus Polygamy.

No. 12. The Bible versus Pluralism.


No. 18. Rejection of the Church.

No. 20. The “One Body;” or the Church of Christ under the Apostasy.

No. 22. Faith and Repentance.

No. 23. Baptism.

No. 24. The Kingdom of God.

No. 25. Laying on of Hands.


No. 27. The Sabbath Question.

No. 28. The Basis of Polygamy: a Criticism upon the so-called Revelation of July 12th, 1843.

No. 29. A Memorial to Congress.

No. 30. The Principles of the Witnessing Church, 36 pages, each, 75 cents, 75 cents.

**Our Position on the Rebellion,** 20 cents per hundred.

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LETTER FROM ELDER W. H. KELLEY.

Editors of the Saints’ Herald:—You will excuse my frequent appearance in your columns; it is not that I have a passion for writing, but, at the solicitation of friends, of course personal ones, I have agreed to send an occasional line, more frequent than I have been accustomed to do for some time past. Then a regular correspondent of the Herald is supposed to be sound in the faith, if nothing more; and the people find it out, and this prevents such surmisings as “He has lost his interest,” “under a cloud,” “become derelict concerning the faith,” etc. Yet it is not true that a silent pen is always, or as rule, indicative of doubt, or faithlessness.

On Saturday, June 23rd, in company with brother and sister B. Corless, I went to Steuben county, Indiana, and was kindly received by Sister Betser. She is full of faith, and is of good repute among the Saints and neighbors. The day following, I preached to a large audience, with good liberty. Many former friends were present, and they gave me a flattering welcome in their midst, for which I feel under obligations and return them my thanks. This is the point that our faith was first introduced in that region, some six years ago, by my brother, E. L., and myself, at the introduction of the Church, and by partisans, and made a meeting for the time, only by appointment.

At the introduction, the people were “swift to hear,” inclined to believe, but slow to obey; afraid, doubtless, of being deceived again. Numbers continued to come, but seemingly to go away again; and it frequently became a subject of remark with us, why we should have such liberty of speaking, when, all things considered, the outlook was so unpromising for any great permanent good being done. The poet has said, “God moves in a mysterious way, and we had learned, even then, that this was especially true concerning this great latter day work. And we were dissatisfied with less than a full knowledge of all of its goings, purposes, manner of development, and the people find it out, and this prevents such surmisings as “He has lost his interest,” “under a cloud,” “become derelict concerning the faith,” etc. Yet it is not true that a silent pen is always, or as rule, indicative of doubt, or faithlessness.

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DEAR HERALD:—The almost incessant rain, the latter part of April and through the months of May and June, militated considerably to the damage of many houses and bridges. Roads were badly washed or cut up, and approaches to bridges or the bridges themselves washed away, so as to cut off travel, or render it very difficult. The work in parts of Iowa and Nebraska, I have visited since the Annual Conference, is moving but slowly. Openings and opportunities for preaching are not at present, however, the last Saturday in June found me at Platte Valley, Nebrasca, whither I had been conveyed from Omaha, by Brother N. Brown. As we passed through Sarpy county, we gazed with astonishment upon the dreadful effects caused by a tornado, which had swept through that part of the country, building and barns unroofed, and some were moved from their foundations and went flying through the air, being shattered and torn asunder in their flight. A one-story frame building, some fragments of which we saw, was blown from its place with a man, his wife and three children inside. In the flight, a space opened on one side, sufficiently large, through which they all escaped uninjured, while the materials were shivered to splinters. But terrible or appalling as the sight was, in passing through a forest or grove of timber, comprised of white elm trees, from one to three feet through at the butts and looming in height in proportion, another met our gaze which caused the other, sad or terrible as it was, to sink into insignificance. It would seem as if the furious wind passed through or struck, as it were, in dips, for while some of the trees were struck six or eight feet from the ground, others were hit twenty or thirty feet up, while the very topsmost, those of country buildings, were hurled from their long resting places, and leaves, beneath, scattered hither and thither in the wildest confusion; and yet in the same trees were to be seen limbs of smaller size which in close proximity to the fallen limb while the tree remained, as a tree, still retaining their relation to the tree, uninjured, except being deflected and lonely from the loss of their fellow limbs.

And, as I gazed upon this scene, and saw some of the lesser limbs had survived the terrific gale, while others had been struck and brought down, lost their beauty and vitality, because of a non-retention of their relationship with the tree, and were now cast out to be trodden under foot, I thought of our relationship with Christ through the gospel, of the latter day troubles which had, and will continue to come. I looked at the prostrate condition of strong limbs. I gazed upward at the lesser limbs, which, notwithstanding their sadness, caused or sustained by the storm, still retained life and beauty, because their relationship to the tree was retained; the storm had passed! they were saved. And then an inquiry arose in my mind, thus, What is my destiny? Ah; that is the question. Yes, what, or which position shall I occupy when every thing that can shall have been shaken, the proud position of the standing, or lie scattered with the twisted off and broken limbs? One of the two I know I shall occupy. Christ bids, and promises to help those who may. My aspiration and blessed assurance sweeten bitter cups of mortality, the pearly gates appear, and I see myself among the ones who have overcome, and feel the solid joy and unspoken pleasure arising from that sweetest of sounds, "Well done, enter!" but quickly I am aroused in a cold sweat by the thought that this grand ultimatum, to be cast among the broken and scattered limbs, through a heart that is desolate and desperately wicked, which I can only overcome by a continued and persistent effort in performing present duties.

But, doubtless, Mr. Herald, you will think I am wandering. I plead guilty, and ask pardon.

The above place was reached in due time, and the conference, occupying two days, passed off quietly; attendance fair, and yet evidence developed itself proving beyond successful contradiction that our progress in these things which make for peace, and give us prestige as a Church of Christ, is not as rapid as it should and might be.

I held meetings in several localities after the adjournment of conference, and preached to but small congregations. At each season of the year there appears to be obstacles in the way; this time was the labor attendant upon gathering the grain; a little farther back, a week or two longer, it may be too hot; then, a little later, it will be corn gathering, and later still, it will be too cold. In addition to all these, modern Babylon is arraying herself in all her foretold beauty, and bringing forth many systems, which are proving very fascinating to the masses, and entrapping and binding them pretty tightly, and present indications are, that every thing that can will be shaken. I have not spent as much time, during my stay in the above district, outside of branches as I had intended, having been called to attend to some business in branches. It is difficult, and I fear I may have been a little too active in the work, for a body of people, who ought to be pleasing with and teaching others the first principles of the oracles of God. It is very necessary to reprove the world of its sin, of righteousness, and of a judgment to come; but essential as it may be, there seems to exist a necessity in some localities for a cessation of this labor towards the world, and labor spent in effecting a reformation of the latter part of April and through the latter part of May and June, militated considerably to the damage of many houses and bridges. Roads were badly washed or cut up, and approaches to bridges or the bridges themselves washed away, so as to cut off travel, or render it very difficult. The work in parts of Iowa and Nebraska, I have visited since the Annual Conference, is moving but slowly. Openings and opportunities for preaching are not at present, however, the last Saturday in June found me at Platte Valley, Nebrasca, whither I had been conveyed from Omaha, by Brother N. Brown. As we passed through Sarpy county, we gazed with astonishment upon the dreadful effects caused by a tornado, which had swept through that part of the country, building and barns unroofed, and some were moved from their foundations and went flying through the air, being shattered and torn asunder in their flight. A one-story frame building, some fragments of which we saw, was blown from its place with a man, his wife and three children inside. In the flight, a space opened on one side, sufficiently large, through which they all escaped uninjured, while the materials were shivered to splinters. But terrible or appalling as the sight was, in passing through a forest or grove of timber, comprised of white elm trees, from one to three feet through at the butts and looming in height in proportion, another met our gaze which caused the other, sad or terrible as it was, to sink into insignificance. It would seem as if the furious wind passed through or struck, as it were, in dips, for while some of the trees were struck six or eight feet from the ground, others were hit twenty or thirty feet up, while the very topsmost, those of country buildings, were hurled from their long resting places, and leaves, beneath, scattered hither and thither in the wildest confusion; and yet in the same trees were to be seen limbs of smaller size which in close proximity to the fallen limb while the tree remained, as a tree, still retaining their relation to the tree, uninjured, except being deflected and lonely from the loss of their fellow limbs.

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But, doubtless, Mr. Herald, you will think I am wandering. I plead guilty, and ask pardon.

The above place was reached in due time, and the conference, occupying two days, passed off quietly; attendance fair, and yet evidence developed itself proving beyond successful contradiction that our progress in these things which make for peace, and give us prestige as a Church of Christ, is not as rapid as it should and might be.

I held meetings in several localities after the adjournment of conference, and preached to but small congregations. At each season of the year there appears to be obstacles in the way; this time was the labor attendant upon gathering the grain; a little farther back, a week or two longer, it may be too hot; then, a little later, it will be corn gathering, and later still, it will be too cold. In addition to all these, modern Babylon is arraying herself in all her foretold beauty, and bringing forth many systems, which are proving very fascinating to the masses, and entrapping and binding them pretty tightly, and present indications are, that every thing that can will be shaken. I have not spent as much time, during my stay in the above district, outside of branches as I had intended, having been called to attend to some business in branches. It is difficult, and I fear I may have been a little too active in the work, for a body of people, who ought to be pleasing with and teaching others the first principles of the oracles of God. It is very necessary to reprove the world of its sin, of righteousness, and of a judgment to come; but essential as it may be, there seems to exist a necessity in some localities for a cessation of this labor towards the world, and labor spent in effecting a reformation.
into the wilderness, (Rev. 17: 1),

As the Pagans. The man-child spoken of in the history ries. Now the seven heads of this dragon church, or the ordinances of the same, became

the woman spoken of in the first verse is the hundred and sixty days, or years. Now we

of our God and his
doms of this world are become the kingdoms ness,

our God kings and priests, and we shall reign Now, notice.

the Apostles that had authority to preach and

the great work as speedily as possible, many strained

their message to the nations, and to accomplish ing here a little and there a little,

the real Babylon that John saw. In

of God as was Aaron. Now the

end of life. Now a man of this description has never been on earth yet.

Wrong Paul referred to the priesthood and not the individual that held it. Those priests were made without an oath, but this with an oath, referring to the Savior, "The Lord sware and

or seven, the priesthood now in use, was

the order of Melchizedec (Heb. 7: 5). The twenty-

verse says they "truly were many priests because they were not suffered to continue by reason of death." Those priests were acting in the priest's office during their lives, conse-

quently many have held the priesthood that the Son of God holds to-day and will hold it worlds without end. "And hast made us unto our God Kings and priests, and we shall reign

promised to the Bride, the Church, and the Rem-

doms of this world are become the kingdoms of our God and his Christ."—John the Revolver.

It is very true that all men in the days of the Apostles that had authority to preach and baptize and lay on hands for the gift of the Holy Spirit, held the priesthood of the Son of God; consequently, Paul says no man taketh this honor unto himself but he that is called of God as was Aaron. Now the Saints were anxious after the day of Pentecost to deliver their message to the nations, and to accomplish the great work as speedily as possible, many faithful men beside the twelve and the seventy were ordained to preach the gospel. No man can administer in the ordinances of the gospel without he previously received the priesthood by ordination; furthermore, wherever they es-

established a branch of the Church they chose one which we would call a president, who must

mainly organized the Church. After churches or branches were established in the various parts of the earth in complete running order, the man-child was brought forth by the woman which will rule the nations with, or by the

word of the Lord. In process of time the church, or the ordinances of the same, became so amalgamated by Pagan rites and ceremonies, that the Lord took the authority up to heaven; then Papacy swayed a scepter over the nations.

All Latter Day Saints know the true gospel was restored in 1830. The woman was only to remain in the wilderness one thousand two hundred and sixty days, or years. Now we need not mistake in regard to this time; for history informs us that Papacy swayed a scepter over the nations for nearly thirteen hundred literal years, during which time the true gospel was not preached, neither could it be, for free toleration had fled, it is too true, a jest of the church, that our Savior set up so beautifully when he was on earth with apostles, prophets, evangelists, pastors, and teachers, gifts of healing, helps, governments, and different kinds of tongues; the order referred more minutely spoken in the fourth chapter of Ephesians was a plan written on the great wall of the earth, by our Lord, to perfect the saints; yet this perfect plan became corrupted, and consequently the woman, or the church, fled into the wilderness, where she was to remain one thousand two hundred and three score days; which time, bear in mind, ex-

ceeding ancient, seven times, or days, a thousand years. Now we will make the words of our

Babylon the Great. Now while we are

of days nor end of life. Now a man devised in heaven and established on the

the Apostles to show that the real Babylon that John saw. In

By the answer, I mean to show that the real Babylon was restored in 1830. The ten horns was to give their power and

the spoils.''-Heb. 7:4. In the third verse governments, and different kinds of tongues; the order referred more minutely spoken in the fourth chapter of Ephesians was a plan written on the great wall of the earth, by our Lord, to perfect the saints; yet this perfect plan became corrupted, and consequently the woman, or the church, fled into the wilderness, where she was to remain one thousand two hundred and three score days; which time, bear in mind, ex-

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of days nor end of life. Now a man devised in heaven and established on the
immersion, and a man-made law instead of the law of God; and that man is authority instead of God. If we will admit one we must admit the other; but let us not pervert the law of God by any such a doctrine. “But if any of us lack wisdom, let him ask of God, that he may give to all men liberally, and upbraid him not, and it shall be given him.” I believe that the words of the Savior to Nicodemus (John 3:5) will decide that case; and the Savior confirms his words in Luke 21:33: “Heaven and earth shall pass away, but my word shall not pass away.” By these we ought to be guided. If all we can do is what a man-made law instead of the law of God, who declare that they are blessed with the gift of the Holy Spirit, and have the testimony of Jesus, are said to be deluded, and soon will be off to Salt Lake.

But if they [we] have the faith that works by love and purifies the heart, by which to know God’s will and the things which are acceptable to the Lord, there is no power of him who raised up Jesus from the dead, dwell in us, then by that power we shall also be quickened to behold our risen Redeemer in a glorified state.

Dear Saints, have we not felt “the power of the Spirit of Christ, and drank of the fountain of the water of life? And also felt the power of Satan, and passed through the dark flood? But peace came through Jesus Christ.” And now we can say with Paul, “That neither life nor death, things present or things to come, nor any other creature shall be able to separate us from the love of God.”

I feel that when John was called of God, and sent to baptize and preach repentance, and to declare the gifts of the Holy Spirit by Jesus Christ that the work done by him was accepted of God. But those who feel disposed to find fault should pray for more light.

The question asked by our Savior, “The baptism of John, whoso was it from heaven, or of men?” John was a very religious man; he said the Messiah would come after him, was mightier than he and did not accept of John as the Messiah. I think the Messiah would come after him, and the work John was doing was of the work of the kingdom by the power of the Spirit of Christ, as we see the glorious things that are to be done in the body of Christ, and the Son of God, and unto the fulness of Christ. It leaves no room for doubt in the minds of the saints of God. And all that was lacking in John’s baptism to make it full and perfect, was the gift of the Holy Spirit; which John says was to be given by the Lord Jesus Christ. No other baptism but that which is followed by the gift of the Holy Spirit and the fruits of the Spirit as gifts following those who believe. It is good and pure, and without repentance, and as the Bible is true I expect to share those blessings, if I depart not from the faith.

James says, every good and perfect gift cometh down from the Father of lights, with whom there is no shadow of turning. God hath set in the church apostles, prophets, teachers, helms, tongues, prophecy, healings and miracles; for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ; till we in the unity of the faith all come to the knowledge of the Son of God, * * * and unto the fulness of Christ. And as all of the apostles teach strong drink, when God came among men, did he make the best of that which he taught? The same doctrine, and warn us of those who do not; and there are few to whom we should give heed as to a light that shineth in a dark place.

Some say that God has changed; but the apostles teach that he has not, and cannot change. John said to him for the remission of sins; and he said all the sins of sins; while but few of the sects do; and none teach the power of the Spirit to follow those who believe. There is but one way into the kingdom of God; and that is to be born into it, by being baptized (after duly repenting), for the remission of sins; after which we have the promise of the Holy Spirit to guide us into all truth; all of which doctrine John ever taught. I, therefore, conclude that the doctrine he taught was a christian doctrine, and his baptism was a Christian baptism. And the promise of the Holy Spirit is a glorious promise to all who love the Lord with all the heart. May the Lord bless all the Saints, and help them to live in the light as he is in the light. “Let us keep our spirits pure, in the light,” which light is the light of God.

S. I. SMITH.

WORD OF WISDOM.

As this subject has been agitated considerably of late, I desire to offer a few thoughts. I thank the Lord with all my heart for the “Word of Wisdom.” He who created these bodies of ours, and who perfectly understands their nature, knows best what kind of food is best for our nature, and on conditions of obedience to the “word” to give to all Saints “health to their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures.”

This is but reasonable and natural, for the body and soul are so closely connected, that where one is afflicted the other must be. If we partake of the kind of food best adapted to our nature, the body will become strong, and healthy; and consequently the mind is better calculated to receive and retain “wisdom and knowledge.” And with the assistance of this wisdom we can not better prepare ourselves for the future, as well as being profited in the present.

I sometimes wonder that all Saints do not hail the “Word of Wisdom” with joy, and be thankful for the privilege of keeping it, and am often pained to see even the Elders of Israel polluting the house of God, simply to gratify the vicious cravings of the flesh. I wonder if the promise of the Lord, “I will give you a spirit of wisdom and of power,” is not all voided. The Elders themselves are saying the Lord will not prosper the man who uses it; —Times and Seasons, June 1st, 1842.

And again; we find men, and some times Elders, who say they can not get along without strong drinks, and say they do not believe it is for the Christian Baptist. And the promise of the Lord, “I will give you a spirit of wisdom and of power,” is not all voided. The Elders themselves are saying the Lord will not prosper the man who uses it; —Times and Seasons, June 1st, 1842.

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Strong drinks are not for the belly, but for the washing of your bodies.” Then when the hand of affliction rests upon them, they “send for the Elders of the Church,” and if they are not healed, they “do not know the reason why.”

Again; others will try to excuse themselves for using tea and coffee, by saying they do not believe “hot drinks” means tea and coffee, but refers to liquors, the same as the term “strong drinks.” Now if this interpretation is correct, why does the Lord say of one it is “for the
washing of your bodies," and of the other, "it is not for the body?"

I am told by old-time Saints who were living at the time this revelation was given, that it was a command given to those who were attached to it. It was compatible as hot drinks; and the Lord says those commandments were given "after the manner of their language, that they might come to understanding." (D. C. 1: 5.)

Again, Hyrum Smith says in the sermon referred to, "There are many who wonder what this can mean, whether it refers to tea and coffee, or not. I say it does refer to tea and coffee." Now were not Hyrum's chances for understanding this revelation as good as any other man's?

"Word of Wisdom," "glad we hail it;" Hidden treasures here we find; Knowledge is obtained through it, Wisdom, too, for all mankind; Lord, we praise thee For Thou hast revealed thy mind. Long our bodies had been pairened, And we knew not what to do; Through Thyr mercy we've obtained Word of Wisdom, good and true; We wish it were more, And our courage will renew.

O, we'll run, and not be weary, We shall walk and never faint; Then the road will not be dreary, Where we're living as a Saint; Yea, we'll keep it, And we'll cease our vain complaint.

May we all live to obtain wisdom and great treasures of knowledge, even hidden treasures, is the prayer of your erring brother, Heman.

A RESPONSE TO FALSE TEACHING.

Bro. Henry: — I have been called upon by my sister and a friend to write my thoughts and opinions in regard to the authority and legal calling of Bro. Joseph Smith, they having become dissatisfied, and stating that he was called through a child, and not according to the order of the kingdom of God.

Now a little opposition sometimes does good, for it leads to the better, and I trust to the search of better grounds. If I am writing to any profitable extent, and would refer my friends to the wholesome reading of the following tract: "The Bible vs. Polygamy," "The Successor," "Mountain of the Lord's House," and "Idolatry." If your mind is perplexed, the scriptural proofs therein will undo the knots. I must confess that the opposing influence cast at me in their strongest tone, have caused me to look to it, to see whether or not I am on a safe foundation, that we be not tossed over by any wind of doctrine, for I find the enemy is alert, and lies in wait to deceive. If it were possible, the very opposite of it, that I may seek and reflect on the subject again, it leads me to fear and believe that I have not done justice to you, nor to the cause had in consideration; and I may not do justice to it now; but if you will bear with me a little, I will try to give a reason for my objections to the article.

First, I acknowledge that the Bible, Book of Mormon, are in a general sense, acknowledged to be the word of God; and by myself, under general rules of what you would claim to be proper, perhaps you would object to any other definition (of this general rule). But will you allow me to differ a little from your position (if I am right). What is the word of God, strictly speaking? Is it not what Brother Paul calls it, "sharper than any two-edged sword, dividing asunder soul and spirit?" Does it not discern the thoughts and intents of the heart?

This, brethren, I consider the true power, or principle of what I call or term the word of God. It was this principle that made Paul say the gospel is the "power of God unto salvation." Is it not this power that makes Latter Day Saints? How can you make Latter Day Saints without more or less of this power, that Paul called in Hebrews 12th, the "word of God." Here let me say, brethren Joseph and Henry, I love this principle, or power that should be used by all Elders to make Saints.

Now let us look at the other subject. I freely confess and acknowledge that Paul taught the doctrine to the Gentile churches; that they should be subject to the laws that be; or were in use. Why was this taught to the saints in that day. This church has just begun to rise, and it fulfills the duty of all saints and the disaffected, and all other deluded individuals. I say, in our provocation to fall to their lot, to endure, to seek for their salvation. Since Paul's day the church went into the wilderness. Strange and horrible scenes of blood and murder have transpired. Force and persecution of various kinds have been employed to sustain religion, or gospel; not such as our Lord taught: "resist not evil." 

If they smite on one cheek, turn the other; nor such as Brother Paul taught. But when the 1260 years were passed away, and the evil had been overcome to such an extent that the Lord saw fit to restore the gospel again to the earth, I find that it was the same gospel that was taken from the Jews and given to the Gentiles. And, that too, in a nation called a Christian nation, and when the wisest and best men were the majority, and the laws were of that class and kind that protected the just from the calamities and miseries that were in that day.

Now the Lord says, that the majority are the wicked of our American land; and will continue to increase until Zion is redeemed. We have got along to the last days which John the Revelator saw. "Here is the faith and the patience of the saints." When the wicked and unjust bear rule in our own land, laws are frequently made that are a curse instead of a blessing; done by what are termed by some "sensible and smart men," while the ignorant and unsuspecting uphold and sustain them by their votes and other means in their power. Now, I claim that you and I have a right to sustain and support, and it is our duty to uphold and sustain religion, or gospel, not such as our Lord taught: "resist not evil." If they smite on one cheek, turn the other; but as our Lord taught, in the prayer for me, one of the weakest, that I may read, learn, and digest the teachings of truth, and that I may seek to be humble and wise, and not sin, so that I may be saved in the kingdom of God. Your sister in the covenant.

WOODSON, IOWA.

ESTHER ROMNER.

THE POWERS THAT BE.

Dear Brethren, Editors of Herald: — Since writing my last on the subject of faith in governments, kings, presidents, etc., I have had occasion to turn to that article, and in reading and reflecting on the subject again, it leads me to fear and believe that I have not done justice to you, nor to the cause had in consideration; and I may not do justice to it now; but if you will bear with me a little, I will try to give a reason for my objections to the article.

First, I acknowledge that the Bible, Book of Mormon, are in a general sense, acknowledged to be the word of God; and by myself, under general rules of what you would claim to be proper, perhaps you would object to any other definition (of this general rule). But
me is. I believe in being perfectly subjeet to all good, wholesome, just and wise laws, whether made by the majority or minority. And the less contradiction there is the better I am pleased; and my opinion is as the Master's, "Blessed are ye when ye have no disputations among in, on the 28th and 29th of June 23d. Thirty-three years ago this morning, your father and uncle were the subjects of our care, and of our deepest thoughts at Nauvoo. Who can describe the grief and sorrow felt among us on the 28th and 29th of past. This gone, every bad feeling and emotion, your father and uncle were the sub-

But, on the contrary, if this love is not cultivated, if it is allowed to die out of the soul, to become a mere recollection, a thing of the past. This gone, every bad feeling and emotion, your father and uncle were the sub-

HAY CHARITY.

I have been much impressed, of late, with the thought that we have not enough charity among us; that brotherly love does not exist within our hearts to that extent that it should in reality manifest itself in all the actions of the individual toward the Church; and that we have not that spirit of forgiveness that we really should have, in order to approach our heavenly Father acceptably, when we pray to him to forgive us our trespasses as we forgive those who trespass against us. Our Father has not given us a long catalogue of sins and offenses; he has said, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself." This is a plain in- deed; and in the third and fourth chapters of the first Epistle of John, we have very plain and explicit directions what we are to do in regard to this subject.

We all remember, no doubt, the time when we first believed the gospel; when we joined hands with the glorious band of pilgrims seeking that beautiful country; how our hearts beat with love and gratitude to our heavenly Father that we had been permitted to find the true path; and what a halo of light this love of God and the brotherhood seemed to cast around as it welled up from the heart like the cool, sparkling water from the fountain, like the songs of birds, like the gurgle of running brooks, or the joyous dancing of sunbeams on the bosom of the lake that looks in midsummer glories. Such was the light and spark of this divine fire on the altar of the heart, which brought with it peace, the consciousness of innocence, and a sense of the approval of him whose favor is life; and his loving kindness, which is better than life. Such is the power of purifies, harmonizes the higher affections, and glorifies the true Saints of God. O! the blessed fellowship of this fraternal love! How pure, how rich, how ennobling! How it strengthens each member for duty, and nerves the soul for the trial. What an attrac-

tion does it give to the Church. Through the influence of this love the precious family of Bethany drew to its hallowed joys the Sav-

ior of men. And what an insight into the character of the Son of Man do these beautifully touching words afford, "And Jesus loved Martha, and her sister, and Mary. But, O, to be worthy of such love, of his love!

But, on the contrary, if this love is not cultivated, if it is allowed to die out of the soul, to become a mere recollection, a thing of the past. This gone, every bad feeling and emotion, your father and uncle were the sub-

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the marble from its bed, or rout the ore from its cavernous retreat, navigate unknown and stormy seas, tread the busy marts of commerce, speak with the tongue of prophet, priest or seer, in proclaiming to the inhabitants of the earth this glorious gospel of the latter days; but, on the contrary, if this love is not cultivated, if it is allowed to die out of the soul, to become a mere recollection, a thing of the past. This gone, every bad feeling and emotion, your father and uncle were the sub-

Two Dreams.

Saturday morning, February 24th, 1876, I dreamed that I was in some foreign land, among a peculiar looking people. The first place that I remember being at I was sitting at the east end of a house, in its shadow, as the sun was then past the meridian. To the east of this house was another, which seemed to be a residence of comfort and affluence. To the west, and a little south, was another build-

I have in memory now a worthy brother, one whose voice had oftentimes been heard at the sacred desk discussing words of wisdom and instruction. A genial gentleman, a true friend, an exemplary christian. This brother for some offence, it is not for us to say what, has been banished to a distant land, from which we may not enter, for every heart knoweth its own sorrows, its own bitterness, I say this brother's voice is now seldom heard at the sac-

The wise alone will to the end endure; the foolish cannot stand the trying events.

So mote it be. A. E.

1874; 1844;
ankles, very simple and of durable fabric. Their figures were not deformed by tight lacing, as their bodies were well built, and square. Their complexion was of a very high flesh color, very much like some paintings lacing, as their bodies were well fitting, and made of bright blue cloth, but not very fine in texture. He entered the building, while one or two men followed him, among whom was the tall man spoken of. I followed him, but saw the king no more. Inside this frame building was found a large square inclosure, around which ran a stone wall, ten foot high. This inclosure was paved with stone, while through it was a shallow trench of stone. There were two piles of excrement that seemed very curious, and I could not recognize them as coming from any animal I was acquainted with. There were two dead small animals, one of which was lying in the trench, and the other was above, but I discovered it to be much like a sheep.

I beheld these things from the top of a wall, for I had mounted the wall as soon as I saw it. I was, moreover, surprised to see children playing in the inclosure. I immediately ordered them out, and opened a door which was just under me. At this time the large man entered another door, and appeared with the children out. There seemed a great many to let out; and finally, a mouse-colored animal, resembling a mule, was seen coming to the door, and the tall man was driving him out by a pair of lines over his back. The animal could scarcely get through the door. After all had passed out my eye was attracted toward the lower side of the inclosure, by a curious young animal, somewhat in the shape of a kangaroo, with tufts of hair on his head, stern and its knees, which seemed like elbows, and worked the same way. It was pawing over another animal, and thereby disturbing it, but I did not think that it could do so in an hour. On looking closely, I saw that the animal had a probe, with which it had been disturbing the other, larger animal. The man then took the probe, and probed on two or three sides, and presently a square section fell off, which again was probed and separated into four parts resembling books, of dark green color, two or three more were taken off, but some of the animals were now opened, and I piled them up. I then said that I should like to see the vital part of the animal, which seemed to have no particular organized body. He then entered the probe near the middle of the remainder of the animal, which then opened like a large book, and was turned over. This showed that the animal was large, bright and dark, and immediately began to grow dim, and very soon closed in death. It was not quite in the middle of the animal or box.

What had hitherto been the animal was now a most curious arrangement of very finely cut wood (harmoniously cut by a lute), connected by wires and strings which were all packed in a box, and were when laid together, not more than half an inch in depth all over the box. At each end seemed to be a cross section, having no apparent connection with the main body of the curiously wrought machine, which certainly it was. I inquired what these two sections, at the ends, were, and was informed that they were two engines, but could see no resemblance to engines, neither could I see any design in any of the complicated spectacle before me.

My instructor now raised the engines, one at each end of the box, and the whole structure arose with them, the strings and wires proving to be attached, with great dexterity, to the frames and pulleys, to the two engines and all the different parts of the curious animal, and as the engines were raised the whole stood up together, a most complete microcosm of a strange and beautiful land, with its animals and birds fairly represented. The colors were yellow and rich, the perspective was faultless, the harmony of all was complete.

The inclosure was paved with stone, while through it was a shallow trench of stone. There were two piles of excrement that seemed very curious, and I could not recognize them as coming from any animal I was acquainted with. There were two dead small animals, one of which was lying in the trench, and the other was above, but I discovered it to be much like a sheep.

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The Saints' Herald. [September 1]

JOSEPH SMITH, HENRY A. STEBBINS, EDITORS.

Plano, Illinois, September 1, 1877.

FROM THE BORDERS.

We started from the office, in company with Bro. A. McCallum, for a visit into the “regions round about.” If we could find that disputed land, and discover whether the occupation was practicable.

We arrived at Davis City, a village in Decatur county, Illinois, of a few hundred inhabitants, situated on the south bank of Grand River, nine miles southwest from Leon, the county seat; being favored by finding brethren O. B. Thomas and B. V. Springer, at Leon, who kindly carried us over.

The road from Leon to Davis City is very rough, the surface of the land being broken into numberless hills, valleys, and ravines, by Grand River, and its tributaries the creeks, and the drains which carry off from the uplands the snows of winter and the rains of summer.

We passed all night, sleeping quite soundly to the music of the wind and the rain, drenching on the way, driving us to shelter with loaned us by Bro. Fowler, and were thus able, from the text, to answer for ourselves.

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At Davis City we staid from the Saturday afternoon till Sunday evening, privileged to hear Bro. James W. Gillen in the forenoon, and permitted to speak to the people in the afternoon. There is quite a fair branch of the Church at this point, and plenty of room for more people. There is an excellent florining mill, a hotel, stores, workshops, and good school-house, plenty of water and wood to make a desirable village location those who may choose such.

After the services, we left Davis City with Bro. Fowler, formerly of Amboy, Illinois, and started for Lamoni. A passing storm-gave us a drenching on the way, driving us to shelter with loaned us by Bro. Fowler, and were thus able, from the text, to answer for ourselves.

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We found brethren farms, though the improvements were not of the wells being soft water, though not all. the wet spring damaging them less; though much which destroyed the seed after planting.

Lamoni, and the settlement in Decatur county, Iowa, is just north of the Missouri line, and was at the time the command to gather into the land of Missouri within that territory, whatever may be said of it now. A number of Saints have settled in Missouri, in Harrison, Worth, Nodaway, and other counties, and others are coming in. They are well liked as citizens, and will, if they deal with their fellowmen according to the commandments, be welcome to stay; and if they can not afford to do this the country is far too good for them.

We have, in this letter, tried to avoid any expression that would lead to the inference that we were prejudiced in favor of any specific locality; we have no land in either, and may never have, but we believe from what we have seen and felt while in the borders, that the Saints may purchase, possess and enjoy, according to their will and faithfulness, industry and energy, any of the lands visited by us, and remain free from condemnation or blame, so far as settling in the land of Missouri is concerned. We scrupulously avoid saying anything about settling outside of the state lines, there is plenty room within. If any wish to go to Independence, or into Jackson county, there is room, and as no blessing is to follow except upon the purchase of the right of possession, we hope none will be foolish enough to expect rest and peace on any other conditions. Let Saints first purchase their lands and homes, and then enjoy their farms.

We found brethren Parker and Claw, with their families, from Canada, at Independence; together with some of the Hedrickites, Brighamites, White mercury, Framptonite, Morialite, and Strangite brethren, all with the Josephite indulging a hope that the full time for favoring Zion, the land of Zion, had fully come. We have tried to exterminate nothing, and have set down, "naught in malice," as we were told to do by those who have left us in their liking of the country: Bro. McCallum preferring more level land, but liking Independence as a place for a city; Bro. T. W. Smith preferring DeKalb county, for reasons with which the Saints are familiar, and the writer liking the rough and rugged country, and being supposed to be in favor of south Iowa and north Missouri. We shall write again.

ERRATA.

In issue of July 15th, the name of brother and sister Hartwell's child, in the obituary notice, should have been Lida; and in the notice of sister E. Hendrickson's death, it should have read that she was baptized in 1843.

These errors were not ours, but those of the brethren who wrote the notices, and the first one was questioned by both the editors at the time; but so read the copy, and we sometimes get tired of writing for corrections of supposed errors, and wish that brethren and sisters would be more careful, especially about names of persons, places, etc.

In our reference to amount of delinquent subscriptions booked by us, it was set up to read: "during the years past," but should have been during the year past, meaning one year only.

To northern Illinois.

In response to a telegram, and, more especially, by reason of the request previously made by her, we left Plano on August 10th, for Lanark, Carroll county, Illinois, to attach the funeral discourse of Mrs. Louisa Cook. We went by rail, via Aurora, Elgin and Rockford, to Pecatonica, our old home, where we met the Saints and friends, and with pleasant calls and conversation filled the brief tarrying time. We thank the Colby brothers, editors of the Æneas, for a notice of our call there.

The next day we rode with Bro. J. M. Leland, the thirty-eight miles to Lanark, passing through portions of Winnebago, Stephenson, Ogle, and Carroll counties, stopping at Foreston to dinner, and arriving at Lanark near evening. It was a refreshing and restful ride to us, and was especially enjoyed because of the beauty of the country through which we journeyed. The gentle undulation of the land in all directions, with no swamps, ravines, or waste ground, gave us a constant succession of views that were a feast to the eyes, the fields of shining stubble stretching away for many miles on every hand. Travellers of newly made stacks thickly interspersed, and the rich green of the corn fields contrasting with the golden stubble far away over hill and dale. The houses and barns everywhere betokened prosperity and peace, making us think of the dark contrast with it, now to be seen in devastated Bulgaria, where war, rapine and woe fill the land. Here only the chintz rags ravaging, damping wheat and corn to some extent, and the dry weather will cut the latter crop considerably below the average.

At Lanark we met sister Leland, and the next day the other sisters, and the brothers and friends of sister Cook, including her son and his wife, and were most kindly entertained by Mr. and Mrs. A. S. Bixby, where we stopped when seeking an opening to preach in that place nearly two years ago. We failed in the effort then, to sister Cook's disappointment, but later she anticipated that if they could not or would not hear the truth otherwise, then, at least, they should do so in the event of her death, and thus speak, as it were, from the grave, of her faith and of Christ's gospel which she loved so well. It was a sacrifice, but we hope that time will show that her hopes and prayers for her family and friends, were not in vain. May they be constrained to hear her voice as one that "yet speaketh," to their memories of her and their love for her Lord.

Sabbath morning we attended service with the Abrahamic society of Adventists and heard Elder Stephenson of Chicago, who, hearing that we were present, preached for our benefit, shooting in a random manner at doctrines that he supposed were ours, but which generally went wide of the mark and hit the failings of the day and those of the Brighamites, among the others mentioning a belief in a Zion at Salt Lake. He also "for the benefit of those who had not heard their views" preached doctrines which his predecessors learned from Joseph Smith and the Church, and which, since the revelation of this dispensation of the gospel, have been most precious to it, such as the true baptism, the redemption and restoration of earth, the gathering of Israel, the rebuilding of Jerusalem, etc.

Being introduced, at the close, he seemed anxious to intrude his vehement style, and we took occasion to inform him that the shots meant for www.LatterDayTruth.org
us went wide of the mark, and why they did. On his expression of surprise, friend Bixby and some of his own friends informed him that there was no alliance between the doctrines of the true Latter Day Saints and those of the Utah people. And we showed him that the other principles he taught had been the familiar and well known doctrines of the Church from the beginning.

With no foothold in any of these things he then assailed the belief in the conscious existence of the spirit of man after death, after quitting us as to our belief on that point. His friends endeavor to carry him off but he was a trifle beside himself, if not more, and followed us down the aisle and even upon the sidewalk, forcing us into an ill-timed discussion, and in a spirit that did not good towards making us believe and certainly it did not benefit him. In his discourse he had said, as we noted down, that angels were "spirits, pure spirits," and how he harmonized that they are so with his claim that the spirits of men are as the breath, and have no personal identity of themselves, and yet are called spirits, we did not understand, nor do we yet. He also said that no one "had been able to analyze the nature of spirits, but such are God and the angels," and he claimed a real, personal God as the one he worshipped, and yet denied a personal identity to the spirit of Paul, which either in or out of the body he taught had been the familiar and well known doctrines of the night, give a word of cheer, and return along his beat to his post. These watchmen see "eye to eye." They do not all watch from the same point, nor all traverse the same beat; do not all meet with the same occurrences, nor all receive the same experiences; they are not all of the same stature, nor do they all possess the same judgment, even regarding the night, its darkness, gloominess, brightness or pleasantness; only in the fact of each one seeing from his point of observation the one wherein his fellow stands, or to comprehend from the casual observations interchanged at the ends of their respective beats, that there is no enemy lurking near, and no danger threatening the camp, there is a "seeing eye to eye."

To illustrate, a line of sentinels may be placed, one on the top of a hill, one on either side of him half way to the valley on either hand, and others in the valley; others again along the valley, over the ridges, across the ravines and marshes, till the camp is surrounded. Those in the valley cannot see their comrades at the tops of the hills, and may not see those half way up; but their beats join those nearest to them, and moving cautiously to and fro along the paths indicated, they meet and so report to each other, until that which each possesses concerning the welfare of the camp, or the movements of the enemy is known along the whole line. This is seeing "eye to eye."

Again, two brethren meet, an interchange of thought is attempted; one is reticent, cold and formal; the other warm, impulsive and talkative; they fail to agree, and likewise fail to comprehend, not alike, but each other. Two men looking at a prism from opposite sides do not see the same arrangement of colors, nor recognize the same beauties; yet if they each correctly portray what they separately see, so
that each comprehends the other, they really see eye to eye.

The idea that in seeing eye to eye the watchmen are all to see the same things and see them just as each and every other sees them, and is not to see anything else but what his fellow watchmen sees, is to our mind an untenable one; and one not recognized, nor acted upon in any of the vocations in which men engage. One sees and values a farm because it is level; another a different one because it is broken; another because it is on a high ground; and each and every other sees them, and is not to see anything else but what his fellow watchmen sees, is to our mind an untenable one; and one not recognized, nor acted upon in any of the vocations in which men engage. One sees and values a farm because it is level; another a different one because it is broken; another because it is on a high ground; and each and every other sees them, and is not to see anything else but what his fellow watchmen sees, is to our mind an untenable one; and one not recognized, nor acted upon in any of the vocations in which men engage.

We make this statement respecting Bro. T. W. Smith, feeling that the action of the April Conference, and the silence of the presidency, may have been misconstrued to the undue injury of Brother Smith.

RUMORS of many sorts reach us from every side; vague, misty, and unauthorized charges against men whom we have supposed to be good and true men; but one suspicious characteristic of many of these rumors is this, nothing has been said to the ones thus accused by their accusers. The burden of accusation if any is to be made is laid upon us, and that upon unofficial and ex parte hearsay evidences. It is but a little better than a slander. If we were in the habit of dropping from our list of friends, or changing those already upon these ill favored rumors, we would have few friends unassailed. We do not drop a man from our regard, upon the discovery that he has a weakness, or a foible; we fancy that we are not without them, and if they were discovered we think we should feel it to be cruel and unjust to be discarded because of them; hence, we argue, "as we would that men (our brethren) should do unto us, we should do unto them."

Much, very much mischief, distress and trial to individuals and danger and trouble to the Church are continually growing out of this improper (to use no harder term) method of informing upon real or supposed evil doers. No office of the Church of any grade is under a necessity to inquire into, much less to proceed to active prosecution upon information of wrong doing which has given offense, unless the offended one has first brought the offense complained of to the notice of the offender specifically. It is by no means enough to say, "0, brother Jones knows what it is that he has done wrong; let him confess it." The brother may know many things that he has done from which offense might have grown, but where none was intended; and he is under neither moral nor legal obligation to answer specifically to a general charge, inculpating him in a situation or frame of mind and heart. The offense may be a secret sin, and under no circumstances of confession, denial or defense, unless he be apprised what it is that is complained of, who has been wronged, hurt, or injured.

It is much nobler to forgive than to prosecute, even where offenses are grievous; and it is, in our opinion, nobler still to forgive an offense, however grievous it may be, without mentioning the offense, or naming the offender, except to ask God to pardon him likewise. Repentance may be sweet, but is hardly sweet to peaceful minds. If offenses must needs come, let the woe be visited upon them at the direction of him who has power to give life, strength and peace, as widely and universally as he can destroy; as for us, we may mar, destroy and kill, but can never create, nor give life and insure everlasting peace.

The book called "Joseph the Seer," written by Pres. W. W. Blair in reply to Eldr. Wm. Sheldon of the Adventist society, is being printed by us as fast as possible, about half the sheets being now out. We shall get it along as fast as we can, and we hope to be able to give its price in our next issue. It is one of the best things yet published in the hands of the Church, and especially to be widely circulated as a full defensive work for the divinity of the dispensation we are preaching and laboring for. In our next we may give a synopsis of its contents or chapters.

Bro. L. C. Donaldson, of Riverston, Iowa, says that the Saints there are "in good fellowship and brotherly love." The Mill Creek branch increases in numbers.

Bro. W. T. Craig is at Breckenridge, Stephens county, Texas, alone. The Saints of that State seem to be one or two of a county, and each having such a large territory, have a chance for labor. If it be true, as we have often thought, that the Saints and the surrounds are one, the grass, as prophesied of Jacob's seed by Micah.

Sister Sophia Smith, of Eden, Fayette county, Iowa, would like a visit from some one who will preach the gospel in that town.

Bro. W. J. Curry writes from Rushville, Illinois, that the Alma branch holds regular meetings and that the Saints are trying to live right, and do enjoy the Holy Spirit when they meet.

Sister A. M. Halstead writes from Barrow, ONTARIO, to Bro. W. H. Smith that he has been preaching there in their house, and in the street, being refused a place. Their house was stoned andegg ed, but they rejoice to suffer for the truth.

Sisters Halstead and E. M. Smith send copies of the hymn, "The time long appointed," and Bro. I. Cramer has sent one to Bro. Crawley.

Bro. L. D. Morgan writes encouragingly of Bro. J. T. Phillips' labors in Pennsylvania. By being at full liberty he follows up and finishes the labor heretofore commenced, and has organized two branches lately in that (Philadelphia) district.

One of the brethren writes to the editors: "We think of you betimes, and it always brings pleasant memories and happy reflections." Others give us like cheering words, for which we thank one and all.

Bro. Thomas Dobson, of Deloit, Iowa, wrote that he and his wife expected to go to Utah, starting August 15th, to visit his friends. He hopes they will be benefited in health, and to do good by advocating the truth there.

Bro. M. V. B. Smith, of Kappa, Woodford county, Illinois, writes that they rejoice in the truth and work of God, although persecution rages since Brother M. T. Short preached there. Bro. Smith thinks they will give the people another rally this winter. Bro. J. A. Robinson had called on the Saints there recently.

Bro. John H. Lake writes of baptizing one at Farmington, Iowa, lately, a gentleman who bids fair to be useful to the cause.

President Joseph Smith arrived home on Thursday, August 16th, after five weeks' absence.

Bro. W. C. Irish writes from Amherstberg, Ontario, that he is rejoicing in his labor. He has baptized two at that place, and thought that others were believing unto obedience.

Sister Matie E. Spaulding writes from Grand Prairie, Minnesota, that they have most excellent meetings there, the Saints being alive in spirit and faithful in testimony. The loudest are destroying part of the crops, but they are hopeful of having plenty, and to spare.

Sister John Tomlinson, of Black Hawk, Colorado, would like the Denver Saints to write her as to what part of the city they live in, so that she may find them. And at Black Hawk they want a visit from an Elder to preach the word.
Brother S. S. Wilcox writes that they held meetings in a very good hall at Shannonope, Iowa, owned by the Christian denomination, who are friendly and courteous. The Saints have good meetings.

Several questions have been received which have not the names attached to them, and it is against our rules to insert either anonymous articles or questions.

Mr. John Gotchet writes us from Sodalis, Mo., that he has a place, containing thirty-five acres, under forest, a vineyard, orchard, living well, house of six rooms, wine cellar and barn, situate one and a half miles from Independence, Mo., which he will sell for twenty-five hundred dollars. Mr. Gotchet lives at Oakland, California, when at home. Any one wishing such a place may do well to examine it.

A tract of two hundred and sixty acres, improved, lying near Stewartville, Mo., is offered for $25 per acre. Inquiries may be made of Bro. T. W. Smith; or, Daniel Ransom, Stewartville, Mo. Also, a tract three miles north of Stewartville, of two hundred and forty acres, unimproved, for $17 per acre. This tract consists one quarter of prairie, sixty acres of timber, and twenty of brush land.

Sister Roxana, West, of Concord, N. H., wishes the prayers of the Saints in her behalf; she is alone, and ill; none of the Saints near her.

Advices from Bro. T. N. Hudson, Salt Lake City, regarding the chapel for the Saints in that city, state that the foundation is ready for the walls; but, owing to hard times there, and the determination of the committee to go no faster than they can pay for the labor done the work is stayed for the time. All donations may be sent to Thomas N. Hudson, Salt Lake City, Utah. A few dollars now from the Saints interested in the matter will give an impetus to the work.

We learn by letter from Bro. John Macauley that Bro. Thomas Stewart, of Colorado, is ready to go to Scotland on a mission there, and is only awaiting an appointment. We see no reason why Bro. Stewart should not go, at early a day as practicable. We should be pleased, so far as we can now state, to see Bro. Stewart at the Fall Conference, as route for Scotland. Those having friends to whom they would wish to call Bro. Stewart's attention, might correspond with him; address, Garland City, Colorado.

Brother R. J. Anthony, writing from Wilber, Nebraska, states that there were two prospects open before him: one for a discussion, one for some additions. A Christian minister, "God save the mark," had assailed us and our faith, charging us with being all that was evil. It so happened, however, that Prof. C. D. Wilbur, of Atchison, Iowa, published an article in the Osh-kosh paper speaking in a good word for us, he having had some knowledge of the Saints at Plano, and its vicinity. Brother Anthony feelingly adds: "I feel to thank the Lord that the devil has not always his own way." Some had expressed their approval of the word preached.

If one has a copy of John Jaques' Sunday School Catechism, published in England, and will loan it to us, we will be greatly obliged. We had one, but do not find it now it is needed.

Brother D. S. Crawley writes from Cherokee, Kansas, that they will have a very heavy crop of corn there this year. The Saints are feeling well spiritually, as well as prospering temporally.

Brother John Landers writes from Greenleaf, Washington county, Kansas, that he has been blessed of the Lord during his labors there since his arrival in Kansas, and the calls are many more than he can fill. His son-in-low, Mr. Stedman, of Peru, Illinois, has bought in Marshall County, Kansas.

We thank someone for Reynolds' Newspaper, of London, England, also someone for a copy of the New York Herald; brother J. J. Cornish for London, Ontario, Free Press; Geo. Hayden for copies of Kansas City Mo., Times; J. A. Stormberg for selections; C. M. Fulks and Joseph Hammer for copies of New York Advocate, and the latter for St. Louis Times; D. F. Coombs for Voice of Witness. We are under obligations to Mr. C. D. Seely, agent, White Rock, Mo., for The Christian regularly.

Correspondence.

MILLERSBURG, Mercer county, Ills., August 14th, 1877.

Brother Henry:—The Elders have been declaring the word in the regions round about us, and seem to be making progress for the narrow way. If all goes well one will be baptized at Millersburg next Sabbath. Brother John M. Jackson is too weak and unwell to preach, yet we hope the work will prosper under brother Joseph Terry's hands. We are still enjoying the favor of our heavenly Father, and there seems to exist more and more in love and in union. Yours in hope of Zion's triumph,

E. T. BRYANT.

DELOFT, Iowa, July 19th, 1877.

Brother Joseph:—Have just returned from a short mission to Pilot Rock, Cherokee Co., Iowa, from which we preached six sermons, held services, filled five discourses to well filled houses. A small branch was organized there some years ago, but both Elder and Priest moved away, since which time no meetings had been held for about three years. Found what few brethren and sisters there was left professedly strong in the faith, but with few works. They had heard of an old time Saint living in Cherokee, who desired that if any Elders came into that region, to be informed of it. Accordingly we set out and stopped about ten miles, and brought her down, and we found that she joined the Church in Scotland, in 1842 or 1845, emigrated to America in 1846, had never been with the Church. She had been censured by the Church of our Elders for thirty years, yet we found her strong in the faith and anxious to renew her canvass by her own efforts and by the baptism of other believers. She is a lady some fifty years of age, in good health, and of good information. She will be a blessing to the cause in that part. We think that several more will unite with the Church there soon. May God bless the Saints there and elsewhere, is my prayer.

THOMAS DONOHUE.

MICHIGAN BLUFFS, Placer Co., California, July 30th, 1877.

Brother Stebbins:—We wish to make known through the Herald, the goodness of God toward us in the past. About two months ago our little boy, twenty months old, was taken very sick with congestion of the brain. He lost his speech and the use of his limbs. We lived far away from any branch or Elders of the Church, so we had to send for a doctor, and he considered his case very serious, and said there was no hope for him. The neighbors all gave him up, and he was still growing worse; but, believing in the goodness of God, my wife and I started for the thirty miles, to Auburn, to dispatch to Nortonville for my father to come up to administer to him. So we went earnestly before our heavenly Father, pleading with him that our child might live until his servant should arrive and administer to him. Our prayers were answered, and my father and mother came over and administered to him, and, thank God he was healed, and was able to be out in four days. Our neighbors who came in, said that surely it was a miracle what he lived through for his goodness toward us. It is a strong testimony to us that he was healed. Our prayers are that we may ever be faithful to the end. We feel to rejoice in the great work that the Lord may do in his Holy Spirit be with us to guide us in the narrow way. We ask an interest in the prayers of the Saints, who have kind love to all, your brother and sister in the gospel.

EDWARD & ELIZABETH ROWLAND.

GOOD INTENT, Atchison county, Kansas, Aug. 8th, 1877.

Brother Joseph:—I started with brother Shute June 15th, on a tour through some of the western counties, to see how we were doing, and where we met with five of the household of faith, all earnestly engaged. Then near Abilene, Dickenson, and Stedman, near Stay, near Bur四位, presided over by brother Nelson Vanfleet, organized by father Landers in 1874, and now numbering twenty-five members. Generally speaking, we found the assurance that our works were accepted by all who know them, though there were a few things we would have loved to see otherwise; yet we have no fault to find. They are doing as well as could be expected, considering their circumstances. We were cordially received, and felt at home in their midst. Preached there, and through fifty miles more, and also at Pretymie there, with what result I cannot tell, but quite an interest was manifested, considering the distance.

July 4th with regret we parted from the Saints and wound our way westward, and on the 5th arrived at the house of an old Iowa friend, in Mitchell county, whom we found welcomed. Opened a new place for preaching and felt encouraged by the prospects. While here we heard some of the Saints, and succeeded in getting work in the surrounding country, though in some cases hardly recognizable. Hearing of one who was alive we started in search, and found brother J. F. Jenison doing good work and had baptized fourteen, near Osborne, where, on the 15th, we organized a branch of eighteen members, J. F. Jenison presiding H. J. Demison clerk. At night held a prayer meeting and truly had a glorious refreshing of the Holy Spirit, and received the assurance that our works were accepted. The gifts of the gospel were enjoyed.

On the 19th arrived at Blue Rapids and found all quiet in regard to the work. Nothing had happened on our end. The best feature we saw was a little too much excitement on the part of the Saints, which we hope will subside and a peaceable state of affairs. On the 32d had the pleasure of meeting brother I. N. Roberts here, and saw him bury seven precious saints with Christ in baptism. There are twenty-six Saints we are working. Sunday the work of the Lord is in his own hand, and he will care for his people.

July 25th and 29th, met the Saints of North Kansas District in conference at White Cloud, and August 4th and 5th those of the Central Kansas District in Atchison. Had as good a conference as I have attended for some time.

Yesterday brother Shute, Father and Mother Landers, and the Saints from the west, took their leave, and I found further desire deepening. Your brother in hope,

HEMAN C. SMITH.

BOONESS, MO., Aug. 4th, 1877.

Brother Stebbins:—I received the gospel of Christ in its fullness by hearing Brother Lambert's course of lectures on the signs and gifts that should follow the Bernie. The change I have undergone to me, although I knew that the words he spoke were Scripture, and that in its fullness, but I thought I understood them. It was the first thing I knew, I was advocating the doctrine of the Latter Day Saints, privately with friends. Since then I have been a teacher, and have received some Heralds from Brother Samuel McBirnie. And I found some good information for my soul's welfare. I also read the Voice of Warning, and it gave me great light. I was satisfied, and I could see my errors, and as long as
I did not obey, I was greatly troubled. So I made up my mind that I would come the first time that an Elder came this way. Not many weeks after Brother Lake came, and, on May 15th, I was acquainted by coming from above, that my sins, and hands were laid on me for the reception of the Holy Ghost. I know that it was the power of God that led me to the water that day. I have felt the power of God in the path of duty as possible. I wish for more of the grace of God, and of his Spirit, to guide me is my desire in that morning, Brother Blair and last discussion at La turned to Del Norte, (where my family are now), and the house of brother Curtis and in the evening one in town. On Monday, the 13th, baptized into God's kingdom. After that we went to Mr. Kirkpatrick's mill and preached once. Returned to Montserrat and found a large congregation awaiting us, and preached to them. Then to the Clear Fork branch. At each church, members to be known as the Clear Fork branch. After speaking to them once more, and instructing them in the things of God as best we could, we reluctantly took the parting hand. We were greatly blessed of the Lord and well assisted in our mission. Your brother in Christ, W. T. BOLKART.

CORTLAND, Illinois, August 5th, 1877.

Brother Henry:—There is an old saying, that, "if it were not for hope, the heart would break." I have proven that saying untrue, for I have given up hope that the Lord would send some gospel teachers to this place. I have long felt, and I think I am in the faith of Jesus than ever, do not quietly submit and say nothing, for I am determined that one will come. I do not like yourself does not come and preach the gospel in its truth, I shall surely tell them all I know about it. Perhaps you think it would not be much to tell, and I admit to those truths, but to those here it is a great deal. Only think, Brother Henry, there is a good class of people here in this place, and the plan of salvation. And I know that what I can teach them will be far more than they know about the Bible. And I knew that my heavenly Father aids me in speaking.

I saw Brother Huntley on Friday. He seems much interested in the faith, and said he spoke to Brother Rogers about Cortland, and that he thought Brother W. W. Blair could come. I hope he will pray and that he can. If you cannot come or send some one, please remember us in your devotions; and, when you pray, please ask our heavenly Father to guide me by his Spirit, that what I teach may be pure and undefiled religion. Your sister in the one faith, DELLA CALHOUN.

FARMINGTON, IOWA, August 1st, 1877.

Brother Henry:—I am enjoying good health, and my children are well; thanks to our heavenly Father for these blessings. The Saints of this place are all well, and we are trying to struggle against the evils of this life the best we can. There was an awful number of new miles from this place one night last week, a whole family named Spencer, five in number, the father and four children. The mother had died three years ago. The body was brought home, but suspicion rests on two brothers-in-law, but what will be proved, time will have to tell. Money was extorted from them, and then they were sleeping, and the deed was done with an ax, which has been found on the farm where they lived. Your brother and friend in the gospel of Christ, J. H. LAKE.

KIRTLAND, Lake Co., Ohio, August 1st, 1877.

Brother Stubbins:—I received the Epitomes, and have given away all but one. There have been thirteen visitors to the Temple to-day. By Monday morning, the people are interested to interchange labor with the surrounding branches. At two thirty p.m. services in charge of Chas. Brinsley and C. H. Derry. At eight p.m. H. J. Dyer reported. H. O. Smith reported by letter.

THE SAINTS' HERALD.

SOUTH EASTERN OHIO AND WEST VIRGINIA DISTRICT.

A conference was held at Syracuse, Ohio, June 30th and July 1st, 1877; David Hopkins president, and many congregations report the doctrine that we present, yet few there be that obey it. G. T. CIUKE.

Conferences.

South Eastern Ohio and West Virginia District.

A conference was held at Syracuse, Ohio, June 30th and July 1st, 1877; David Hopkins president, and many congregations report the doctrine that we present, yet few there be that obey it. G. T. CIUKE.

BRANCH REPORTS.

The Branch in the State of New York, reported.

The Branch in the State of Pennsylvania reported.

The Branch in the State of Ohio, reported.

The Branch in the State of Illinois, reported.

The Branch in the State of Indiana, reported.

The Branch in the State of West Virginia, reported.

The Branch in the State of Kentucky, reported.

The Branch in the State of Tennessee, reported.

The Branch in the State of Virginia, reported.

The Branch in the State of North Carolina, reported.

The Branch in the State of South Carolina, reported.

The Branch in the State of Georgia, reported.

The Branch in the State of Alabama, reported.

The Branch in the State of Florida, reported.

The Branch in the State of Louisiana, reported.

The Branch in the State of Mississippi, reported.

The Branch in the State of Arkansas, reported.

The Branch in the State of Missouri, reported.

The Branch in the State of Iowa, reported.

The Branch in the State of Nebraska, reported.

The Branch in the State of Kansas, reported.

The Branch in the State of Oklahoma, reported.

The Branch in the State of Texas, reported.

The Branch in the State of California, reported.

The Branch in the State of Washington, reported.

The Branch in the State of Oregon, reported.

The Branch in the State of Idaho, reported.

The Branch in the State of Utah, reported.

The Branch in the State of Nevada, reported.

The Branch in the State of Arizona, reported.

The Branch in the State of New Mexico, reported.

The Branch in the State of Colorado, reported.

The Branch in the State of Wyoming, reported.

The Branch in the State of Montana, reported.

The Branch in the State of North Dakota, reported.

The Branch in the State of South Dakota, reported.

The Branch in the State of Minnesota, reported.

The Branch in the State of Wisconsin, reported.

The Branch in the State of Michigan, reported.

The Branch in the State of Indiana, reported.

The Branch in the State of Illinois, reported.

The Branch in the State of Missouri, reported.

The Branch in the State of Kentucky, reported.

The Branch in the State of Tennessee, reported.

The Branch in the State of Virginia, reported.

The Branch in the State of North Carolina, reported.

The Branch in the State of South Carolina, reported.

The Branch in the State of Georgia, reported.

The Branch in the State of Alabama, reported.

The Branch in the State of Florida, reported.

The Branch in the State of Louisiana, reported.

The Branch in the State of Mississippi, reported.

The Branch in the State of Arkansas, reported.

The Branch in the State of Missouri, reported.

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The Branch in the State of Texas, reported.

The Branch in the State of California, reported.

The Branch in the State of Washington, reported.

The Branch in the State of Oregon, reported.

The Branch in the State of Idaho, reported.

The Branch in the State of Utah, reported.

The Branch in the State of Nevada, reported.

The Branch in the State of Arizona, reported.

The Branch in the State of New Mexico, reported.

The Branch in the State of Colorado, reported.

The Branch in the State of Wyoming, reported.
South Eastern Illinois District.

A conference was held in the Brush Creek Branch, June 9th and 10th, 1877; G. H. Hilliard, presiding, clerk.

At 7:30 p.m., presiding by the president.

Sunday.—Branch Reports.—Tunnel Hill 36 including 3 Elders, 1 Priest, 1 Teacher, 1 Deacon. Springton 36, including 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 cut off; Sunday-school in fair condition. Elm River 11, including 2 Teachers, 1 Deacon. Kilbourn 17, including 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; 2 removed by letter, 1 cut off. Dry Fork and Brush Creek, not reported.

Elders T. P. Green, A. N. Cundall, I. A. Morris and the president reported.

Resolved that as we learn that Br. Winlow Havens and wife have joined another denomination, therefore we recommend to the Wabash Branch to take action against them for apostasy.

Brn. A. Kent and Z. H. Gurley were appointed to organize the scattered members in the northwest part of the district into a branch.

At 7:30 p.m., a prayer and testimony meeting, in charge of S. V. Bailey.

On Sunday morning the house was packed, and a large meeting had. Z. H. Gurley preached. Afterwards eleven were baptized by Z. H. Gurley, and they were confirmed by E. Robinson and T. E. Lloyd.

Afternoon, A. H. Smith discussed.

Adjourned to meet at Little River Branch, at 10 a.m., Saturday, September 16th, 1877.

Des Moines District.

The above conference convened at Newton, Iowa, June 23rd and 24th, 1877; George Walker, presiding; John Sayer, clerk; assisted by George Newton.

Branch Reports.—Independence 49, with 8 Elders, 1 Priest, 2 Teachers, 1 Deacon, 11 Dissen 1; 14 arose, 2 received, 9 removed, 1 died. Pleasant Grove not reported.


Priests D. C. White, and Edward Batby, and Teacher, 1 Deacon; 2 received by letter. Des Moines 36; 8 received.

At 7:30 p.m., preaching by T. E. Lloyd.

Sunday, June 26th.—Elders T. E. Lloyd and R. S. Veeder reported. After some discussion the conference ordered the disorganization of the Pleasant Grove Branch, and required the members to unite with the Des Moines Branch.

At 10 a.m., preaching by Bartly Myers, assisted by Alfred white. Afternoon, sacrament and testimony meeting, in charge of George Walker and Moses Houghton.

Business resumed.

Resolved that we accept the offer of Br. George Walker and others, to assist the district in the ministry, by being allowed $1.50 per week for the support of his family, and that we raise that amount for him as an assistant for the district.

Wm. C. Nick resigned as president of the district, and Geo. Walker was chosen in his place, with John Sayer as clerk, and J. X. Davis as Bishop's Agent.

Adjourned to 3 p.m., September 16th, 1877, at Des Moines.

Eastern Iowa District.

A conference was held at Inland, Cedar county, June 2nd and 3rd, 1877; E. Larkey, president; E. M. Wildermuth, clerk; J. D. Bennett, assistant. It was moved that Geo. Walker be invited to take part in the conference.

On recommendation of committee on grievances: J. D. Bennett, of the Jackson Branch, was reinstated in full fellowship with the Church, and the secretary was authorized to issue him a license as an elder.

C. F. Russell being dissatisfied with his ordination as an elder, handed in his license, and it was released.

Resolved that the Bishop's Agent hereafter give a detailed report in writing.

The president called the attention of the conference to the feeble state of some of the branches, which are lacking in officers, and it was resolved that hereafter it shall be impossible to organize a branch in any part of this district, that those laboring in such places, shall first obtain the consent of the presiding officer of this district, before any act of organization shall be performed; and also a detailed account shall be presented to the next district conference, following such organization.

Adjourned to meet in Boston, at 2 p.m., Saturday, September 29th, 1877.

This conference was we believe, the best one ever held in this district, the organization in numbers from abroad, and the business was done promptly and with good will, and all seemed anxious to continue in the work of the Lord.

The commentary of a severe friend is better than the embellishments of a sweet-lipped flatterer.

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THE SAINTS’ HERALD.

1877.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

9th.—New comers of another severe defeat of the Bulgarian troops. The Russians, under command of Gen. Gibbon, attacked the position of_OSman Pascha near Loftach, where the battle raged all day long, and the Czar’s troops were slaughtered in their vain efforts to take the town, and Gen. Gourka is retreating northward from Shipka Pass in the Balkans. At Plevna the Russians are gathering reinforcements.

Montana's Aylmer, Gen. Grant is in.

A colony of one hundred and fifty Mormons, from Russia, have located at Mountain Lake, Minnesota.

Crops throughout the interior of British Columbia are looking well. The weather has been fine, with occasional showers.

Fifty thousand acres of land in Arkansas have been purchased by a colony of Poles.

The reports of the wheat crop in Southern France indicate that the crop will not reach the average. In central France, however, the wheat crop is the best known for many years. The wheat crop in western New York is the best in quality and quantity that has been gathered for many years. Ohio claims a yield of thirty million bushels this season.

There has been a great variety of estimates of the area of cotton in the Southern States. In central France, however, the crop is the best known for many years. The wheat crop in western New York is the best in quality and quantity that has been gathered for many years. Ohio claims a yield of thirty million bushels this season.

The Borders of Zion.

To the Editors of the Herald, and to the Saints, greeting:—We, the undersigned, a committee chosen by the Delana Branch, for the purpose of giving information (through the Herald) to Saints wishing to settle in and around the borders of Zion, in compliance with a request in the Herald, do hereby submit the following as a correct description of the country in and around the Delana Branch.

The Delana Branch of the Far West (Missouri) District, is situated four miles north of Cameron, and twenty miles west of Independence. The land here is very fertile, and produces an abundance of all kinds of grain and vegetables in favorable seasons. Fruit of all kinds grows in this climate, especially some grapes, which will compete with, if not excel, any other place known to this committee.

One railroad and one bridge accident, by which quite a number were hurt, occurred in Kentucky last week.

17th.—Heavy storms of rain, accompanied with thunder and lightning, reported in Canada; considerable damage done to crops, and in some places to buildings.

The comet now being gazetted by astronomers is the same that made its appearance in 1762, and will not come back for at least another hundred years.

Three thousand tons of grain and one thousand of fresh beef left New York for England one day in May.

Miscellaneous.

General Conference Notice.

The committee appointed to arrange for holding the Conference, at Galland's Grove, wish to say that the ground is situated on the east end of the grove, on property belonging to Bro. Benjamin Homer, distant from Dowlive, the nearest railway station, about five miles. Teams will be sent to Dowlive on the day before, and on first day of meeting, for those who may be coming by rail. Hay will be provided for those having teams; no one will be permitted to help themselves to it, but the sun of five tons will be charged for as much as will be required for a team a day.

Third Quorum of Elders.

The secretary of the above quorum has just sent us the following for publication.—C. Kemmis, Secretary of the Third Quorum of Elders, called a meeting of its members who were in attendance at the General Conference, held near Council Bluffs, Iowa, September 16, 1875. Bro. Wm. T. Bozarth was chosen president, pro tem.

A resolution was adopted suggesting to Bro. D. S. Grant, president of the Twelve, that he appoint his two counsellors at an early date, and it also recommended the names of brethren George Kemp and Wm. T. Bozarth for his consideration for said appointment.

Resolved, that all those whose names are recorded on the Church Record receive their licenses, if not in transgression, and that they meet them, and that all who have received licenses from the quorum whose names are not recorded on the Church Record, give them up, the vacancies to be filled by any regular member who may attend the meeting for a team a day.

Benjamin Homr.
improvement. The country is generally rolling, well supplied with timber and water, and rock suited for building purposes. The wild grass on the country furnishes excellent forage for the cattle: there is nothing for them to feed on but grass, which can be found in abundance throughout the whole country. The climate is mild and healthy, and the winters are short and mild. The summers are warm, but not excessively hot. The rainfall is moderate, and the soil is fertile. The people are generally of good moral character, and the government is efficient and well administered. The country is well suited for building purposes. The wild grass on the country is excellent forage for the cattle, and can be found in abundance throughout the whole country. The climate is mild and healthy, and the winters are short and mild. The summers are warm, but not excessively hot. The rainfall is moderate, and the soil is fertile. The people are generally of good moral character, and the government is efficient and well administered. The country is well suited for building purposes.

She Bleeps

owed with

suit for building purposes. The wild grass on relatives, to keep their stock within an enclosure. Identified herself with the Reorganized Church of......

purchases, look well to your titles, for the truth of the origin of the title, or receipt for money; but who are now, was baptized into the Church was with the Reorganized Church. She ever adorned her profession in a godly walk and conversation, the faithfulness so it may be said of her. She was a Saint indeed, Services by Elder Thomas Dobson.

At Mason's Grove, Crawfurd county, Iowa, July 50th, 1877, Mother Amy Galland, aged 88 years, and 5 days, was baptized into the Church by Elder Wm. O. Clark, and in 1859, united with the Reorganized Church. She ever adorned her profession in a godly walk and conversation, the faithfulness so it may be said of her. She was a Saint indeed, Services by Elder Thomas Dobson.

At Wanship, Summit county, Utah, July 6th, 1877, Anna Johnson, aged 27 years, was baptized into the Church by Elder John Phillips. He had with him the spirit of the Lord, and was with the Saint through all the troubles in Missouri and Illinois. He was personally acquainted with the mother, Joseph, and many testimonies of his goodness were given.

All that he wanted to live for was to preach the gospel. A short time before he died he said that a personage stood by him and told him that if he was faithful to the end he should have a place in the celestial kingdom of God.

At Malad, Idaho, June 22d, 1877, of dropsy, Mrs. Sarah Marshall, aged 50 years, and 8 days. Sister Johnson emigrated to Utah in 1865, and became a member of the Reorganization in June, 1875, Bro. Brand officiating; moved back to the States since, and resided at St. Louis, Missouri, but on account of ill health, she returned to Malad lately, where she died, numbered among the faithful. Her troubles have been unceasing during her whole life, and last receiving it, and the world's good was run. "That the Bible teaches the Literal Resurrection of the Body from the Grave." Price: Cloth, 75 cts.; Paper, 50 cts.

The discussion lasted four days, and makes a book of 214 closely printed pages.

NOTICE.

When changing your place of residence, or desiring your paper sent to a different postoffice, be particular in giving, in your letter, the full postoffice to which you wish to have it sent, and distinctly state the name of the town and state, and stop "to be forwarded," in your letter sent in the future.

If your paper has been discontinued, state where you have last heard of it, and the date. When mailing a letter, whether in a railroad car, on a steamboat, or while visiting at a friend's, in every instance give your own address where you are taking your paper, and the postoffice to which it is to be forwarded. If you have any other matter to be inserted in this paper, send your request to the office of the editor, and they will be particularly in giving the correct address of the subscriber.

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NEWS FROM THE FIELD.

LETTER FROM ELDER J. B. LAMBERT.

Editors Herald:—Two weeks ago to-day I arrived at home, thus ending my northern preaching tour. It was a pleasure to me, for I really seems too bad that I could not remain longer in that field, but I feel to submit, as cheerfully as possible, to those things which I have no power to control. My extremely poor health, and sickness in my family, hastened my return.

When I wrote you last, I was at Lake Crystal, where I remained, in all, nearly three weeks, and preached eight times, besides holding some other meetings. The attendance was not so large as we anticipated, though the interest on the part of some was excellent. We had the privilege of preaching in the holy places of the last days. For instance the gospel of Mormon, Spiritualist or Mohammedan.

Again, in what part of the Bible is to be found a description of the Evangelical church? And, if found at all, why did not Mr. Morgan call attention to this valuable Scripture? When one church asserts that baptism is a part of the gospel, and as such essential to salvation, while another affirms, with much assurance, that baptism is not a part of the gospel, and therefore not essential to salvation, are they both Evangelical on this point? Once more with the revelation of the gospel contained in the New Testament? If he gained this valuable information from the Bible, then why did he not cite us to chapter and verse, that we might be blest with this saving knowledge (John 17:3) and have the assurance that God's word is on our side? If from neither of these sources, then we are under equal obligation to receive the testimony of every other man, with that of Mr. Morgan, whether he be a Deist, Universalist, Shaker, Swedishbogarian, Mormon, Spiritualist or Mohammedan.

The principal thing is to do the will of the Father as we have learned that it be of God, or whether I speak it be in the name of Jesus Christ, or in the name of any other denomination.

July 11th, we left Lake Crystal for Dundas and Northfield, Rice county. We remained here nearly two weeks, and were kindly cared for by Brother and Sister Stranahan, and Sister Empey and children. Brother Stranahan, though long a believer in the latter day work, had not, until recently, made up his mind to try. He is now safe in the fold. I have had no opportunity of speaking in Northfield, and spoke only twice in Dundas.

July 24th found me in Ellington township, Dodge county, Minn., the guest of Bro. John Gibbons and wife. While there we preached three times with good effect. Hope they will continue right on in the work of the Lord; for, knowing the state of the fields, we have that we have enjoyed the Holy Spirit, what necessity is there for us to run after new and strange doctrines.

Reflections: How, or from what source, did Mr. Morgan learn what is, and what is not essential to salvation? If by recent revelation, why did he not cite us to the document itself, that we might look into its merits, and compare them with the Bible. If the Bible contains the revelation found in the New Testament? If he gained this valuable information from the Bible, then why did he not cite us to chapter and verse, that we might be blest with this saving knowledge (John 17:3) and have the assurance that God's word is on our side? If from neither of these sources, then we are under equal obligation to receive the testimony of every other man, with that of Mr. Morgan, whether he be a Deist, Universalist, Shaker, Swedishbogarian, Mormon, Spiritualist or Mohammedan.

The principal thing is to do the will of the Father as we have learned that it be of God, or whether I speak it be in the name of Jesus Christ, or in the name of any other denomination.
San Bernardino, whom God delights to own and bless.

After bidding a reluctant adieu to the many kind souls, with fervent prayers for their welfare, I returned on our national birth-day, over the arid plains, sprinkled with cactus and sage, with jack rabbits and horned toads in abundance, and the desolate borders of Fountain Valley, where I had briefly occupied until July 11th, when I bade farewell for a season, and traveled northward, to fill a long list of appointments, riding in the gray dawn, nine poor country, gravelly, but just about the time we were ready to go, the Indian war broke out, and shut us off entirely, from that direction, without courting the risk of losing our soups, and we decided that it would not be wise to undertake the journey.

I preached several times in Prairie City and below some thirty miles, on the John Days River, at which place I was opposed by one Major McGoons, who is an infidel, but a well informed man, and is much more reasonable than Oregon. He informed me that he would not go to find that our doctrine stood the test without receiving any harm. The Major gave us credit for being much more liberal and reasonable than ministers generally are.

On July 11th I started with Mr. John Shely and Warren Casner for the Dales, two hundred miles from Cayon City. We were elevated, and the weather was very warm, but the boys were all good natured and we had quite a pleasant time. A gentleman lately from the Emerald Isle, a very zealous Catholic, was in our crowd. He was good enough to tell us all that if we did not join the Holy Catholic and Apostole Church we would be unable to escape the liability, extreme unconstitution, and many other things about the “Mother Church” that we neither believed nor appreciated. But Jimmy was a good fellow. He had one weakness, however, he was very much afraid of rattlesnakes, and they abound on the high table lands of East Oregon. He was only equalled once on the trip, when Patrick would raise up and point at Jimmy, and the agility of Jimmy, and the agility with which he moved off was only equalled once on the trip, and that was when your correspondent sat down within four inches of a very large rattlesnake, and was not aware of it until he sprang his rattle, and on looking around, his eyes were fixed inquiringly toward the (Priest) who had a “sling in their mouths, and one in their tails, and one in the middle of their stomach,” and that they could “jump forty feet.” They were “dirty bastards, and if the pape of Amicita were not so basely wicked a St. Patrick would raise up among them and put an end to the ugly creatures.” Mr. Warren, after the top, took his head between two logs and pointed at Jimmy, and you can guess the rest. We also had a strong spiritualist in our crowd, and in the evenings religious discussions were in order.

At the Dea Chutes River we saw a novel fishery, an invention of Mr. Beards, the gentleman who keeps the toll bridge across the river. He had made an engine that was just drawing back to strike, and at this place there is a fall in the river of about ten feet, and the fish may be seen jumping continually, during the running season, trying to ascend the falls, and strange to say that millions of them do actually make the leap over the falls, and many of the salmon, in falling to reach the top, fall back into a little flume from which they cannot escape, and as

soon as they find that they are imprisoned they start down stream, and run right into the house and land right on the table where they are dissected and salted down for shipment. Mr. Beard puts up thousands of barrels of salmon in this way. The fish weigh from twelve to thirty pounds each.

The country where some of the fishery and we were at the Dales. Here I leave my genial friends to load their wagons with merchandise and drive back over the long and dreary road, and go aboard a steamer and pass rapidly down the Columbia River. How changed is the scenery from the high, and arid plains, and the great deserts, to the narrow defile through which the majestic river pours its crystal flood, "winding her way to the sea." The river is from one-half mile to two miles wide, and in many places the banks are almost perpendicular for hundreds, and I might say thousands of feet. The waterfalls, rapids, and extended fields of bunch grass, to the eye, are almost perpendicular for hundreds, and I might say thousands of feet. The waterfalls, rapids, and the great rush of the water are points here. The 

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From Stewartville to the vicinity of Cameron, where live some excellent Saints, and I was made welcome by brethren J. T. Kinneman, T. W. Smith, and — McKeen, late of California. We 

Since coming here I have done what I could in warning our neighbors. Attended a two days' meeting at a place above Far West, where the brethren and brethren T. W. Smith and W. T. Bozarth in preaching. At Stewartville I was made to feel at home by the kindly hospitality of the Saints, especially brethren J. T. Kinneman, T. W. Smith, and — McKeen, late of California. We must mention the didoious vocal music that we enjoyed while at the house of the former.

From Stewartville to the vicinity of Cameron, where live some excellent Saints, and I was made welcome by brethren J. T. Flanders, J. W. Sykes, G. F. Hill and many others, who, I hope, will not feel slighted because their names are not mentioned. On the 29th we went to a meeting at the old church near Cameron; had a good audience and good liberty. Have done some little labor at other points here.

Three weeks ago, visited Far West to attend a two-days meeting. We had strange and sad thoughts while passing over the site of old Far West, where the brethren spoke to one another. Saw the burying ground where many good Saints await the trump of the first resurrection. The grave yard has been plowed up and is under cultivation, the graves stones being taken to put under the fence corners, for which offence we understand the man was indicted. Saw the house once occupied by Joseph Smith, Sen., which is in a good state of preservation, but did not see the spinning-wheel that Sister Emma left standing in the yard. I was filled with thoughts of by-gone days. The temple lot commands an extended view of the surrounding country. Saw John Whitmer, one of the eight witnesses, but did not have any conversation with him.

On the way home we crossed the ground where the army formed in battle array to drive the Saints. I pass no judgment, but am willing to leave it in the hands of just God.

Last Sabbath the Saints held a basket meeting in a beautiful grove near here, which we had been invited to occupy by the Christians, who are quite a liberal people toward us. Bro. T. W. Smith was present by invitation and delivered two very interesting and instructive sermons. Bro. J. T. Kinneman and family were also there and furnished the music. Bro. J. D. Flanders and W. T. Bozarth have gone on a mission south of here; may success attend their efforts. I shall be in the neighborhood of the Delana branch until spring, at least, and perhaps longer, and will hold myself ready to give any information in regard to the country, and assist others. With hopes for the speedy redemption of Zion, I remain your brother, J. M. Terry.

Many a man has ruined his eyesight by sitting in a bar-room looking for work. Fear is the universal offspring of uncertainty. We take the following, from the Toronto, Ontario, Advertiser, for August 18th, 1877. The speaker referred to was Bro. Joseph Luff:

"LATTER DAY SAINTS.

The above society have purchased the church formerly owned by the Bible Christians, on Lippincott street, in this city, and are holding regular services there every Sabbath. Having heard much concerning the doctrine of these people, we determined upon giving them a hearing, and forming private opinion from there. On our arrival, we found but very few present,—prejudice through rumor and statements of others were the cause of their appearing to be in a position to judge righteously. We had not been long listening, before we discovered that their suspicions concerning them were without foundation, as the first business of the Elder preaching, was to explain to the satisfaction of all present, that they were the avowed enemies, in faith and practice, of the society calling themselves by the same name,—whose headquarters were in the Salt Lake Valley, also that the reorganized church was the only one incorporated and recognized in the United States as a legitimate church of the name of Latter Day Saints,—while those who were at the meeting were regarded in a certain sense as outlaws. These explanations were followed by a denunciation of the teachings and practices of that body, showing that they were abominable in the eyes of man and sight of heaven. The Elder then proceeded to unfold the doctrine of the ancient church, showing that he was not only declaring the doctrine of the ancient church, but also the faith of Joseph Smith, whom they acknowledge to be a prophet of God, and who, though at times, perhaps, erring in judgment, and being liable to fall, yet died a martyr to the truth, and was in no way connected with the present evils of the Brighamites, any more than the apostle Paul was with the crimes which in many of the ancient church fall after his departure from them; also that the only evidence the world had of Joseph Smith being the author and originator of polygamy was the testimony of those who were the converts of the church, and who are quite a liberal people toward us. Bro. T. W. Smith was present by invitation and delivered two very interesting and instructive sermons. Bro. J. T. Kinneman and family were also there and furnished the music. Bro. J. D. Flanders and W. T. Bozarth have gone on a mission south of here; may success attend their efforts. I shall be in the neighborhood of the Delana branch until spring, at least, and perhaps longer, and will hold myself ready to give any information in regard to the country, and assist others. With hopes for the speedy redemption of Zion, I remain your brother, J. M. Terry.

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a hearing, though they should never serve to
endure them by becoming members of the
flock. At the close of the service we were
handed a leaflet containing an epitome of the
Faith and Doctrines of this people, which, if
space permit, we will publish in our next issue,
as we believe that from the thoughtful they
will receive it, not as an endorsement.
We publish this outline for the benefit of those
who, like ourselves, might be deterred from
even listening to this class of rationalists
on the supposition that they were representa-
tives of the Utah Mormons. Certainly the
sermons preached are worthy of a larger audi-
ence, and the tendency of them is to exalt
rather than to debase humanity.

IS GOD AN ORGANIC BEING.

The following thoughts are offered on the
question that heads this article. The position
is taken that God is an organic being, or that
he is nothing. By an organic being is meant
that he has an individual existence, possessing
all the qualities and attributes of a distinct
personality; that is, that he is a person or be-
ing separate from all other persons or beings,
and that he has locality, form, body, and an organization peculiar to himself; and
hence in this particular, is no exception
to all other conscious existences throughout the
universe, whether they be spirit, angel, man, beast,
bird, fish, insect, or even animalule.

In this existence God is essentially and
necessarily, one undivided and indivisible.
Step from this position, and you step square
into Atheism, for the moment you divide God,
definitely or indefinitely, you destroy him;
therefore Trinitarianism is Atheism; because,
instead of one infinite being, it makes him
him three persons, finite of course. Panthe-
ism is Atheism; because, it divides him indiv-
isible into all the things of nature. This
destroys his personality; and what and where
is God when his personality is gone? Noth-
ing and no where, therefore we reiterate that
God is a real person or being, undivided and
indivisible in his essential existence, or that
he is nothing.

If God has not a form and organism, then
he is an exception to all known intelligences
and conscious existences. If he has no particu-
lar locality, but is personally everywhere,
then the Scriptures were evidently designed
to mislead, for there is no “from him” or “to
him,” “before him” or “behind him,” “above
him” or “below about him,” as they continually represent.

Again, if God is not a real individual being,
separate from all others beings, then he can
know nothing, do nothing, and be nothing.

The seeming objection to this view of God’s
omnipresence is answered thus: the sun has a
locus of its own, the earth a loci of its own, the
elementary particles of the solar system, and
yet is everywhere present in it by the light
and heat caused by it; so God is everywhere
by the emanations of his spirit, power, and in-
fluence, but personally is, and must be local.

FAITH, HOPE, AND CHARITY.

Dedicated to Brother George W. Gilley, who kindly presented to
the author the picture of the "Three Graces." 

Three angels came from heaven to earth,
To bless the infant Jesus,  
And tell the story of His birth,  
And death, who brought redemption’s plan;  
O, they were lovely to behold,  
With shining forms of heav’n’s own mould.

Their very names thrill every heart;  
That seeks in truth to know their God,  
And would from every sin depart;  
How firm His sacred promise stands,  
She loves to tell God’s great commands,  
To glad our hearts in realms above,  
As eye to eye we shall see;  
Yet this remains a verity,  
Greatest of these is Charity.”

"WRESTLING THE TRUTH, AND DAWNING
WITH UNTEMPERED MORTAR.

NUMBER ONE.

In order to make modern religion popular, it
seems to be very necessary to mystify, as much
as possible, the place, and simple and noble
meanings of God, as given in the Holy Scriptures, and thus
wrest them from their true import. Instances
of this kind are found in the Christian at
Work. In a number of that paper for the
month of November, 1875, I find a sermon by
Rev. W. M. Baker, entitled, "Death before
the Organ," in which the author
says, "Scripture speaks of an angel flying,
as the end approaches, in the midst of heaven,
having the everlasting gospel to preach unto
them that dwell on the earth." Now the
mission of this angel is said to be "to every nation,
and kindred, and tongue and people," yet, and
that is what astonishes me, as I read it, for the
fact to day for the first time, the first word shouted
by this angel in a loud voice to every living
soul is, "Fear!" "Fear God!"  Further on he
states, "There are, in fact, many herald angels
let fly from the coming King on the same errand;*
and like John the Baptist, as Jesus was about
to show himself to men, the first word that
which holds the gird and forces of all that
follows, is "Repent!" 'Be afraid! 'Fear!'"

Without stopping now to dwell upon the
fact that Mr Baker says, "There are in fact many
herald angels let fly from the coming King on the
same errand," whereas, the inspired John only
speaks of one on this particular errand; while
he speaks of others sent on different errands,
but only one to restore the everlasting gospel,
I will pass on to notice his application. He
refers to Malachi third chapter, "Take Malachi,"
he says, as illustrating the terrible tone in
which they all speak. After quoting Mala-
chi’s language, he then applies his wresting
magnetism and asks an individual question,
in the Son of God coming in that way, "to
kindle up a wicked world the flames of a
final conflagration!" He answers, "No. That
will follow after, how long after, who can tell?
His evident reference is, not only to his own
people, but specially to the ministers as well
as Sunday-school teachers, as the members of
the christian associations, laborers for Christ
of every sort.

In my simplicity, I had thought the second
coming of Christ, as set forth by Mala-
chi, was to be a day of terror to the ungodly;
such as adulterers, sorcerers, false swears, and
those that oppose the hireling, the widow
and the fatherless, and the stranger from
his right; but the Rev. Baker says, "No;"
"that will follow after, how long after, who can
tell?" And so he puts off the evil day, just
as the writers of truth have done in all ages.

What says the Record? One of the in-
spired psalmists says, speaking of the same
event, the heavens and the earth.  "A fire
goth before him and burneth up his en-
emies round about."

*All the italics are mine.

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BRIGHAM YOUNG'S DEATH.

We cut the following biographical and historical sketch from the Chicago Times of August 30th. Whether true in all its details we can not say, especially in regard to the mob breaking into the court room. Some of the items about the faith are well given; that about the gods, which was a Brighamite idea, being the main error.

"Brigham Young, whose death we chronicle this week, was perhaps the most remarkable man of the century. He was born on the 1st of June, 1801, at Whittingham, Vermont. He was the son of a small farmer, who died during the Revolutionary war. In early life Brigham developed those traits of character that later contributed so much to his success as the leader of a peculiar people. Naturally ardent and cunning, and of a dominating disposition, but having acquired a good common-school education, and being possessed of a plausible address, he was peculiarly fitted to obtain and exercise control over the ignorant.

"Shortly after attaining his majority, Brigham Young was licensed to preach by the Baptist church, and rapidly obtained the confidence of the common people. Before he was ordained, however, he removed to Ohio, in 1831, where he joined a small society of the Presbyterian faith, and was chosen leader of the first prophet, Joseph Smith. His energy and shrewdness soon won him a prominent place among the ignorant and superstitious. After the Prophet's death, several people who had known the Prophet, seeing the success that result from his prophetic gifts, were chosen one of the twelve apostles, soon after became chief among them, and was sent out as a missionary to proclaim the Mormon faith. That success he had in proselyting work does not appear, but when he returned to the headquarters of the sect he had lost none of his popularity, and was welcomed with joy.

"When the Mormons moved from Ohio to Illinois he accompanied them, and by his impassioned eloquence and appeals kept them steadfast in their faith. At Nauvoo he was a leading spirit among them, and in 1844, when the Prophet Smith was murdered, Brigham Young stepped into his place by the common consent of the saints, who accepted Brigham as their seer without question. Sidney Rigdon argued the Smith's succession, but had not been possessed of none of the requisites for a leader of such a people, and was wholly ignored. Brigham was a consummate, a sagacious, a wily, a perspicacious, a crafty, a cunning, a cursed, and solemnly delivered to the devil, to be buffeted in the flesh for a thousand years."

"From this time forward the biography of Brigham Young is the history of the Mormons. His hand molded the course of the Church; his mind directed the people in all their affairs, both temporal and spiritual. No potentate on earth was so absolute as he; for in his hands rested, according to the belief of the Mormons, not only the temporal, but the eternal welfare of his subjects."

"When the Mormons were driven from Illinois and Missouri, Young persuaded his followers that the great and noble land, in which they should find freedom from persecution, and enjoy the privilege of propagating their faith un molested. Early in the spring of 1846 he, with a small party of his adherents, started over land for their promised land. After enduring great hardships on the plains, they arrived at their destination, the present site of Salt Lake City, in July, 1847, where they founded a settlement. The next year the remainder of the Mormons joined Brigham Young, and a state of happiness, far from the abodes of civilized men—a city of enthusiasts, governed by a crafty, ambitious, unscrupulous ruler."

We are in receipt of The Humane Journal, a paper devoted to the cause of the dumb servants of man, who suffer but can not speak for themselves. It is published in Chicago, and by the Illinois Humane Society. We wish both society and paper ample success. The number sent is for May, 1877, and is very interesting. We quote from the supplement:

"The objects of this society are: to stop the beating of animals, overloading, overdriving, underfeeding, driving disabled animals, tying calves' tails, taking vegetables from them that know not God, and obey not the gospel of the Lord Jesus Christ.' Yes, the Son of God will come indeed and of a truth, "be glorified in his saints, and admired in all them that believe." How long will the honest in heart be deceived by such wrestlings of the word of God? There is no truth made more plain in all the Scriptures than the second coming of Christ. This has been the hope of God's people in all ages and dispensations: and this doctrine, many impostors have arisen at various times declaring themselves to be the Son of God, and by these means this promise has been brought into reproach; and also by the false calculations of Adventists who have pretended by mathematical skill to declare the very day on which the buildings will fall. While Christ declared he would come as a thief in the night." The godlike Enosh said:

"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, and of their great omissions." Jesus foretold, in Matthew 24th and Luke 21st, various signs that should precede his coming. He also spoke a parable, illustrating the matter, saying:

"Behold the fig tree, and all the trees: when they now in them, that summer is now nigh at hand. Likewise, when ye see these things come to pass, then know ye that the Kingdom of God is nigh at hand."—Luke 21; 6, 29. What a great and solemn day this is for the children of men! It is one of the days of national decision. God has revealed in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

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"Two things a man should never be angry at—what he can and what he cannot help.

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Brigham Young's death was a significant event in the history of the Mormon Church. He was known for his strong leadership and his role in the expansion of the Mormon community from Illinois to Utah. His death in 1877 marked the end of his leadership, and the transition to new leaders within the Church.
organized system from Europe, chiefly from the working classes of Great Britain, and especially from Wales. A considerable number came also from Sweden and Norway, and a smaller number from Denmark. In 1857, the number of wagons leaving St. Mary's, on the Missouri, and Fort Laramie, in 1858, the number grew proportionately greater. On March 14, 1854, a convention was held at Salt Lake City, under the name of the Deseret, and on the 27th of March, 1849, a convention was held at Salt Lake City and a state organized under the name of Des- ret; and, on the 27th of March, 1850, the legislature, by a vote of the entire body, resolved to give the land of the honey-bee. A legally organized state of the union, and to signify the public of the law and order. The legislature of the Mormon state was constituted, and the state was admitted to representation in Congress.

The Bear River War

In 1851, the Bear River War took place, and the Mormons were defeated. The war was caused by the Mormons' belief that the Oregon Country, which they had settled, was theirs by right of conquest. The United States government, however, insisted that the land was still part of the commonwealth of the United States. The war lasted for several weeks, and the Mormons suffered heavy losses. The treaty of 1853, however, settled the dispute.

The Mexican War

In 1846, the Mexican War began, and the Mormons supported the United States government. However, they were soon involved in the war themselves, and the Mormons' small state was forced to join the war. The war ended in 1848, with the United States and Mexico signing the Treaty of Guadalupe Hidalgo. The treaty ceded California, New Mexico, and Nevada to the United States.

The Southern Ute War

In 1860, the Southern Ute War began, and the Mormons were again involved. The war was caused by the Mormons' belief that the Ute Indians were interfering with their efforts to settle the land. The war lasted for several years, and the Mormons suffered heavy losses. The treaty of 1868, however, settled the dispute.

The Pony Express

In 1860, the Pony Express was established, and the Mormons were involved in its operations. The express was used to carry mail and other important messages between the east and the west. The express was discontinued in 1861, and the Mormons were forced to find another way to carry mail.

The Civil War

In 1861, the Civil War began, and the Mormons were divided in their support of the Union. However, the war ended in 1865, and the Mormons were once again united.

The Great Salt Lake War

In 1868, the Great Salt Lake War began, and the Mormons were again involved. The war was caused by the Mormons' belief that the government was interfering with their efforts to settle the land. The war lasted for several years, and the Mormons suffered heavy losses. The treaty of 1877, however, settled the dispute.

The Saints' Extermination

In 1885, the Saints' Extermination began, and the Mormons were involved. The ex-termination was caused by the Mormons' belief that the government was interfering with their efforts to settle the land. The ex-termination lasted for several years, and the Mormons suffered heavy losses. The treaty of 1890, however, settled the dispute.

The Saints' Empire

In 1898, the Saints' Empire was established, and the Mormons were involved. The empire was used to carry mail and other important messages between the east and the west. The empire was discontinued in 1902, and the Mormons were forced to find another way to carry mail.
"And they answered and said unto him, Where, Lord, shall we be taken. And he said unto them, Wheresoever the body is gathered; or, in other words, the gathering of the saints; or in other words, thither will the eagles be gathered together; or, thither will the remainder be gathered together. This he spake, signifying the gathering of his saints from the nations and the world, the remainder unto them; the one from the bed, the other from the grinding, and the other from the field, whithersoever he listeth."

This proves, conclusively, that thither will be a literal gathering of the saints; or in other words, Zion, or the pure in heart shall be gathered, "for this is Zion, even the pure in heart." Hear what the Lord says:

"Verily I say unto you, Notwithstanding their sins, my bowels are filled with compassion towards them: I will not utterly cast them off; and in the day of wrath I will remember mercy. This shall come to pass in the days when the wrath and indignation of the Lord shall be poured out upon the wicked, in behalf of his people."—Dee & Cov. 98: 4.

And he farther says:

"Thus will I, (the Lord), do when the cup of their iniquity is full. And in that day, all who are defiled and uncircumcised, in all lands, all mine Israel shall be saved, and they that have been scattered shall be gathered, and all they who have given their lives for my name shall be crowned." If all this is to be done at the time of the gathering, and if there is to be no literal gathering, then the days of our comforting and crowning are a long way off.

Next, let us see if the Saints have been scattered literally; and if so, the gathering will be just as literal; but if the first was spiritual, the latter must be the same. The Lord says concerning the gathering:

"Therefore, let your hearts be comforted concerning Zion, for all flesh is in mine hand. "Be still and know that I am God." Zion shall not be moved out of her place, notwithstanding her children are scattered; they that remain [live] and are pure in heart, shall return and come to their inheritances; and they and their children, with songs of everlasting joy, to build up the waste places of Zion."

Now it can be seen at a glance that if they are to return to their inheritances, they first must be scattered. In the same paragraph, the Lord says:

"And all these things, that the prophets might be fulfilled."

It would seem from the reading of the fourth paragraph, that the Lord has a place for those glorious events to take place upon, for he says:

"There is none other place appointed, than that which I have appointed for the work of the gathering of my saints until the day cometh when there is found no more room for them, and then I will have other places appointed unto them, and they shall be called stakes, for the curtains or the strength of Zion."

The question arises, Where is the place? We discover but one place that has been appointed, that is the goodly land, and all the lands which can be purchased for money, in the region round about the land which I have appointed to be the land of my possession, for the gathering of my saints; all the lands which can be purchased in Jackson county and the counties round about, and leave the residue in mine hand."

But this does not look as if there was to be no gathering. What does all this mean; this promise of the Lord then is, that in time the saints shall possess the goodly land. We read farther:

"And again I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in it."

"And again, in order that all things may be prepared before you, observe these things; which saith, Abraham took Lot, and the ten cities round about the same, which can be purchased for money, in the region round about the land which I have appointed to be the land of my possession, for the gathering of my saints; all the lands which can be purchased in Jackson county and the counties round about, and leave the residue in mine hand." This does not look as if there was to be no gathering.

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in spite of all that man may say or do. Do not trust to the wisdom of men when you have free access to the word of God. Live righteously, soberly, and justly before him, that his Spirit may have free course.

I leave these thoughts with you, brethren and sisters, hoping that you will take the word of the Lord for the man of your choice and his spirit for your guide, and you will be blessed with an understanding of the matter for yourselves. Praying for the redemption and glory of Zion, I remain as ever, your brother in the love of the truth,

M. B. WILLIAMS.

TWO DREAMS

On February 23d, 1877, I dreamed that I was going out to do a job of work, it seemed that I thought that it was upon a building, (I am an carpenter), and they had a ton in my hand, but after I started I had a different job given to me. I saw a large grain field, and the oats were very large and heavy, so that the stalks bent down. I spoke and said that I would bind, but was told that I would have to cradle, and, a finger was given me when I was not long, and I cut such swathes that I look around and wondered how I was strong enough to do it. I have since had several dreams similar to this. Has this any significance? If so, what?

[We should say that it has an excellent significance, and we hope the brother may realize it all.]—Ens.

On the night of August 1st, 1877, I dreamed that I was in a place seeming to be to the south and west of Iowa. It seemed like a large plantation and some one told me it was Zion, and that the saints were all gathering together in that place, and they were so numerous as bees around a hive. There was a very heavy crop of corn on the ground, green and large, and the large body of Saints seemed to be all at work at this crop. While we were at work a large heavy cloud arose from the north-east, and rolled close to me. It seemed like a formidable thing to me, for a voice coming from the cloud said, "This is the last harvest of the Saints. Thrust in and work well, this is the word of the Lord; and behind this cloud was a glorious light, and it shone upon the plantation, as we were at work, brighter than the sun. And I awoke. Remember us (who are alone) in your prayers.

Your brother in Christ, JOHN F. BROWN.

HOPKINSON, Delaware Co., Iowa.

Another international canal scheme is proposed to connect the English Channel with the river Rhone at Lyons, so that vessels between India and England, instead of passing around the Spanish peninsula by Gibraltar, may go through this canal into the Mediterranean, and thence to India via the Suez canal. The proposition is that the English and French Government share the expense equally to them.

Dr. Schoff writes from Jerusalem that the Jews in that city number 8,000, or one third of the population. They are all orthodox, and are growing in numbers very fast. A much has been done for them by Baron Rothschild and Sir Moses Montefiore. Nearly 100,000 Germans are settled in some forty counties in Texas, particularly Coonal and Galapue, and they are highly successful as agriculturist.

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President Brigham Young is dead. He who has so long directed the energies of the Church in the Salt Lake valley, has passed into the great beyond to which all of mortality is tending. We publish elsewhere an obituary notice taken from the daily journal of current events, and shall most probably add to this what may be said of him in the Desert News, their official paper, or so much as we shall have room for. We are anxious, of course, to be made acquainted with the policy which will be pursued by the Church there, in the appointment of the successor of President Young.

That one will be found who will rule with the positive sway that he has done, we do not anticipate; but it must be seen that the Church in Utah was never more than a grave an emergency as the one now before us.

It has been said that the Church never prospered so rapidly as after Brigham Young's attaining to the presidency. We should be quite willing to grant all that truth will bear us out in yielding to the genius of President Young; but before we can admit the statement as true, we would like to see two facts to be considered. Joseph Smith, the martyr, in an article written for publication in 1844, just before his death, estimates the number of communicants belonging to the Church of Jesus Christ of Latter Day Saints, in Europe and America, at from 150,000 to 300,000. This aggregation of numbers had been accomplished in the short space of fourteen years, from the organization of the Church, April 30, 1830, to June, 1844. During this period of propagation throughout the dominions of spiritual wifery, or polygamy, was not taught, and no increase in numbers was counted as from this source.

In 1876 the Church under the leadership of President Young, according to information furnished by one who had good opportunity to know, numbered, in Utah, 110,000, and abroad, not gathered, 15,000, making a total of 125,000, twenty-five thousand less than the number of the Church communicants in 1844. This result accords to the Church in Utah under the rule of President Young, after the stupendous efforts of the hosts of missionaries constantly sent abroad by that Church, during a period of thirty-two years, or from June, 1844, to December, 1876, a period of time more than twice as long as the one intervening between the rise of the Church and the death of the martyrs. And to help make the contrast, that portion of the time occurring between August, 1838, and December, 1876, twenty-four years, the increase in numbers had the benefit of the preaching and practice of the principles of marriage, that must, of course, greatly augment the ratio of increase, or the principle is shorn of one of its strongest arguments.

Now, any one who is curious enough to figure out just what the rate of progression has been. If the elders of the Church—the first elders—without the aid and benefit of the teaching of the tenet referred to, did succeed in baptizing the number of 350,000, (we take the smaller number), in fourteen years; what has been the ratio of increase where the elders under the lead of President Young, with the aid of the teaching and practice of the tenet, have succeeded in losing twenty-five thousand of the number of the communicants that the church had at the time the twelve and President Young took charge, after diligent ministerial and missionary effort for twenty-four years; that is, from August, 1838, to December, 1876, twenty years, from June, 1844, to December, 1876, granting that from June, 1844, to August, 1853, polygamy was not a tenet of the church publicly taught; as the record shows that it was not.

Here are the different sums going to make up the problem, for whoever may attempt to solve it. We are not anxious to detract from the just fame of President Young; but the army of missionary laborers, who have been so industriously engaged in "building up" the kingdom, both by the legitimate preaching of the word, and by the "exercise of their privileges," have been parties to the efforts made and the means used by which this result, progressive or otherwise, has been attained; the glory of the achievement, is of right partly theirs, if glory is to follow; and they must share a part of the censure and the loss; if there has been a loss and censure is to be visited upon any.

Again; now that President Young is dead, it is an admission that men of similar age, who have been his coadjutors must soon follow him; younger men, the children of those laboring fathers in the church must take up the burden laid down by them in depating; and if they are men—men worthy of waging a successful battle as survivors and successors of the heroes dead and gone—it behoves them in taking up the burden left them to know why they carry it, what it is, and how they shall best acquit themselves in bearing it. Any church that comes from the heritage of Mormonism, an inheritance left us by one of the "first elders of this church," we propose not to bear the burden thus left us, filled and re­vised by other hands since its bequest, without inquiry as to why the burden has been so revised.

To account for this disparity in numbers, this evident loss, and to make inquiry why it has occurred, is the first apparent duty of those upon whom the burden of carrying on the work of the last days will devolve; for at the same rate of progression, it will hardly do to say that the "stone cut out of the mountains" is gaining in its rolling. The boast put upon the walls at Union Fort, and we suppose at other places in Utah, "Brigham rules, the kingdom grows. The stone is rolling, mind your fork." becomes a taunt, because not true.

That this decrease in the aggregate number of the Church left at the death of the martyrs, is not chargeable to the tenets taught by the Elders of the Reorganization, is shown in the fact of the comparatively rapid increase of the latter body; which, when the writer became a communicant with it in 1876, barely numbers enough to fill a small hall, (possibly a hundred), and which now numbers nearly, if not quite twice the thousand, the result of sixteen years' ministerial labor by Elders of the Church, some of whom stood with the martyrs; many others of whom, however, have been won from the world and differing faiths by the preaching of the word, and the teaching and practice of the tenet, and all unaided by the natural increase of that system.

That these facts must, in the eyes of many, write mem, mene, upon the walls of the Kingdom, if it still be called the Kingdom, in which the seeds of decrease and death have been sown by some hand, good or evil, should not be wondered at. Nor, that now the sceptre has fallen from the hand that ruled in that interest so long, there is an emergency in which there may occur devastation and distress, need there be any wonder.

That there are safety and rejoicing for the honest-hearted must be true, or the hope held out to modern Israel is fallacious, and the fates must be propitious to all them that have so hoped, for despair and ruin must ensue. Whence this safety is to come is one of the questions to now be answered. There may be found in the continuation of that which has looked to the Kingdom, with and by Hyrum Smith, and all professing a belief in the doctrines enunciated by them, with infamy and obloquy, is not, cannot be accepted; hence it must be looked for in that which gave the Church its energy and its advancement, its life, animation, and its glory, the principles of gospel truth, as stated in the Book of Mormon, "and this is my gospel: whose repenteth and is baptized shall be saved. Other and accessory salvations and exaltations, of more modern origin and sacredness must be abandoned, the past condoned and the future made glorious by obedience and a unity born with and accompanying only that gospel.

We do not rejoice that President Young is dead. We seem to foresee some of the things the Saints of God, those who are anticipating a glorious rest from all the terrors of strife and oppression must do in order to be in a condition to enjoy what they are longing for, when it comes. There remain, in developing in garments of righteousness that drop incense of peace. This can not be done while evil is not practically put away.

There must be many in the church in Utah who see, if they do not willfully close their eyes, that the principles taught by the elders of the Reorganized Church are the same as those taught by the first elders, and which gave them power with God. The fact is, they were constantly pressed upon their no,1ee, that the Reorganization is established solely by the "old church," as it is sometimes called; and they must, needs perceive the reasons for it. What the result will be is not yet told.

There are likely to be three elements at work in Utah in the settlement of the "policy" to be pursued there and the choice of one to succeed President Brigham Young. When he shall succeed be the president of the church. Joseph, he had been for some time the head of the Twelve, and they had assumed the control of the affairs of the church, and the calling of a little more than three years, this rule passed, when "at a feast and a grand council" held at the house of Orson Hyde in Winter Quarters, on the Missouri river, this same Twelve decided that Brigham Young should be the president of the church; this action was confirmed on the 24th of December, 1847, in the "Log Tabernacle" by one thousand person; and was reconfirmed at Salt Lake City by the October Conference.

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It is estimated that about 16,000 were led from Nauvoo and its vicinity by Elder Young; of these a few hundred had removed to the Valley, some were en route, but the main body were still at Winter Quarters. How general the notice given to the church was so important a change in the policy of the leading men, we do not know, but from the consideration that the subject was broached before the Twelve, November 30th, a conference assembled December 3rd, at which a resolution to build a tabernacle was passed and adjournment followed for three weeks, the Twelve decided on the 5th of December, and an action was had December 24th, we conclude that the no.

QUESTIONS AND ANSWERS.

Q. If a wife leaves her husband, obtains a divorce, and marries another man, does the husband whom she leaves commit adultery if he marries again?

A.-No, if, however, the wife had just reason for leaving her husband, he will have to answer for his guilt before the law of God, at the final judgment. Her divorce and his remarriage will not justify his wrong, nor absolve his guilt.

Q.-What should be done as the "Elders of the Church shall direct." We have been asked for opinions and advice, touching the propriety of settling in this, that and the other locality; we have in some instances given the advice asked for; but others are also advising, and a good deal of effort is being put forth to secure the settlement of Saints in various localities, where those parties have a real, or supposed interest. We have no objection to these Saints doing what they can, but all must take the responsibility they invite, and those paying heed to them must decide whether they are "wise men," appointed to the duty they are exercising to do, or whether they are "the Elders of the Church."

MORE FROM THE BORDERS.

We remained the week after the 26th, looking over the country, and waiting advice with respect to land, with Bro. Meder. Bro. McCullum left us on Wednesday, and on Sunday, August 4th, we spoke at Pleasanton to an earnest assembly at the Saints' Chapel, in Rasmussen's Hall.

On August 4th, speaking in the morning at the Saints' Chapel, with the Bro. Meder. Bro. E. Robinson presiding. We here partook of the sacrament with the Saints, and afternoGn Derson, formerly of the following, speaking in the evening at Davis City, in Larson's Hall.

When we first wrote we had no land in Iowa, but during the last week of our stay we became the possessors of a piece of raw prairie land, sixty acres in area, and we can now speak as to the "manor born." We like the country just as well as we became a land owner, and should not have now written anything about it, only we had stated we owned none, rumor would have confounded us, by and by, not making allowance for the day of our writing.

All this, however, is but in explanation. We feel disposed that every Saint shall properly decide for himself in choosing a site for a home, in Zion or in the borders. One thing, however, we would like understood. The settlement of, or in the borders, is said to be commanded to be properly tried, reprimanded, reproved, or silenced.

Q.-Has the Priest of a branch, with or without advisers, the right to remove the branch prayer meeting from the branch meeting-room, without the action and consent of the branch?

A.-We think not; neither has the presiding Elder such right, except for causes making it necessary before branch action could be had by branch.

Q.-What should be done with an Elder that employs a young broker to clerk, and after a month or so retires from business, and then refuses to pay his employee for the services rendered?

A.-He should be made to pay what would be justly due the one he employed.

Q.-Where are the borders of Zion?

A.-We are not aware that the outside limits of the borders have as yet been clearly defined. It is a matter of belief only. Our own is that at least five or six miles from the church in which the branch holds meetings regularly every Sunday resides himself from church constantly, and who will go past church during services with his family, to visit a pleasure ground.

Q.-Are we a branch of Latter Day Saints, in duty bound to sustain as an Elder one who (although living only five or six miles from the church in which the branch holds meetings regularly every Sunday) absents himself from church constantly, and who will go past church during services with his family, to visit a pleasure ground?

A.-No.

Q.-How is the church going about the purchase of land in the Saint's Cemetery and other places in the neighborhood?

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We are advised that Joseph Smith, the son of the Nauvoo prophet, will soon come to Utah to organize in every settlement, the church of his father; and also institute a secret order that will cull the best and counteract all the work of the Poryga- 

nous Endowment House. Whenever Joseph does do so, we will hail him as the legitimate Predi- 
sor, and direct all the Saints, and aid him by every means in our power to bring to ruin the tyrannical ring of impostors who have ruled the Territory with a rod of iron.

This is quite refreshing. It is cut from the Ogden Pocess of July 12th, and illustrates the saying, “a man must go from home to learn the news.” The Saints will do well to remember in connection with it, that we belong to no secular canon, have never instituted one, nor have we any present intention of engaging in any such enterprise.

We hope to live to see the principles of truth, honor and peace, taught everywhere triumphant; and the evil, if evil there was, overcome and cast out.

Bro. L. D. Morgan, of South Bethlehem, Penn., sends a copy of the Philadelphia Times, containing a notice of the presence in that city of two Brighamites Elders, A. M. Musser and Hy. Grow. They first came there last November, and have since made about thirty converts in the State, who have had no success in the city, the Times says. They visited that office in consequence of an editorial published in that paper concerning Utah affairs, and had a conversation with the editors. Of this Bro. Morgan says:

“There is quite a stir among the Brighamites about that article of Musser and Grow in the Times. I think that if you would publish the most pointed parts in the Herald it would tend to inform the Church how that people convince themselves when left alone to have their say.”

The editor gives an account of the Brighamite way of sending out Elders, and a personal description of Elders Musser and Grow, of their la- 

bors. After that, nearly a column of talk from Musser, who reverted to the sufferings of the Church before the death of the first Joseph, in Missouri and Illinois, following it with a state- 

ment of the progress of their organization in set-

ten and improving it.

In reply to the general idea of the diginity of that people and their leaders, he claimed that it was false, saying, “None love the constitution of the United States more than we, and you will find it out soon. When you folks send it to the four winds we will sustain it. We trust in it more than you do.” He also put in a claim for a high moral tone in the life and society of that people, notwithstanding their peculiar Ideas, and said that they have a great tendency for theaters and dancing, which make all right by opening those amusements or pleasures with prayer.

Then of polygamy, Musser said:

“We are not here to advocate the practice of polygamy, but to defend it. To attempt its advo- 
cacy in a country where a soul-deestroying imita- 
tion and its twin sister polyandry already prevail to a fearful extent, would be a work of supererogation. We are not, as is alleged against us, a people of polygamy. If we follow the ex- 
ample set here in Philadelphia. It is cheaper, it does not necessitate the appearance of children, and, if we practiced it, we would be admit- 
ted into the Union. Besides, that is no line to raise against us, because, before we advocated poly- 
gamy, we yourselves applied for the right to practice it. You do not understand another thing, polygamy is the exception and not the rule in Utah. Sarcely twenty-five per cent of our people are polygamists in prac- 
tice, but we believe in it and defend it.”

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**News Summary**

Aug. 27th.—The rumble of the rollers in the Balkan Mountains are now substantiated as having been terrible, for five days, there having been an almost continuous roar of artillery, and, necessarily there was great carnage and loss of life on either side. The Russians were defending the now famous Shipka Pass, and the Turks sought to drive them from their encampments. It was a long, hard fight; the Turks being out in front, pouring battle cries, charging upwards towards them, with shouting, yelling, firing away over the lines in commanding positions and the latter, with wild battle cries, charging upwards towards them, columns and masses of Turks being the last to be the last, when they fought till dark, when three thousand dead were piled up in the narrow defile where the battle raged. As the Turks threw up works and got two batteries at work against the others, and having heavier guns, they did the most damage that day. On the third day (23rd) they again advanced and were repulsed three times, yet, being greater in numbers, seemed likely the next to succeed, when the western one of the Turks that were at the last moment reinforced, and saved their position. Losses in three days: Turks 6000, Russians 1000. Fighting continued on the 24th and 25th. In Asia Minor there has also been terrible battles and great losses, thousands upon each side.

During a storm at Omsk, Nebraska, the 25th, two spans of the Union Pacific R. R. bridge went down. It is generally supposed that a whirlwind struck it, and others think it was struck by lightning.

Quite serious earthquake shocks have occurred in Chili, South America. No particulars yet. On August 22d there was a formal opening of the canal across the peninsula above the mouth of the Columbia by which the river steamers will be able to pass up and down it.

20th.—More news of the fighting at Shipka Pass on the 25th and 26th comes to hand. The losses were heavy on both sides for the Turks hope to drive out the Russians before the latter are heavily reinforced.

Chief Joseph and his band of Indians are killing and capturing emigrants and enemies in Montana, and the troops do not yet reach them.

Australian papers sent by Br. C. A. Davis give account of some heavy earthquake shocks in Victoria last July, also of a storm on the Australian coast and in Sydney, which was disastrous to shipping, and to property on shore. A good many lives were lost. Off Newcastle a small steamer went down with a loss of three lives. The two last are only the beginning of what will follow.

29th.—Still further accounts are given of the seven days fighting at Shipka Pass. Thirteen thousand men killed and wounded in the two articles. The Russians still hold the fort.

Brigham Young has been sick for a few days; an attack of cholera morbus and inflammation of the lungs is attributed to the illness.

The State Savings Institution of Chicago failed yesterday with liabilities above its assets $265,500. The examining committee of the State legislature have been depositories, and the failure will result in much suffering and distress to these classes of the people. In some cases the earnings of a lifetime were swept away, the money from years of toil and self-denial.

30th.—Brigham Young died at 4 p.m., yesterday, at Salt Lake City, Utah, aged 70 years and 8 months. He had made preparation for the successors of young Brigham, but his claims are not denied, and there is a strong feeling that the Twelve party intend to succeed in power as did Brigham Young and his fellow apostles. The cause for Joseph F. Smith, the son of Hyrum, for the presidency.

A sad disaster occurred on the Rock Island Railroad, near Des Moines, Iowa, early yesterday, by which eighteen persons were killed and forty wounded. It was at 2:30 a.m., amidst a storm, when the bridge and the train went down in the Mississippi, to the death of all on board.

The fifth Inter-State Exposition opened at Chicago yesterday. About 5000 people in attendance.

1st.—News from the Eastern war says that 20,000 men were killed and wounded during the week's battles. The Russian troops are crossing the Danube to take more active part, while Russians are seen on the front. News from India is of the distress and death caused by the famine. Millions are being supplied by the Government daily.

9th.—Serious fighting is reported along the Danube. Turks victorious, but with a loss of 3000 men, and as many by the Russians. Russian victories are reported in Asia Minor.

There is much political excitement in France. The Republicans are confident of victory at the October elections.

Pres. Grant received with distinguished honor at Edinburgh, Scotland.

It is a very severe storm reported from London, Ontario; torrents of rain and much destruction by lightning also.

At East Saginaw, Mich., hail, rain and lightning.

At Greenaway and Albion, Pa., a tornado which unroofed buildings, etc.; also a destructive storm in Pacific City.

At Leadville, Colorado, wind, rain and lightning.

Salt Lake City says a telegram from Salt Lake City says that Brigham Young's body is embalmed, and will lie in state at the tabernacle for three days. Toddy Hill, on the morning it was found, will return from Europe to assume control, which appeared "satisfactory to all present," and which makes John Taylor "virtually the head." Orson Pratt and Joseph F. Smith will leave for Europe from St. Louis, Mo., as soon as it can be done. They are all members among the sects, and some of us preachers, but we have for something, the "Heretics" and the "Nonists," as soon as it can be done. We live six miles south of Walker's Station, on the Texas and Pacific R. R. We remain yours in Christ Jesus,

JESSE WALKER,
ROBERT WHITAKER.

**Correspondence.**

**Walker's Station, Red River Co., Texas,** August 27th, 1877.

Mr. Henry A. Stobbins.—There are quite a number of this vicinity who wish to hear and know where we are. We will not fail to see you and teach you the everlasting gospel of our Lord and Savior, Jesus Christ! We are deacons of the local church, and all publics are well pleased. Please send us an able man who understands the work well, and believe a great deal of good will be done. We live six miles south of Walker's Station, on the Texas and Pacific R.R. We remain yours in Christ Jesus,

JESSE WALKER,
ROBERT WHITAKER.

**Farmington, Ky., July 9th, 1877.**

Bro. Joseph.—We are still trying to sustain the cause in this country. The Saints remain firm in the faith, but we have not had any additions this year. This, however, is not so bad here as it would be in some places; for the people have got so used to "getting religion" in the fall of the year at the revivals, that it is hard to get the people to believe that it will do to repent at any other time; and the fall is certainly the best time for making converts to the faith, as we will soon have the fall rains and considerableness to get together the people. We have lately met with a very strong and most abusive opposition from a Baptist preacher named Dupont. It was the most abusive thing I have ever heard from a preacher before. Every tale was told and every crime charged that could well be thought of. I replied to him yesterday. He attended and at the close expressed himself dissatisfied with the way I used him; yet I thought I was very charitable to him. The result was that there was some talk of getting up a debate; still I don't much expect they will do so.—I know them so well.

And now, brother Joseph, I will tell you what we need, and I think it will help you. We need a visit from you. I have talked with several of the brethren and friends about it, and all that if you could come it would help us a good deal. Can you not arrange a trip south after the fall conference; say down the Missouri to St. Louis, then here and back by way of Illinois and Indiana to Farmington, Ky., and be pleasant for you. You have never been south, and I think the southern people have a claim on you. But the fact is you have so many friends, so many are afraid that there cannot be anything good in a Smith, and a visit would convince them. You know that if you could come it would help us a good deal. We need it very much, and I think it will be a good deal of good. But I must have you come, or I will not write. I don't know where you are, but I would be pleased if you could write. I would see you; you could tell me a thousand reasons why you should come south, but as I have to write these must suffice.

www.LatterDayTruth.org
My health is good, my wife is still sick. Re­mem­ber me, also, to all my friends. I am a humble brother. We have a hard mission here, and need all the spiritual strength we can get. Remember me to your family and friends in Platte County, as I have been very much troubled with my health, and fear I will not be able to work hard, in order to make a scanty living. The feeling of the people are against them, and they are afraid of being caught by them, if not sent by the Church, and provided with suf­ficient means. I was not able to find out Brother Joseph Smith and his family.

As winters and cold weather are not favorable to my health, it will be needful for me to visit those parts of the Southern States where I may be more comfortable. I shall therefore go on a visit to the Southern States, and hope it will be.

Brother Stebbins, of CCM, said that he had hands laid upon his head for the min­istry.

I am now trying to arrange things so that I can take the field this winter. Both Kansas and Ne­braska are good States to labor in, as far as I have been, but there are few elders to labor. Therefore, Saints, let us pray the Lord to send forth laborers into the vineyard of the Lord, and that prayers of the Saints that I may be found faithful, and meet you all in the land of Zion. Yours for Christ,

I. N. ROBERTS.

August 18, 1877.

Bro. Henry.—I received the pamphlets, and
Herald all right, and I thank you. The Herald is a dear companion, and without it I should feel lost, for I am deprived of meeting with the Saints, and I don’t feel willing to be deprived of the Herald of peace and truth. It is my wish to be in the borders of Zion and have the privilege of meeting with the Saints in the service of the Lord. If you hear any of the brethren wanting a man to take a farm on shares, in a good section of country, direct them to me, as I want to move towards Zion the coming spring, in time to take a farm. Your brother in the faith,

S. A. RYKE.

Bro. Editors.—I have sent the presiding Elder of this district, and many of the brethren, and was welcomed as a co-worker for the Master; and, while I must say that this (the Cow Creek) branch does not occupy an enviable position, yet there are some noble-hearted Saints belonging to it. I, by the consent of the district president, have connected myself with, and, in connection with brother Crawley, have held two meetings in this place, and two meetings fourteen miles north-west of here; also with brother Fulks and brother Stebbins, of Shetland, 20th, August, 1877.

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B. E. STEBBINS,
istation of the Holy Spirit and my heart was made to burn and the fire and flames were always led by its kind influence. I feel that I have had many trials and temptations to contend with, but I know the Lord will not give more than I am able to bear. It has been a means of my own evil nature, but I know that if I trust in God and ask him to give me strength, and his assistance, I can meet everything that is placed before me.

My heart yearns that the redemption of Zion may not be far distant, for I long for the day when oppression shall cease, and when peace shall reign throughout the whole earth. I feel that the end of the wicked is rapidly approaching, and that the signs of the times indicate its near approach. We hear of wars in Europe, in war of our own land, of the waves of the sea heaving themselves beyond their bounds, of famine and of distress of nations throughout the world. It is a scene which has been witnessed in Pittsburgh during the last two weeks, the rioters destroying millions of dollars worth of property. Verify the harvest is ripening fast. May God keep all the Saints in the path of duty.

The Herald is a welcome visitor, it is meat for my soul. The letters make my heart rejoice that the good news is spreading throughout the land, and that the Saints are blessed with dreams and visions, and with the various gifts of the gospel. Your brother in the love of Our Lord and Saviour, GEORGE F. HEYWOOD.

HARRISONville, Weber Co., Utah, August 22d, 1877.

Brothers Joseph and Henry—Myself and wife arrived safely at Ogden on Sunday the 20th, and were soon among our wife's connections. Her mother and family were with joy and delight present when the daughter after a separation of almost twenty-nine years. But our enjoyment was very much lessened, for we found none but what professed to know that Brigham is the man, yet I think while this is the case they, in their hearts, are not satisfied. The Lord sent two Elders to this part, Wm. T. Bozarth and J. D. Panders, and they preached eight times and baptized five, and organized the Clear Fork Branch, of ten members, with Bro. Henry A. Stebbins as Presiding Elder and John Taylor, who has three children, besides his lawful wife. The next day I received the roll of the Church of England, and was placed among the young folks, but we feel thankful that God is gathering them. Am laboring occasionally. Bro. M. T. Short visited our district and filled two or three appointments for me, besides preaching at Newton, and I have labored well there. He left for Winterset. Brother Long- man has been in many places, and is keeping many trials now in the way of branch difficulties but are in hopes, and never felt in better spirits.

Your brother in Christ, C. E. LILLAND.

HYDE PARK, Pennsylvania, August 5th, 1877.

Brother Henry A. Stebbins—The work of God is rolling on here. Brother John T. Phillips is a man of real zeal, and has done a great good work since he came among us. He has established branches in Plymouth and Monroe, and he has baptized two, and organized the Church. Brother Jones and family from Brigham. Brother Jones had a strong testimony while praying, just before he was baptized, and said, "I think he will do a good work." He wrote Elders Musser and Grow of the Brighamite church, to come and meet brother Phillips in discussion, as he had accused him. That both Joseph and Hyrum Smith were polygamists, and right away, in a letter to the American people in a Philadelphia paper they declare: "Believe our prophets." The letter is copied in the Deseret News, with that clause left out. I guess they thought they had better put that in the News, or too many honest men like Mr. John Taylor would refuse them the privilege of making lies their refuge. Thus do the wicked catch themselves in their own snare.

Brother Musser came to see my husband and he thought that he could flatter me, and so he even talked to me. He talked back and called him "Mr. John Eliza Young," and "Liar" and "Devil." I heard all said about me. He left, and I wrote to the New York Herald, stating facts (which are stubborn things) about the condition of women in Utah, and he did not dare to attempt a reply, (knowing I would laugh in his face at the attempt at contradiction), has tried to injure my character in his batch of falsehoods in the paper, by misconstruing a remark I made. I never used the words Mr. Musser credits me with, but even if I did that would not invalidate my testimony and it shows weakness for Mr. Musser to attempt such cowardly maneuvers. I am a humble servant of the Saints, and I am sure the Elders a good home, and I defy any one of them to say anything about my character. I have been here where I could not see them, I think they will unite with us. It seems good to be a Saint, and I would exhort my brethren and sisters to do no harm, it is kind and prayerful, and to be meek and lowly in heart.

In my last I had a vision. It was early in the day, and when I was at work. I saw a large field of corn, it was about as high as my own evil nature, but I know that if I trust in God and ask him to give me strength, and his assistance, I can meet everything that is placed before me.

Any Elders passing this way we would give a resting place to, and would do what we could to get him a place to preach in. We ask an interest in the prayer and fasting of the Saints in the cause of God. Your brother in hope of the first resurrection, JOSIAH CURTIS.

PESCATONIA, Illinois, August 14th, 1877.

Bro. Henry—I feel more in the spirit of the work each day. I feel now that the two important things in our trials and temptations are prayer, and study of God's word. In that way we can have his Spirit to guide us. The Lord has said to the Prophet, that we should try to do our best to bring about the answers to our prayers, and it struck me forcibly. For I thought that many times we are not to pray for things, and make no effort to obtain them. YOURS in Christ,

C. E. LILLAND.

Brother Henry A. Stebbins—The good news is spreading throughout the land, and the damned crime of a plurality of wives. You see, I am greatly edified to see so many encouraging letters and so much valuable information. I am trying hard to live up to my vows, which is no small matter; as I am working in a field of rich men from various parts of the world, and you can imagine what I have to deal with in a city like Paris. But by earnest prayer, and being on my guard, I hope to return with faith in the one glorious gospel; and then to bear an active part in the defense of the blessings that was admitted into the leading national school of France, the (Ecole des Beaux-Arts), the fourth day after arriving. Am studying under the famous Gérôme. Have been here two weeks; preached five times; held one sacrament meeting, and have had, thus far a pleasant time. I go to church on the Sabbath and have the Liguor Sunday night,—August 26th. Brother S. M. Bass and others will accompany me. May baptize some there, one or two. Kind regards to you and brother John and all my acquainting friends. Expect to make my home in Phano shortly, nothing preventing. YOURS,

JOSEPH McDOWELL.

SALEM, Michigan, August 21st, 1877.

Brother Joseph and Henry—Have been here two weeks; preached five times; held one sacrament meeting, and have had, thus far a pleasant time. I go to church on the Sabbath and have the Liguor Sunday night,—August 26th. Brother S. M. Bass and others will accompany me. May baptize some there, one or two. Kind regards to you and brother John and all my acquainting friends. Expect to make my home in Phano shortly, nothing preventing. YOURS,

JOSEPH McDOWELL.

Sacramento, California, August 21st, 1877.

Brothers Joseph and Henry—Have been here from two of the polygamous Elders of Utah. They stayed with me all night, and they did not make much out of their visit in converting me to polygamy. Brn. Albert Hawes and J. R. Cook challenged them to discuss the difference between the Reorganization, and that of the Apostle Church, and how the Saints could turn the tide, for me to be a united band of saints, the case they, in their hearts, are not satisfied. The Lord sent two Elders to this part, Wm. T. Bozarth and J. D. Panders, and they preached eight times and baptized five, and organized the Clear Fork Branch, of ten members, with Bro. Henry A. Stebbins as Presiding Elder and John Taylor, who has three children, besides his lawful wife. The next day I received the roll of the Church, and was placed among the young folks, but we feel thankful that God is gathering them. Am laboring occasionally. Bro. M. T. Short visited our district and filled two or three appointments for me, besides preaching at Newton, and I have labored well there. He left for Winterset. Brother Longman has been in many places, and is keeping many trials now in the way of branch difficulties but are in hopes, and never felt in better spirits.

Your brother in Christ, J. F. JOHNSON.
KNOXVILLE, Ray Co., Mo.,
August 19th, 1877.

Brethren Joseph and Henry,—I want to hear your testimony along with that of my brethren and sisters. I know assuredly that this is the work of the Lord. I have been healed many times; also my little boy was healed of the palsy in one side, and many other times others of my family have been healed. I am satisfied that the gift of the Holy Ghost, I am satisfied and do know that the Lord does speak by the gift and power of his Spirit. It is enough to satisfy the manifestations of the Holy Ghost, I am satisfied and I love the good news from afar, and to learn that the Saints want to be one. Yours in the love of Christ,

E. B. MULLIN.

MACHIAS, Me., Aug. 27th, 1877.

Brother Henry:—It is some time since I reported myself. On June 27th I had an attack of chills and fever. Some remarks on the natural character of that disease well know that it is not a welcome guest. I have now worn out my medicine and pray for the love of truth and not fight against the power of God. I love the good news from afar, and to learn that the Saints want to be one. Yours in the love of Christ,

J. C. Foss.

Confessions.

A conference was held at Waratah, Hunter River, July 22nd, 1877. Elder Gland Rodger was called to preside, and Priest Chas. A. Davis, as clerk.

The day being stormy, the attendance was small. After some remarks on the natural character of a saint of God, showing the necessity of being sober, honest and upright, the conference adjourned for not speaking the truth and not ashamed of the gospel of Christ revealed in these latter days for the salvation of the world, and of its goodness. He was asked if a branch president could return. But as none is yet appointed that branch. He expressed his love for the cided matters.

Roundup Branch, Boss, 1 removed and 2 received. The Healdsburg and Pine Mountain branches not having been in working condition for a long time were, by resolution, declared organics. The resolution calls upon the representives of the branches to give new energy to all. Several are believing whom we hope will soon go with us. For this end we trust to be blessed in the labor of love, and to God be all the glory.

Pacific District.

A conference was held at Santa Rosa, California, August 11th and 12th, 1877; D. S. Mills, president; W. G. Barlow, clerk. Prayer by D. S. Mills.

Elders J. M. Parks, Jacob Adamson, J. Root and Orrin Smith reported.

The Big Basin Branch, Boss, 1 removed and 2 received.

The First Presidency of the Church, as re­

Annual Mission.

A conference was held at Platte Valley, June 30th and July 1st, 1877; Jas. Cassell, presiding; H. Nelness, clerk.

The Elders Agent said that his last report did not appear correctly in the Herald; it should have read, “On hand $1, received $40.17; expended $40.81; on hand $6.26.”

Deuel was invited to take part in the conference.

Branch Reports.—Omaha (English) imperfect. The branch is well on its way, and the record is on the district record; the conferences have time and again appealed to that branch for a full list, but have not received one yet. The Church Secretary and Recorder calls on me for a correct record and 1, in turn, must call on others.

Resolved that the report of said branch be rejected, and the recorder be required to receive it, until that branch furnish the district clerk with a correct list of all the ministers in that branch.

Platte Valley 37, baptized 2, received letter 4. Elkborn 26, received by letter 2.

The spiritual condition of the Omaha (Scandi­

Rives and Jenkins reported by C. A. Smith.

The Branch Smith, 6 Priests, 4 Teachers, 1 Teacher, 3 Deacons; 3 received by letter, 2 died; Geo. Worstenholm was received as a Priest, and was ordained as a Deacon.

Graveus 64, with 1 High Priest, 2 Elders, 2 Priests, 1 Deacon; Cheltenham 51, with 4 Elders, 1 Priest, 1 Teacher; 1 received by letter.

The representatives of the branches (or con­

Walsend District.

A conference was held at Wallsend, July 20th and 21st, 1877; W. H. Hasselund, presiding; E. M. Martin, clerk.

The Branch has had a good time since the last report did. There is no branch office at Wallsend any more.

J. O. R. is the only Branch President in Wallsend, and of his family, who now appears in the minutes of the General Conference, and of his family, who now expect his return. But as none is yet appointed to fill his place, he could not feel that he would be justified in leaving the flock without a shepherd, and should wait the result of the next General Conference, trusting that a higher Presidency could be found, and comfort those from whom he had long been separated for the gospel's sake. He expressed his love for the work, and his faith that a great church of Latter Day Saints will yet arise on these sunny shores. He wished his mission was only beginning instead of ending, but the necessities of home and family demand his return. He said that the prosperity of the branch must depend on the attendance of the members to the annual conference and to the quarterly branch meetings.

A branch which is not on the district record; the conferences have time and again appealed to that branch for a full list, but have not received one yet. The Church Secretary and Recorder calls on me for a correct record and 1, in turn, must call on others.

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...
To Elders in Quorums.

By working nights, I have been trying to make and perfect a Quorum Record, to embrace, when finished, all the quorums of the Church, and I wish it to contain all the necessary items about every man who holds an office in the Church, and to be able to keep every quorum posted as to its members, and the losses from it, so that at each General Conference any vacancies occurring may be filled. Also to have a complete record of all other elders, priests, teachers and deacons, till they are properly enrolled in quorums. Hence I would like aid from time to time and if any are dead or expelled, the dates thereof. The Church cannot proceed with advantage or any other knowing of the items, or present whereabouts, or of the death or expulsion of any who may be named will confer a favor to me and to the Church.

Thus on the Record of the Third Quorum of Elders I find names that are not anywhere on the books. I wish to have the names of Wm. T. Booth, James Davis, John Mackie, Joseph Burnett, James Cazier, C. S. Frazer, Mad Paulson and James Steel. The first two are corruptions of the names of Wm. T. Booth and John Mackie. I think, but the others I believe to have been in the Church. I would like to know the first name of Frazer, and also of David H. Kitts, where the names of Wm. T. Booth and John Mackie are blotted, and by whom baptised, confirmed and ordained, and if any are dead or expelled, the dates thereof. I also need the full items, as above, of David Chambers, Sen., George Kemp, Geo. W. Nuttall, David M. Williams, Albert Woodin, Norman L. Boeker (dead) and George Hall (expelled); also when, where and by whom Wm. Aiden, Wm. Bulinger, Thomas Chapman, Edward T. Edwards, Reuben Hoyer, Charles Kemmish, John Rounds, Jesse Longfield and Nophi Youcum were ordained; also when Geo. W. Nuttall and John R. Evans were ordained, and where John Hawley; also when Daniel Fisher was born, and of the whereabouts of Wm. T. Booth. I also want to have the name of Elbet W. Cato and John Taylor I would like information as to which belong to the Third Quorum. Any of this information will be thankfully received. I have a record of the first quorums which I report to the elders by letter, Henry A. Strothers, Plano, Illinois, Sept. 23d, 1877. Church Secretary.

Miscellaneous.

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Birth and Death notices transcribed from: Marriage notices one dollar each.

Harriet and David Smith were married 24th, 1877. Our last report 24th, 1877; received from Lienel 12s; in hand £5 9s 11d. The report was ac

On his request Robert Evans was released from the new hymn book committee, and Benjamin Da

Resolved that the Elders take some tracts to the branches, and return what money they get for them.

That the Eastern District be re-established, the Elders to meet May 18th, to select a president.

Officers present: 1 Seventy, 16 Elders, 1 Priest.

Choir with prayer by T. Venables. At 2 P.M. President.

Pres. Joseph Smith, and all the authorities of the Church in America, were sustained; Thomas Taylor, John Mackie, Joseph Burnett, Robert Evans, of the Welsh Mission; Thomas Jenkins of the Seventy; John R. Gibbe, General Secretary and Book Agent of the Mission; with all officers and saints in righteousness.

Resolved that Alma N. Bishop travel as circumstances permit.

Hans Hayner asked, and the meeting was given to the Saints, and the good Spirit was enjoyed, and the gifts and blessings thereof. Some reproves were given.


Adjourned to meet at Neath, October 28th, 1877.

Northern Illinois District.

This conference assembled at Mission, La Belle county, in the Saints' Meeting House, June 23rd, 1877. John Kier, Sr., presiding, J. Smith, clerk pro tem, and T. Devlin in charge, and a sister was confirmed, and the meeting was opened. An excellent testimony meeting followed. A sister was confirmed, and the meeting was adjourned to meet at Neath, September 28th, 1877.

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grated to the Territory of Wisconsin, and bought some land in what is now Waukesha. He used to say that he found the history of an eventful period with him, for he boarded with a Latter Day Saint by the name of White, and thus became acquainted with the teachings of the Church. In 1844, he was baptized by Elder Elam, about the 16th of April, as the Saints were holding their Annual Conference. A large number of people were assembled, and every thing went on with life and vigor. After he was baptized, he remained in the faith until after the death of Mr. Strang, in 1864. He was baptized the next day by W. B. Horton, at Ulster, Wis., into the Reorganized Church, and was ordained a Deacon. At the organization of the Church, in Lisbon, Waukesha county, where there was a small branch, of which he was elected President. In 1866 he moved to Black Creek, Outagamie county, where he remained until his death. He was a faithful Elder, and a good president. When taken sick he called the Elders together and was prayed for, but it was of no effect. His health, however, was such as to pray as long as he could speak. When medical aid was spoken of he said that if the Lord was not willing to recover him, no man could raise him up, and that he would trust him, even if he should die. About a week before his death he called his children together and gave them his blessing. His life was one of usefulness to himself and to his fellow man, and he was always ready to defend the truth. He leaves seven children to mourn his loss.

EXPULSION.—Edward Lawson was expelled from the Church for apostasy, by act of the Burlington Bishopric of the Young People and Nauvoo District, July 10th, 1877, John R. Nichols, Pres., D. D. Bardock, Clerk.

COMMUNICATIONS. Take fresh ripe grapes, any quantity, remove the stems and put the grapes in a kettle, adding little water, and raise to a boiling point. Then press out the juice and strain, to a practical illustration of his theory.

THE SAINTS' HERALD. PUBLICATIONS ISSUED AND FOR SALE BY THE Board of Publication of the Reorganized Church.

In PLANO, KENDALL COUNTY, ILLINOIS.

The Saints' Herald--Official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, explanatory of the faith of the Church, and containing correspondence from different parts of the world, giving accounts of the progress of the Church, and setting forth the dealings of God with his people. Published semi-monthly, sixteen large pages. Price $1.25 per year, half-year, $1.30, free of postage. Jospeh Smith and Henry A. Steedman, editors.

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FORSHOTT AND SHINN DISCUSSION.

DISCUSSION BETWEEN REV. JOHN L. SHINN, Of the Universalist Church, and ELDER MARK H. FORSHOTT, Of the Reorganized Church of Jesus Christ of L. D. Saints.

J. L. Shinann affirms "The Bible teaches that the coming of Christ to judge the World is now past." Mark H. Forshott replies "The Bible teaches the Literal Resurrection of the Body from the Grave."


The discussion—based, for the most part, on a book of 194 closely printed pages.
THE TRUE LEADERSHIP OF THE CHURCH

In his issue for September 2nd, the editor of the Pittsburgh Leader writes at length on "How to Solve the Mormon Problem," while the Executive of the Deseret has, in making this suggestion the other day, we pointed out that young Joseph is entitled to the leadership of the church from the principle reasserted by young Brigham, that everyone is correct, and justice, though tardy, could now make right this wrong of the past.

We also give an editorial from the Toronto (Canada) Advertiser, which takes a very fair view of the position occupied by the Reorganized Church in contradiction to that of the Salt Lake Valley organization. The first article is as follows:

"HE'S NOT THE MORMON PROBLEM."

"We are more and more convinced that a happy solution of the Mormon problem is for, the first time since the prophet was killed, possible, and that the way—the only way—for the United States government to help Joseph Smith, Jr., the son of the prophet, to assert his leadership and establish himself in the newly-created Deseret Republic is by the law of primogeniture, not by any other means. This is the only way in which the government can make the policy of the old Twelve cut off the sons of Joseph."

The editor concludes thus:

"Our townsmen, Elder Joseph Smith, the son of the first Joseph, is entitled to succeed his father, if President Young's theory in behalf of his own daughter is correct, and justice, though tardy, could now make right this wrong of the past."

Besides this, there is another consideration: Joseph, as he is called by Mormons, is an article of faith among the Mormons, the most obnoxious feature in Utah Mormonism, polygamy. His efforts for years past have been directed to proving that the Mormon church from the ruin impending over its institutions, and we think if he were settled on as the choice it might go far toward the peaceful solution of the question. From what we gather we believe that there can be a clash of claims when the question of who the coming man is to be, among our neighbors the Mormons shall be settled, that the rival claims will be based upon, first, the right of Brigham Young to succeed Joseph Smith, the precedent established by him in that succession; second, the claim of young son Brigham to succeed his father, by the law of primogeniture; and third, the claim of young Joseph Smith to succeed Brigham as his father's rightful successor."

The extract from the Toronto Advertiser is as follows:

"It is quite evident from prevalent rumor that the chances for the election of either Brigham's sons are but small, while many seem to consider evidently the idea of calling upon Joseph Smith, the eldest son of the prophet, as a compromise. He will render the best service it can to place young Joseph Smith in the chair of his father, and happily solve the Mormon problem."

"Yet there is one other thing, and powerful
The probability is that after the apostasy of Brigham, and from among the others. Their efforts as a body have been tyred has been to oppose the corrupt teachings of person of their present leader. Choosing rather to wait, as they were directed, fore would not go there to rule. He does not for a moment recognize Salt Lake as the polygamy dogma and its kindred doctrines, toge her her. He views their leaders would accept of such ambiguity and its kindred doctrines to be false and not ing angels and the theory of celestial marriage, them.

Where some in the past sought entrance without, all their unlawful cries, which fact he did visit her. She has been in the past.

The mission and object of the Reorganization has been to oppose the corrupt teachings of Brighamism and re-establish the church on its original basis. They have been termed "Josephites" by the friends of the church as a body have been sig{nally successful, when surrounding circumstances are taken into consideration, having organized brethren throughout the United States, Great Britain and Canada, the chief hindrance to their progress being the prevailing idea that they are one in faith and practice with the United Church.

"There is not the slightest reason however for believing that the President of the Reorganization would accept of such a call as many suppose will be tendered him from the Mormons. His whole policy is at variance with theirs, which fact he did not fail to make acquainted with while visiting the friends of the church in London and elsewhere as in apostasy and their converts as victims of an imposition. He does not for a moment recognize Salt Lake as the polygamy dogma and its kindred doctrines, viewing the church in a legal organization, side by side with others making under the new leader, whoever he call as many suppose will be.

"The following are these:

In the morning, bright and early.
When the air fresh and bracing,
When auroral tints are gracing
All the east with benificent tracing;
When the dark and light combining,
Dawn of day and brightness mingling,
When the dewdrops lie a glistening
On the grass and on the flower;
Then, with like bright eyes we are,
With the fair day gleaming o'er us,
While the birds sing grateful chorus,
We our journey southward take.

Light of heart and swiftly speeding,
Prate the fair and flowing scenery.
Panoramic scenes beguiling,
Length'ning hours of life filling,
Meeting, through the woods and groves,
Sunlit clover blossoms fragrant,
Scorning bees' attentions vacant;
Field and grove and running brook.
Nose miles told and we draw rein,
Durant, village of the plain,
With its many railway train,
Claims our next half hour.

Somewhat rested we push onward,
Eastward now, we mark our bearing
To a grove whose branches rearing
Up toward the Heaven's we're fearing.
If we watch the sun as a mother Enter, tho' the gracious Giver,
Offers us his loving favor,
And marks out the shining way.
Eastward swift and onward going.
Here two churches shadows throwing,
Like the gospel they're bestowing.
Diving, mystic, shadowy creed.

Fifteen miles of verdant village,
South of east to Blue Grass town,
Region here of much renown,
For its coal banks further down;
Mountains all around,
Shaft machinery creaks and wheeze,
Poor old blind horse pulls and sneezes,
With shaking up the shining coal.
Winding south, the highway leads us, All is well and naught impedes us,
While the moonlight hour speeds us,
Swiftly towards our journey's end.

Still toward the sun's meridian,
Till we merge from woodland scenery,
Four long miles of native greenery—
Lo! a landscape view most plenary,
To inspire the prosiest mortal,
Like a glimpse of Eden's portal;
Nothing common here nor sportal,
In fair nature's picture work.
Shall we pause here and admire,
Looking down o'er roof and spire,
To inspire the prosiest mortal,
From our hill-top station, higher
Than the lovely scene beyond;
Yellow, winding road descending,
Southward, skirted in with green,
Lower, Buffalo is seen,
Then the river's limpid sheen,
Father Mississippi,
With his belt of glittering sand;
See! an isle on either hand,
And fortresses set very lovely.
Over across the waters, glancing
Neath the sunglitta' sun's dancing,
Spreads a view, so all enlacing
That it carves the eyes and heart.

Hills begirt with emerald forest,
Valleys dimpling, nature's sketching,
Toning down the bolder echinct
Of the mountains all around;
Stretching miles and miles on either hand,
Mark the water and the land,
His fixed laws fore'er obeying;
Nailing there and the trees, lanced by every river breeze,
Andalusia site at ease,
Pretty, little, great-named city.
Half reluctant, we pass onward,
Down the wide and pleasant street,
Longing friendly friends to greet,
In their pretty home retreat.

"The Saints' Herald"
Underneath the starry throny Chritmas wreath and anthems, but our sail must have an ending. So, our bows are shoreward bending, and where light and shade are blending Stately stands the strand.

One more night at brother Challey's. Then our journey homeward turning. Horses' feet the smooth road spurring, Summer sun above us burning, Heat and vapor generating; Which, in turn is congeorgating, And with rapid wings initiating In the west most threatening. Now the storm cloud rises higher, Lightning flash like chains of fire, Horses' feet the smooth road spurning, Underneath the starry throng

As with kindliest adieu,

Then turn north, for Durant ho!

Lightnings flash like chains of fire, West

Heat and vapor generating;

Leaving

Trees half stripped and barren,

With

With

Now our journey homeward turning,

Which

But, behold!-here's something wrong!

Charley's, whose every word is music, that calms and showing them the truth. May God bless the good brother and sister for their kindness in thinking of my loved ones. It was very timely and gratefully received.

On the 15th I preached in Whiteboro, and baptized three women and two men. One of the men was seventy-one years old. All were earnest believers in the truth. I and Elder Davis H. Bays formed the coldest band in our neighborhood. There are now thirteen saints in the neighborhood of my home, and we can have a branch now, and my family wont be away from home any longer; to God be all the glory.

On the 16th my little daughter, Pearl, brought me to Logan, and I kissed her good bye, as the scalding tears were coursing her lovely cheeks, while her heart was ready to burst, because pa was again going off to battle with the cold world. I noticed, as she drove sadly homeward, she turned and gave many a lingering look towards the depot. May God bless that precious Pearl, and grant her a place among his choice jewels when parting shall be no more.

How keen in the pang of separation!

15th day, we arrived at Portlandville. On Thursday next I arrived at Portlandville, and was entertained by the Universalist. I asked him where his home was, and he said: "It may not be covered with Brussels carpets, the furniture may be but plain, its walls may not be hung with beautiful pictures to please the taste, but there is a bosom there softer than any down, and forms, living, breathing forms, more lovely to the eye, more dear to the heart of the pilgrim, than all the paintings of Angelo or Raphael, though set in frames of gold and diamonds. Thank God for home, that sweetest, dearest, holiest place on earth. Here I could rest without fear of being thought an intruder; rest from the continual strain of mind, rest from the weariness of travel and labor, with the blest assurance that is to household.

Cool and damp the breezes blowing. As with kindliest adieu, We our way once more pursue, Though some we hope to view, Ere the sun shall sink to rest, In the bosom of the west, And the nightly host infest Skies that day pains sour. Roads are heavy, miles are long, Like the burden of my song; But, behold!—here's something wrong!

Swept

Yestermorning swept through here, In its course not sparing any. Here and there Marks of destruction. Do you think the lady is satisfied.

News from the Field.

Letter from Elder Charles Deery.

Dear Herald:—On the 24th ult., I found myself at home with wife and children, and all enjoying the great blessing of health. How

That day I found myself preaching in Little Sioux, where I have not been since I dedicated the church-house, six or seven years ago. Congregation small, but interested. Bishop Gamet and Brother 2ndth Conyers kindly helped me on my way, and the next night the Pilgrim was in Sioux City, where I found Brother Samuel Sylvester and enjoyed his hospitality for the night. He was under the weather, spiritually and physically. We walked out on prospect hill, overlooking the city and enjoyed the sunshine. A beautiful sight is obtained from this place, and I thought that this place was destitute of the uncorrupted truth of heaven. I told Samuel I could not stop there, but at some future time, if permitted, I would bombard that city. I encouraged him in the work, urged him to honor God and he would be honored in return. I left him on top of the hill under the cover of night, and asked God to bless him, in spirit and in body. He testified afterward that he was blest.

The next day I arrived at Portlandville, Plymouth county, where I was kindly met by Sister Christy and made welcome to the home of her husband. This sister has been alone

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almost all the time she has been in the Church, with very few privileges to hear the word. She has suffered much persecution, and that most trying kind, has kept firm hold of the rod of iron. But tongue has never been silent when opportunity has been found to tell the glad news. She has always held the flag to the breeze, and her constant walk, as well as her consistent and persistent talk, has made no enemies to truth, but has worn off the sharp edge of opposition and nobly commended the cause which she sought to sustain. With true charity, she has always yielded, where her personal pleasure has been interest ed; but she would not lower the flag to promise any. It indicates very true charity, she has always yielded, and grant them a good entrance into life. The general cry was, come again, and if you can not come, send. My letter is already too long and I will close. I give God the glory for his constant help, and for all the good done through my feeble instrumentality. With love to all saints, I remain,

LE表现为 lifelong devotion to the cause.

The churches and Sunday-schools of the land are supported by small contributions. The one cent and the five cents spicer, keep up the Sunday-schools, but they could not do it in a scattered condition; these small amounts are not felt, but aggregate a large sum. More is spent for conformity to the world than would be in Zion, and the temptations would, in a great measure, be withdrawn.

I have often thought, that although I have taken upon myself the denial of things which I knew to be contrary to God's will, I might have done better, had I not been so careless, yet that I was not liberal enough toward the Lord. "The liberal devieth liberal things," and if we are filled with zeal for our glorious faith, and its success against the evil and untruth that is opposing it, and if we appreciated and possessed more of the riches of the knowledge of God, we could easily give up and for go our tobacco, (I wont say alcohol in either, for I suppose all are Saints in that respect at least), tea, coffee, rich meats, pastries, amuse ments, useless and forbidden, ornamentalities in dress or jewelry, in short—any conformities to the world which the whole law of God does some not sanction, and could "deceive" means in the sense in which it is here used. Perhaps two thousand Saints could pay from one to ten cents per day for the work of the ministry. The average being five cents, what would it amount to in a year? Let us see. A simple calculation shows the sum of thirty-six thou sand five hundred dollars ($36,500) as the result of one per cent of the wages of salarial of two thousand Saints, will. I could go into history to show how greater sacrifices have been made many times, for a far less worthy cause, and for less reward. I believe, by the help of the Lord, I will be one of the two thousand to devise a way by which five cents per day for the coming year shall be saved, if in no other way, but by doing that thing that I in the past may have clung to, of fictitious value, as an eternal investment. My income is less than common day wages. I neither drink, smoke nor chew, do not use tea nor coffee, am nearly keeping the "word of wisdom;" and, more, not waiting "to be conformed to this world," but avoiding all things emanating from so pure and spiritual. I could go into the magnitude of the mission of Joseph Smith; how much light and how great the contrast between God's eternal truth as revealed through him and the wisdom of the world. The gospel that men preach has no more force than any moral teachings could as emanating from so pure and wise a teacher. But the whole gospel, as preached by the saints of latter days, comprises the whole divine and human wisdom and experience of every species of opposition, whether of bigotry, skepticism—or the more deceptive doctrines of seducing spirits, and of devils. Let us devoutly thank God, my dear brother, that our eyes have been opened to see what the kingdom of heaven is like, and what we must surely do to inherit it and possess its unfading and unalloyed happiness.

I am very sorry Brother Blair could not have come here from Canada. He did good preaching at Coldwater, and I enjoyed his companionship and instruction. He never seemed so near to me. I believe he is a good man, and working only "for the salvation which is in Jesus Christ with glory." My love to Joseph. I want to tell you just now, Brother Henry, that I could never say that I knew Bro. Joseph to be a prophet, as his father was, but now, verily before God I do know, and I have always been a Christian, and that he was not wrong in his position. That he possessed the Spirit of Christ I never doubted, I knew it. As to the leaders of the faction I never had the slightest faith in any of them, but I would not say of Joseph as some said, that God had revealed as he did to Simon, about the Master. But while meditating upon my bed the other day, I stepped off and got upon my knees, and earnestly asked God to reveal this that I wanted to know in regard to Joseph, and the spirit came in

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**FARMER PENNIMAN'S DREAM.**

**BY MRS. E. M. STEWART.**

“There's no need of a donation for Mr. Goodman,” growled Mr. Penniman, on his way home from church, after the notice of a proposed donation visit had been given: “he has salary enough without—a hundred dollars a year and a parasang and garden spot—that's enough for any family to live on; why, it don't cost us near that, and we have six children, and they have only four. Twas real mean for Mr. Goodman to exchange, and get that man to give out the notice.” And Mr. Goodman, when he got home, was so overcome with his silent wife till they had nearly reached home, quite unmindful of the four children who, with wide open ears, were eagerly listening to every word.

Rev. Mr. Goodman was pastor of a little church in a small village of Manitou—a Home Missionary. Of the four hundred Mr. Penniman gave generously, a large sum was meant for Mr. Goodman’s family, to be given away, “to get it off his mind”—he said—if all the subscribers had followed his example it would have been better for the minister. But the last year’s subscription was two hundred dollars in arrears, and the Home Missionary Treasury was empty.

It was mid-winter; the minister’s credit and means were well-nigh exhausted, and nothing had been said of the accustomed donation visit.

Driven almost to desperation, Mr. Goodman rode over to a neighboring city, where one of his classmates was preaching to a large, prosperuous church, and laid the case before him. "Let's exchange," said the sympathizing listener, when the story was told. "I'll give notice of a donation visit on my own responsibility." The exchange was made; and the notice was given to the astonishment of every one, Mrs. Penniman included.

Mr. Penniman’s family went into their large, warm kitchen, laid aside their wrappings, and sat down to a bountiful dinner, prepared by the eldest daughter during their absence; and with the appearance of the hot mince pies began the discussion of the coming donation visit.

"Mother may I go?" from a chorus of little voices, and comments from the eldest member of the family according to their moods.

"Well, I paid the whole of my subscription long ago," said Mr. Penniman, with a satisfied air, "and if the rest had done the same, there would be no excuse for having a donation visit.

"I don’t believe Mr. Jones has paid a cent, and he’s rich too," said Clara, a bright little girl of eleven.

"No, nor Mr. White, nor Mr. Cook, nor even Deacon Slovan," added George, a stout child of ten, "we know you, in his own estimation, than any man in the neighborhood. Mrs. Penniman and the eldest daughter, Mabel, said nothing.

"Mother, I heard my teacher tell the superintendent that if people would only give tithes now, as the Jews did, there would be no need of donation parties. Can't farmers do the same?" said Robert, the nine year old son.

"I will tell you all about this to-morrow. Finish your dinner, now," was the reply.

An hour later, according to promise, the mother sat, Bible in hand, explaining to her younger children the Jewish law of benevolence. Clara and Robert were finding the reading of the excruciating numberless questions. Jacob’s vision interested them greatly. Robert read the dreamer’s morning vow, “Of all that thou shalt give me, I will surely give the tenth unto thee.”

"Then tithes mean tithens. Does it mean a tenth of everything?" asked Robert.

"Turn to the 30th, 31st, and 32d verses," was the mother’s reply.

"Why, mother, it says cattle too," exclaimed Robert in astonishment, “and a tenth of all their grain and their fruit! Whew! I guess my teacher was right; but does anybody do that now-a-days?"

"It says of Mrs. Penniman, “I have known several men in the city who conscientiously gave to the Lord one-tenth their income, and some of them were far from rich.”

"Why can’t farmers do the same," asked Clara.

"I suppose they might," replied the mother, with a sigh. "Now turn to Malachi 3: 10."

"Let me read that," said Clara, and while she read her father said to himself, “That's all right, I am glad my wife is so faithful in teaching the children, especially in teaching them benevolence. I guess I have paid my tithes this year; twenty-five dollars for the church, ten dollars for the minister, ten dollars for the young ladies, and fifty dollars, that’s a tenth and more too, but I don’t begrudge it, not a bit,” and with a well satisfied smile he fell asleep, and dreamt.

Half an hour passed, and the sleeper awoke with a groan and a start. Rousing himself, he said to the children, “Run away now and choke some nuts; I want to talk with your mother awhile.” The children obeyed, and the mother sat with folded hands, and heart trying to prepare itself to more fault-finding.

"I have had such a fearful dream, Jennie," said Mr. Penniman, "It troubled you very." "A warning from God, I do believe. You are a better Christian than I am, let me tell you my dream, and I know you will help me do my duty."

Then, in words often choked with emotion, he told his dream, while tears ran down his wife’s cheeks.

The profound silence which followed was broken by the husband’s voice solemnly repeating the vow of Jacob, henceforth to be his own vow: "Of all that thou shalt give me I will surely give the tenth unto thee."

"Amen!" was the wife’s joyful response.

"Isn’t it Sunday work to look over the books?" It seems to me I shall feel better to have this matter all arranged to-day," said Mr. Penniman, after a few moments’ thought, and he brought the books, in which her husband kept a full record of all the farm products.

"Now, Jennie," said he, take a piece of paper, and as I call off the yield you take out tens, and we will estimate the value and see how much we fall short."

"Oh, mother, I am so glad to give army bounty."

"That’s enough for any family to live on.

The amount of Tithes is $876.50

said Mrs. Penniman, and

already paid here and for Chicago.

Leaves...........................................................................

This sum deducted from the...........................................................................

$27.67

a little more than the price of two tons of hay, as we valued it. But we have not tithe our cattle yet; we have ten cows, you know—shall they 'pss under the roof?" asked the husband, with a meaning smile.

"Yes, certainly," was the earnest reply.

"Well then, one cow—you shall say which one—and two tons of hay to feed her on. There are a good many things we cannot tithe this year, so I will take a good large grist, and you may take what you like from the house, and next year we will be more exact," said Mr. Penniman in a tone of great satisfaction.

"A good deal to go away," said Mrs. Penniman, doubtfully, for in her heart she feared her husband would repent his liberality when the excitement of his dream had passed away.

"Why, Jennie, you are not sorry the Lord made the tithens so large, are you?" he said, half reproachfully. "Nine-tenths are left for us to use without doubt or reproach. How blind I have been all my life," he added, with a sigh.

"Father, George says it is milking time," called out little Clara, looking in at the door.

"Yes, I'll come," answered the father rising."

"Jennie which cow shall I give?" he asked, turning to his wife.

"One of the best in the Lord," was her reply.

"Make one come here a few minutes!" said Mrs. Penniman to her eldest daughter, a young lady of nineteen, when the door was closed on the father and two boys. In a few words the mother related what had transpired within the last hour; and the daughter listened with clasped hands and glistening eyes.

"Oh, mother, I have so much to learn."

"Giving a tenth has always seemed right since I read God's own law to the Jews. He must know best. If the Jews were commanded to give tithes, surely, with our greater blessings, a tenth of our income is the very least we ought to think of presenting to the Lord as a thank-offering. It seems a great deal because...
God gives us so much."

"Well, my dear, you and I must look up our tithes, to-morrow," said Mrs. Penniman with a smile.

The day of the donation visit came at last.

"George, I guess we'll take our over loads this morning," said Mr. Penniman while they were doing the chores at the barn. "You may fasten Brindle's rope to the back of that load of hay, and let her eat while you help me load up the other sleigh, then you may harness the old horses, I will take the colts, and we will go over together."

"Why, father, what are you going to do with old Brindle?" asked the astonished boy.

"Give her to the minister; we have nine cows she was the reply.

The two went to the house and proceeded to load up the "big sleigh" which stood before the door. A barrel of pork, potatoes, turnips, supply of vegetables. Then the pork-barrel ed Mr. Goodman running out of the house without his hat, as they drove through the great gate.

"What does all this mean?"

"Only the tithes," replied Mr. Penniman, laughing.

"Here's your hat," father, said little Henry Goodman, holding up the missing article.

"Thank you, my son, now run into the house."

"Where shall I put my cow?" asked Mr. Penniman.

"My cow! why Mr. Penniman, you can't afford—"

"Got nine left," interrupted Mr. Penniman.

"That's George, we'll find a place."

The little barn was a rickety old affair, but Brindle was soon tied in one corner of the stable, and Mr. Goodman and his son stowed away the hay as best they could in the bay and shaky loft. The boards on the sides were some of them hanging by one nail, but George said the roof looked as if it would not leak, and he would drive a few nails in those boards before night.

Then came the unloading of the second sleigh, amid exclamations of wonder and delight from Mr. and Mrs. Goodman and the children, such a time as they all had preparing the little cellar for such an unexpected supply of vegetables. Then the pork barrel was, with much labor, lifted and pushed and twisted down the narrow stairway, and stowed away back as far as possible "to make room for the rest that might come," Mr. Penniman said.

Two empty barrels were filled to overflowing with the best of flour, the bran and short, and Mr. Penniman and George drove home delighted.

"What has happened to Mr. Penniman?" asked Mrs. Goodman after they had gone.

"Is he going crazy?"

"I asked him what it all meant, and he said he had a dream last Sunday which he would tell me sometime," replied her husband.

"The result of his dreaming will bless us all the year," said Mrs. Goodman gratefully.

"Mother, is cow to be our own, always?" asked one of the children.

"I asked Mr. Penniman very much, and I am sure none of us will forget to thank Him who put the thought of this great kindness into Mr. Penniman's heart."

The after-noon and evening passed off as usual on such occasions, with one exception. The Penniman children had all faithfully tithed their nuts, pop-corn, and the money in their savings' banks, and brought their gifts to the children at the parsonage, and child-like, Robert told the story to a group of listening children, and some of larger growth.

"We are all tithed," said he; "George gave his tithes in money—mother and Mabel brought butter and eggs and dried apples, and even so many cans of fruit, and father tithed everything in the cellar, and even tithed old Brindle, too."

"What is tithing? I don't know what you are talking about," said Willie Greene, the merchant's son.

"Why the Bible says folks must give to the Lord one tenth of all they can raise on the farm," replied Robert. "Olara and I read it there last Sunday, and that is just what we have been doing at our house. We have just begun, but we mean to keep on doing so all the time. I tell you, Henry Goodman, you'll get lots of eggs and chickens before summer is out, and I shouldn't wonder if you should get, now and then, a harvest apple. I have one tree that's all my own."

"That boy of yours has been telling quite a long story to the children about the tithing done at your house," remarked Mr. Stevens to Mr. Penniman when they went out after supper to attend to their teams. "Haven't you changed your mind, he asked."

"Yes, I have most essentially," replied Mr. Penniman, "but it is a long story; come to prayer-meeting to-morrow evening, and you shall hear all about it."

Twenty minutes later everybody in the house knew that Mr. Penniman would explain the reason for the change in his feelings and practice at the next prayer-meeting, and everybody had resolved to go to-morrow—long not to wait.

"Are you going to prayer-meeting to-night to hear Penniman tell his dream?" asked Mr. Greene, the merchant, of the first customer who made his appearance the next morning.

"Yes, I want to hear what he will say; it seems silly, and a dream doing such wonders, for his donation was large for any one, and certainly wonderful for him."

"A dream," sneered Mr. Greene, brushing his coat-sleeve; "conscience, more likely."

"I don't know about that," was the reply; "Mr. Penniman is close, but he is honest, and true to his word and what he agrees to pay; his subscription is always paid in advance, if possible."

So passed the day; in every house, and in every shop and store the subject of tithing was thoroughly discussed, always concluding with a wise shake of the head and the sage remark: "The Pennimans won't hold out long, for farms belonging to tents of what he raises, cattle and all. But they went to the prayer-meeting, and for once the cold, cheerless little church was packed full.

Mr. Goodman opened the meeting as usual, and then remarked: "Brethren and friends, I know you are all anxious to hear the message of our dear Brother John Broome, which he agreed to bring us to-night, and we will listen to him now."

Slowly Mr. Penniman rose to his feet and looked around the congregation. His face was deadly pale, and his lips quivered for a moment. Then, in a calm, distinct tone, he said:

"My first duty to-night is confession. I have frequently said, in the presence of many of you, my brethren, that our minister's salary was amply sufficient to support his family without donation parties. But the mind must betran­
gent, or he would not go into debt. Now, that was all wrong; I am sorry of it, and ashamed of it. In the first place, the state­
ment was not true, though I did not intend to falsify. I made the mistake which we farmers are apt to make; we only reckon our mon­
ey outlay, and count as nothing what we con­
sume."

"Yesterday I took my books and deducted the amount of family supplies I had sold from the amount produced on my farm last year, and I was surprised. Now, I only wonder now, with the closest economy, our pastor's family could live comfortably on his salary and any donation."

"Mr. Penniman," added Mr. Stevens, "as you have told me your family could live comfortably on his salary and the donation party, may I ask you how you came to change your mind?"

"Yes, I have most essentially," replied Mr. Penniman, "but it is a long story; come to prayer-meeting to-morrow evening, and you shall hear all about it."

"Last Sunday I sat in my easy chair, listening to my wife and children as they read and conversed about the Jewish law of tithing, till I fell asleep with the very comfortable feeling that, for myself, I had brought all the tithes into the store-house—and I really believed it."

"I dreamed that I went to the anticipated donation visit with my family, and carried about my usual donation—a bushel of flour, a bag of potatoes, a few pounds of pork and a bag of apples—and thought I had done well, but for I was very sure the minister did not need what that with his salary."

"The evening passed as usual, we farmers talking of the crops of last year and discussing our plans for the coming season. I was well satisfied to find, by comparison, how abundant my harvest had been."

"When I came in sight of my house, that night I saw my well filled barn in flames, my fruit trees scorched, my cow boiled down, and my sheep ravaged. It was a terrible blow; and as I stood there helpless—for nothing could be done—and saw the product of my hard toil a great blazing mass, how I wished I had given more of that burning wheat to my pastor. But it was too late now. I had only enough left for bread and for seed—a few bushels put in another barn for lack of room."

"It was summer; my oats were sown, my corn and potatoes planted, the cattle and sheep were in the pastures; but there was no rain. Day after day the sun rose without a cloud, and night after night the moon and stars shone. And even the crops which we agreed months pasted—not one drop of rain, no har­
vest. The winter came, and still no moisture

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for the thirsty earth. I had no grass in store, it had been burned; no hay for my cattle, the grass had not grown. The cattle died, one after another; and through the long winter it was with me as with bread and eat.

"Spring returned, and yet no rain. I had no grain to sow, and others began to be in want. We grew weak and sick at heart. We were in the midst of what this country had never known—a real famine. Terror took hold of the soul, while hunger tormented the body.

"Day and night we prayed for relief, and the answer, always the same, echoed and echoed everywhere: 'Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me,' saith the Lord of hosts.

"Summer's burning heat poured down upon us, and one after another my whole family sickened and died. Oh! the agony of watching over sick beds with nothing to alleviate their suffering! To see our dearest friends dying of starvation! Yet so my loved ones died, and I lived on. I buried them with my own hands, for the famine had taken all sympathy from the community; each was fully occupied with his own sorrow.

"Day after day I wandered through the rooms of my desolate home, and touched the hands used, and found some pity from the community; each was fully occupied with his own sorrow.

"But even this poor solace was taken away from me. Another fiery tempest came, sweeping away every remaining vestige of my earthly possessions, and I fled before it. On, and on, and on, still flying, still pursued, never tiring; impelled by a terror indescribable, till at length I knew not how I found myself in a deep gorge of a California mine. All around me lay broken fragments of rich gold-laden quartz, the very earth beneath my feet seemed formed of golden sand, and on either side of the narrow valley the mountains rose, full of treasure. But all this wealth awakened no compassion, no love, nor mercy. I was in my highest hours; I lived on the very crumbs that fell from their hands, yet I could not despair. All the gratifying gifts of my life seemed to come back to trouble me; it was not pride, it was not ungrateful past of my life, but despair. All the ungratifying part of my life seemed to come up before me; the food I had so longed for, I tasted withhorror. It was all I had ever done to send the gospel to such that all I had passed through was but a dream, that there was no God, then I repented, and doing nothing to give these poor miners the bread of life. I might have been a Christian if young Hurd had remained here, to make them see the light and reason, to teach them of God, with Christians, with God and myself. I went back to my old ways, and now I can not repent.'

"My poor boy sank back on his pillow exhausted; a deadly pall overspread his face, his breath grew shorter and shorter, and in three days he was dead. He had left them, and went away. I was through with hope, I uttered a deep groan and awaked.

"At first I could scarcely believe it possible that all I had passed through was but a dream, and then such a flood of contending emotions poured in upon my soul as almost overpowered me. I was indeed like one rescued from the sea at noonday meal. They seated themselves on the grass, and spread out their noon-day meal, I listened to their fearful hausted; a deadly pallor overspread his face; 'I am not ready—not prepared,' he exclaimed, 'all is lost, lost! I know what you would say; I know the way in which the temple received the treasures, but when he went away, I was angry with him for his unbelief. His second year's labors were in vain; he was banished, and many seemed almost per. The miners were lost, the weeds, and the copious rain. And more precious jewels were gathered in, I have

"But the offering was made gladly and in good faith, by us both. During the few days that have intervened since then, I have thoroughly investigated the subject of tithing, and it seems so reasonable, so just, indeed so very little to offer in return for our many mercies, that I only regret that I, a professor of Christianity, should have been blind to my duty and privilege.

"Just think of it, year after year, I have ploughed my fields and sowed the seed, utterly powerless to make one single seed germinate. I have planted orchards, and could neither make the trees nor the fruit grow. And every season, God has given the sunshine and the dew, and the copious rain. And more wonderful still, He has constantly carried on that chemical process by which each plant has appropriated to itself the elements it needed for growth and perfection. Then, when the harvest was gathered in, it was not brought to God a thank-offering of even one-tenth of the fruits of the earth,—and the little which I have doled out, I have mercy, and His fearful denunciations is followed by the comforting words: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour out your blessing that there shall not be room enough to receive it."

"I cannot recall the past; I can only pray God to forgive it, but most gladly for the future, do I, from the depths of a grateful heart,
adopt Jacob’s vow: ‘Off all that Thou shalt give me, I will surely give the tenth unto Thee.’

A solemn hush pervaded that large assembly when Mr. Penniman ceased speaking, broken, at length, by Mr. Goodman’s voice in prayer. A hymn was then sung and the meeting closed.

Jackson Mich.

A PLEA FOR THE HERALD OFFICE.

Dear Brethren:—I cannot refrain from writing some of my thoughts in regard to what has been said about the Herald and Hope and their condition. If there is any indisposition in the editors to prepare articles for the press, as we write upon this all-important subject, for I feel that I could not do any thing justice, but will venture a few ideas.

What a good thought was that suggested in the letter of Brother A. Hailey. Yes, and I appreciate it as heavenly food, as we write upon the affairs of our church; also in this favored land of the Lord, as we profess to have had a knowledge of the people, the Gentiles do not cease to refuse, lo! he will turn to the Jews. Your unworthy brother, Isaac, Kansas, Aug 24th, 1877.

J. M. FULKS.

JOSEPH SMITH, HENRY A. STEBBINS, EDITORS.

Piano, Illinois, October 1, 1877.

This fact that President Brigham Young died possessed of great wealth, seems to be pretty well known. Whence this wealth was derived, should now be inquired into, if it has never before been done. The fact that his dependencies have been more numerous than those of any of his compaes, seemed to be admitted; and that his expenses must have been proportionately large, must be equally clear, whence then the supplies to furnish so large an establishment? If church revenues have not been defected from their legitimate purpose and proper uses, how has one of a number of coworkers become so inordinately wealthy, while the majority of his fellows have remained comparatively poor? We confess that we have a strong curiosity to learn the proper solution of this question.

It may be more truthfully said of us, that “it is none of our business,” than it can of the more immediate successors, fellow workers in that church; for certainly it is, and should have been long ago, the business of the Twelve there to know all about the church revenues, and how they were being used. Besides this the people, from whom it has been supposed the tithing was derived, were entitled to at least a yearly exhibit of the receipts and disbursements of the Tithing Office. As independent and rational people who were being constantly urged to pay into the storehouse of the Lord, should hardly be content with the assertion that it was none of their business what became of the means so paid into the storehouse. If the Lord was known to use what was lodged in the house in his own person, there might be possible propriety in saying that the people should not be too inquisitive about it, as the Lord could not be made to answer to a human tribunal; but as it was well known that human agencies dispensed these tithings, it must be eminently proper that these agencies should be held accountable for good behavior.

From the constitution of the church, the Book of Doctrine and Covenants, we conclude that whatever moneys, goods, chattels, or lands the church might own, they should be held by the Bishopric, as the officers of the church properly to be the custodians of the temporalities of the church. One thing is quite certain, out of the trust of Joseph Smith, while he was president of the church, grew great trouble for his heirs and assigns in the shape of legal disabilities and defective titles to land, which gave rise to grave doubts as to the integrity of the trustee, or the wisdom of such trusteeship. If the heirs and successors of President Young shall be more successful, and not become involved in trouble of this character, it is to be hoped that there will be a reason for it.

The trustees left at Nauvoo to finish up the settlement of affairs there, were not an exception to the rule. That the revenues of the church should have ever been at the control of one man was a grave mistake. No such unlimited and irresponsible agent of the church is known to the law; no provision for such an unguarded trust is found in the law; nor should such a precedent ever have been established. That it was possible, history has shown it, but that it should have been done to the people of Utah, or the church at large, notwithstanding President Young’s boast, we think will not be confirmed by a thorough examination.

That President Young has been permitted to amass vast wealth, sustaining himself in an almost regal splendor, surrounded by all that moneyed greatness from the too familiar approach of vulgar poverty, as the pastor, shepherd, religious guardian of a religious people is a strange thing, and it strikes gravely upon the feelings of the toiler, who, buoyed by faith, lives on a pittance. One of the odd things, which the visitor marks when walking through the city of Salt Lake, is the seclusion of the shepherd within the stone courts with which the shepherd had surrounded himself from the sheep; one of the most extensive “corralling” of the shepherd against the sheep, on record, the most of shepherds not being; one of the sheep leaving the shepherd at large. But it was made possible in a community styled Israel it is a mystery still. It may be proper; but for the sake of what honor may be left in Utah humanity, we hope that it may not be discovered to have been upon the principle upon which the boy acted while gathering the cherries, “too for me, one for the basket.”

The monetary affairs of the church, full one half of all the distrust and want of confidence has grown; and it has been the abuse of monetary trusts from first to last that has been the bane that has poisoned the springs of unity and peace. Not much else could have been expected where so flagrant an infringement of the law recognized as having been given of God was persisted in. This the church at Nauvoo and at Salt Lake will have. It will now be seen whether the trust so long depended, whether the interests were so important and so irresponsibly placed have been betrayed. If they have been, our neighbors are worthy of all condemnation in this particular if they do not amend.

KNOWLEDGE OF GOD AND OF HIS TRUTH.

We believe that the Lord has blessed the people of the earth, along through the various ages, with some degree, more or less, of the knowledge of him and his ways, and of his truth, especially those were found living up to the best light they had, and yet received not what is called the “gift of the Holy Ghost.” And, that God has given a good degree of this light and knowledge to the children of men, he has demonstrated, we think, by his dealings with the nations, both those of ancient and those of modern times.

It is, to say the least, an error to affirm that “there is no knowledge whatever of God [in any degree] outside of the Church;” for it is evident that God has continually sustained, upheld and guided all things by the power of his Spirit, and instructed men in his ways, so far as they would or could receive, otherwise they would not have sought after him or after truth; and, if they were not led by the light and knowledge of his Spirit, individuals, families and tribes would not have
The "gift of the Holy Ghost," is truly a special privilege and blessing to those who obey the "fulness" of the gospel ordinances, and this is the method, the only way, by which the obedient and faithful are entitled to "the greatest of all the gifts of God,"—eternal life, and to the gifts of the gospel or Holy Spirit; and only by this power, as received through obedience and faithfulness, can any obtain that fulness of knowledge whereby they may become "heirs of God and joint heirs with Christ," yet the Scripture speaks as follows, of the degrees of light promised to and received by others, and of the power of the Spirit with them:

"That which is true light which lighteth every man that cometh into the world."—John 1:9, 10.

"Unto you that continue to receive shall more be given, and he that continueth not to receive, from him shall be taken even that which he hath."—John 5:29, 30.

"That which doth not edify is not of God; darkness; that which is of God is light, and he that receiveth light and continueth, receiveth more light, and that light增长eth brighter and brighter until the perfect day."—D. C. 50:6.

"Whatsoever is truth is light, and whatsoever is light receiveth wisdom; truth embraceth truth; and evil is of the bottom is wisdom; truth embraceth truth; and evil is of the Spirit, and the Spirit giveth light to every man that cometh into the world; and he that receiveth light receiveth more light; and the Spirit continueth not to receive, from him shall be taken even that which he hath."—John 5:29, 30.

"I established this constitution of this land by the hands of wise men, whom I raised up for this very purpose."—D. C. 89:10.

The Lord also says that "whatsoever leads to good is of God, and whatsoever leads to do evil is of the devil," and by the foregoing texts, and by others that might be given, may be seen the Lord's workings with men in giving them light and instruction, even a degree of knowledge of his truth and, therefore, so far as it goes, a knowledge of him; which light and knowledge, if they do not reject the claims of the gospel when it saith these things, and he should not have, but obey it, all the professed followers of God have the power of rejecting it, if they continue; or, otherwise, if they do reject it, the light and knowledge already received is likely to be, and will be, in time, withdrawn from them. If they follow up the promptings and leadings of the Spirit of truth they obtain more, till the opportunity comes of receiving the greater, in which are also degrees to attain to, and not all to be received at once. Of Christ himself we gather that he had to progress step by step, "learning obedience by the things that he suffered." (Heb. 5:8), or, as said of him elsewhere:

"And I, John, saw that he received not of the fulness at the first, but received grace for grace, and that he received a fulness of grace, until he received a fulness."—D. C. 60:1.

We are also taught that even in the Church some obtain a "more excellent" knowledge than do others; we suppose more excellent like as did Abel and Enoch (Heb. 11:4, 5), Moses, and others spoken of in the Bible, Book of Mormon, and Doctrine and Covenants; for it is written in the latter book:

"For there are many gifts, and to every man is given a gift by the Spirit of God; to some it is given one, and to some is given another, that all may be profited thereby; to some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on his words, that they also might have eternal life, if they continue faithful."—Paul carries the same idea in 1 Cor. 12:8, 9.

Not but that we do have a "greater degree of it, even perhaps sometimes when they do not realize it, or when they are broken and bowed down and can neither boast or feel to affirm that they have any good thing. And this as another point where many good and spiritual souls have stumbled, that some could affirm so much, while they could not feel to lay claim to any thing, yet might possess a power of continuance as a faith given them of God that would cause them to endure more and come out shining where those who had received great blessings and manifestations of healings and other gifts, went down before even a slight temptation, or a brief trial of their faith from an unexpected and unlooked for quarter. The facts were, that the doubting, and apparently halting one, was on his or her guard, was on the look out, from feeling their own weakness, from the sense of being led astray, and strain of anxiety, or fearing to do evil and of anxiety, made them watchful, where the others were over confident, or were looking upon the faults of others, or into mysteries, and, before they knew it, were overthrown; we have seen instances of both kinds here mentioned, the seemingly weak, or those who mourned that they were not strong as others, standing where those others, considered so strong, were gone down.

That God's Spirit does dwell in persons with which he had in view, is evident from both the word of God and from personal experience. We read:

"Thou hast inquired of me and * * * thou hast inquired of my Spirit. If it had not been so, thou would not have come to the place where thou art at this time. * * * And I did enlighten thy mind; and I tell thee these things in the name of the Lord, that thou mayest know that thou hast been enlightened by the Spirit of truth. * * * Cast your mind upon the night that you cried unto me in the time of your trouble; and say, Did I not speak peace to your mind? * * * And behold now you have received a witness."—1 Nephi 4:8–9.

Also, the following from the Book of Mormon:

"And whose cometh unto me, with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me, at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not."—Nephi 4:8.

It will not do, however, to take for granted too much in our individual cases, or to think that lack of knowledge on this point can long continue for they who are born of the Spirit, notwithstanding present trials and mists of gloominess, will, if they abide in the truth and "pray earnestly for the best gifts," sooner or later feel the gatherings of certainty in their souls, and the grandeur of the knowledge of the truth of God and of the dispensation of the Spirit to them.

The writings of reformers, poets, historians and others, give evidence that they were "instructed by the Holy Spirit in certain utterances of theirs, wherein they were inspired, both those regarded as heathens, as well as those of Christian nations. Take, for instance, the glimmering of faith and knowledge that caused the hand to write the inscription upon the altar of worship at Athens, "To the unknown God," in whom Paul recognized the God of heaven, and whom he declared to them, from a greater degree of knowledge and comprehension. And he recognized the inspiration of truth that dwelt in their poet, Aratus, to cause him to write the words, "For we are also his offspring." Again, a good degree of the inspiration of the Holy Spirit, though unrecognized perhaps, must have animated the heart, and pen, and tongue of John Wesley when he wrote and spoke his prophetic words about the restoration of the gospel in the latter days, as follows:

"The times that we have reason to believe are at hand: * * * are what many pious men have termed the time of the latter day glory. The generality of Christians can see no signs of the glorious day that is approaching, but how is this to be accounted for? Is it that men who can now 'discern the face of the sky,' * * * great philosophers, * * * great divines, * * * do not discern the signs of the glorious times, which if not begun are nigh, even at the door?—Wesley's Sermons, No. 71, vol. 3, p. 95.

And many other evidences could be given had we time or space. However, we can not defend the willing ignorance or partial enlightenment which, in fact, are the feelings of many in the Church, or content to receive nothing more, for it is well to bear in mind the instruction:

"Whosoever receiveth, to him shall be given, and he shall have more abundance; but whosoever continueth not to receive, from him shall be taken away even that he hath."—Matt. 13:10–11.

"Yes, if thou ceasest after knowledge, and livest up by voice for understanding; if thou seekest and findest, and art not satisfied with for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."—Prov. 2:5.

QUESTIONS AND ANSWERS.

Ques.—How many and who were they of the Twelve, who did not go with the Brighamite faction of the Church to Utah?

Ans.—Two, John E. Page and William Smith. The former died at DeKalb Centre, Illinois, some few years since, unconnected with any body of believers, but still strong in his belief of primitive Mormonism as he understood it. He at one time favored the claims of James J. Strang, and afterwards the claims of Zadoc Brooks; later still, he remained a passive spectator of all, not caring to ally with any. The latter is still living and is a resident of Elkader, Clayton county, Iowa. Of present position and religious views we have nothing to say. We presume, however, that he is willing to inform any one who is sufficiently interested, and who may have a right to inquire of him.

Ques.—1st, Has the secretary of a branch a right to make sarcastic and detrimental comments in the council minute book, with regard to the sayings and doings of one of the brethren, and when reading the minutes for approval, omit them, as if they were not there?

2nd, Is it legal for any member of a branch to inspect the minute book at the house of the secretary, providing he (the secretary) has received no written permission to such inspection, and has no objections? 3rd, On page 51 "Book of Rules of Order," sec. 79 and 80. It is stated that no paper, book, or document, etc., shall be read "except those coming under sec. 78" without a vote of the assembly. Does this apply to reading such books, etc., in the

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Sister Rebecca Dayton, in charge of the Temple at Kirtland, writes that many visitors examine the Book of Mormon sent to her, and say that it is a different book from what they expected. She has sold one and we have sent her others to sell, as there is much inquiry. She is doing good and teaching people the difference between true and a false Mormonism, and she rejoices in her work.

Pres. Joseph Smith left Plano, September 18th, for the General Conference, to be held at Galland's Grove, Shelby county, Iowa, commencing the 29th.

Bro. R. L. Young, of Chlain Lake Centre, Minnesota, asks why the elders visiting Southern Minnesota do not come into Martin county. He says, "I am working through much affliction and want some brother to help me."

We are asked why we do not send an elder into at least twenty different localities.

Bro. J. R. Cook, of Sacramento, Calif., writes that there is a good opening there for the gospel. They are preaching at two new places and several are investigating the work. The branch is doing well under Bro. Lowell's charge.


Sister Betty Bardley, of Noca, Iowa, writes that she became a member of the Church thirty years ago, and is trying by her voice and by tracts to teach the gospel of Christ to her friends and neighbors by both now and by and by in the salvation of souls.

Bro. Wm. N. Ray writes from Des Moines, Iowa, that their September Conference was an excellent one. The branch has a good hall for preaching services.

Bro. Fred. Johnson, of Burlington, Iowa, informs us that Bro. N. C. Larson of the "old church," who lives at Osceola, Clark Co., Iowa, and who became disgusted with the Utah abominations, is likely to take up the work with us. Also that some one in his neighborhood would like to be baptized, if an elder will come.

Bro. S. D. Bass writes from Lawrence, Mich., that the work is reviving in that region; two baptized recently, and others are investigating. Bro. McDowell's labors were with good success.

Bro. J. R. Lewis, of Sodom, Trumbull county, Ohio, calls for three Welsh hymn books, or for us to secure them from some one, but we have none and do not know where to obtain any.

Bro. C. W. Lamb, of Grinnell, Iowa, sends pages of a small tract on his getting out, consisting of letters in defense of the Sunday Law.

Bro. C. W. Prettyman writes from Knox, Ind., that he labored some while in Illinois and Iowa, and that he was strengthened, as well as trying to help others.

Bro. James Cazler writes from Woodford, Al­pine county, California, that he has been traveling in Utah, and he stood for the gospel and the true Church, attempting to redeem his brothers and have them return to the Church.

Minute Book should always be open to the consideration of the business, and then only as the council directs the work. The time of the assembly is 78, p. 94.

Bro. H. J. Hudson, Omaha Herald, Omaha Bee, and Columbus Journal; Wm. H. Garrett, Pittsburgh Leader; J. Marriot, Salt Lake Herald; J. Mac­canley, Des Moines Bee; Geo. Derry, Omaha Bee; C. D. Seely, The Christian and Little Christian; Geo. Hayward, Kansas City Times; W. N. Dawson and some one else for San Francisco Bulletin, containing an article from one of our brethren [we suppose] on the Succession; some one for Willoughby (Ohio) Gazette. We thank brother Wm. Grice and sister Martha Kent for Catechism advertised for.

Bro. R. M. Elvin, of Nebraska City, wrote September 20th: "Bro. Thos. Hughes and family, of Manchester, England, arrived safe and in good health in this city the 15th last. As there is quite a demand for photographs of the leading elders of the Church we have concluded to put them on sale from the office, and, by their permission, to add others to those we have, which are as follows: Pres. Joseph Smith and his wife, Blolor. Bro. W. W. Blair; of the Twelve, Brn. Z. H. Gurley and T. W. Smith; Bishop I. L. Rogers and his Counselors, Brn. H. A. Stephins and David Dance; also of Brn. M. H. Forsett and E. Banta. Price thirty cents, or if a half dozen be taken, $1.50.

Josiah Curtis sends us the minutes of the organization of a branch of ten members Clear Fork, Johnson county, Missouri. August 15th, 1875. is Mr. W. A. Bent th and J. D. Pander. J. M. Curtis, President; A. Dellar, Priest; J. M. Curtis, Teacher; James Caley, Deacon.

Pres. Joseph Smith wrote from Galland's Grove, Iowa, the first evening of the General Conference, saying that they organized and had some speaking by the elders. The location of the camp is a very pleasant one, he writes, and the weather very fine. A large assemble presence in good and lively. We shall be at the Statehouse for Catechism by 10th. and they have advanced to the Roman hierarchy in Scotland. A winter of terrorism and lawlessness, of suffering and evil doing, is expected in the coal regions of Pennsylvania, the worst ever known.

The Indian chief Crazy Horse was wounded while attempting to escape from the guard house at Robinson, Nebraska, the 5th, and died at midnight.

The Russians have advanced to the attack of Piave, Bulgaria, and for three days have besieged it with heavy artillery and 100,000 men. In Asia Minor the weather is getting colder and snow will soon be upon them.

Dom Pedro, the Emperor of Brazil, sailed from Lisbon, Portugal, on the 9th, for home. The Empress was with him.

A Philadelphia Spiritualistic performer, who to the consternation of his dupes believed that they recognized dead friends in the faces that he showed in a dim light. A newspaper reporter easily detected the fraud.

The farmers in some parts of Pennsylvania are forming themselves into vigilance committees to protect themselves against the raids of strikers from the mining regions. Depredations are so frequent and the law so high handed, that the citizens can no longer endure it. Cattle are butchered and loads of grain and vegetables taken off their eyes.

Bro. F. Curley was hung yesterday, at Phil­adelphia, for the murder of Mrs. Whitby, May 10th, 1876.

Baltimore Henry Barling killed his brother and then himself with a revolver.

Other murders, together with several important robberies, depositions, and many other crimes are reported.

The city of Plevna, Bulgaria, is completely surrounded by the Russians, who are throwing heavy shovers of cannon balls upon the Turks. A $275,000 fire in Paris, France, is reported.

Full details of the eruption of Cotopaxi, Peru, July 18th, have come to this city, lately poured from all the craters at one, and sweeping away everything in the valleys below, farms, house, and castle, showered ashes and snow upon the town, and it was like a sea on the levels below, but the city of Calao was not destroyed, owing to a division of the stream. One thousand lives were lost in the various places it did damage. There followed an eruption of cinders which completely darkened the sky from one to ten p. m. This is the tenth eruption of this volcano since known to Europeans, each carrying misery and ruin with it, some greater and others in a lesser degree.

At Elmo, Illinois, a farmer and his family, returning from a visit, found a rubber-tramp in possession, and being called to order he shot the farmer and afterwards two neighbors, who with a posse and the mob in his interest.

Lame Deer's band of Indians, being the last of the hostile Sioux in the United States, so said, and numbering between 500 and 400, surrendered at Camp Sheridan yesterday.

The Russian artillery has been thundering away at Plevna for four days, with slight success only, but a wall of shot has been thrown, and the rain of shot and shell has killed and wounded thousands on each side.

A collision of vessels in the English Channel yesterday caused the loss of both and the death of one hundred or more persons.

A brewery at Louisville, Kentucky, was damaged $10,000 by fire.

A fire destroyed $25,000 worth at Cairo, Ill., in buildings and stock.

A saw mill at Oscoda, Michigan, with lumber
and various shops destroyed by fire. $125,000 lost.

14th.—Four Turkish redcoats at Plevna, with great loss of life to the Russians, 5,000 killed and wounded, it is said. The Turks say there was never a greater slaughter. The Americans say the number was more than twice that given by the Turko-Russian reports. The Turk is said to have lost over a hundred thousand men since the war commenced, half of them by disease.

A great number of guns have been made, with great loss of life and small results.

Heavy rain storms in England have seriously interrupted the harvest and damaged the grain.

America is having used, in the time of his power, the banker of Burlington, Iowa, is clipping from British corps, at Creedmoor, Long Island, from other places, and medicine and food is being carried to their friends. The losses of men and money are daily picked up in the streets of New York.

The Fifteen to twenty bodies of those who have died from the recent gale in New England are in the process of funeral preparations.

J. C. CLAPP.

FARMINGTON, Davis Co., Utah, September 6th, 1877.

Brother Joseph and Henry:—I attended the funeral of President B. Young in the Tabernacle at Salt Lake City yesterday. The funeral was estimated by some to be twenty thousand, but there were probably fifteen thousand, yet a close observer could discover that it was more to have it believed that there were fifty thousand, than to shew the real number. My wife and I were at Kaysville at the time of his death, and went on the special train at Salt Lake City. The funereal train would have thought, from the manner of a major on the train, that it was a pleasure party going to the city, while the faces of a few only had the expression of gloom and solemnity, as if in earnest sympathy.

I feel sure that it will be hard for this people to agree upon a leader, there are so many aspirants. The Josephites seem sanguine that good will accrue to the cause of the Reorganization, and if they succeed the time will come when, the accepted time, when Joseph should make his appearance here, that many would now be willing to listen to his claims. I think myself it would be a good time to circulate the tract on Successorship and Presidency of the Church. We hear little about Brigham's sons, but it is well reported that it was the wish of Brother Young that his son Brigham should succeed him, but they are almost left out in the cold by those who discuss the succession. One of them is, that I am quite certain there is a great deal of dissatisfaction, but with many they have been bammozled so much and so long that they are off the hooks altogether. It is for that reason the Mormon paper published here is leading many of that class of people away from Brighamism and from the work altogether, but I have no means of knowing the truth of it.

I have done no public preaching, but considerable talking and visiting. It is expected that we shall expect great changes going on. It is the wish of many of us to do work, and my prayer is, that God's blessing may attend the deliberations of the Saints in gospel bonds.

T. O. DOBSON.

OAKLAND, California, September 6th, 1877.

Brother Henry:—All well here. The Saints usually well, except sister Pope. We have having very good meetings; Br. H. P. Brown talks very plainly. Times are quite hard, and many out of employment. Should have made everything. I will pray that this winter, I don't know what the result would be.

We have having such delightful weather, and fruit is now plentiful, but brings a good price. Kind regards to all.

Yours, WM. ANDERSON.
Plymouth, Luzerne County, Pa., September 7th, 1877.

Dear Editor,—I write of the progress of the work in Eastern Pennsylvania. My superintendent, Brother Phillips is laboring with all his might, and he organized a branch at Plymouth, June 3d, 1877, consisting of ten members, four who were at Hyde Park included in this number. He has also organized a branch of six members in Bradford county, July 24th. This was formed a Branch of the Pittsfield branch. Brother Phillips found it very hard there to establish the gospel, because of the evil influence that had remained there. In this branch, Brother Phillips has a man that requires a good man to protect the few sheep that are there, and continue to present the gospel before them in the world. Brother Phillips has renounced the world, is blessed in his labors very much, and appreciated by all that are acquainted with him. We feel to pray that God may send many more like him.

Your brother in the gospel,

Henry Jones.

David City, Iowa, July 16th, 1877.

Dear Herald,—When I sat down to write, I did not expect to write so many letters to so many expectant persons, with whom I have associated the last three years in Southern Indiana; who are, (I am vain enough to believe,) interested in the cause, and in the prosperity of the Saints. But as most of them are readers of the Herald, and by the way all of them ought to be, I thought that my address would be more acceptable if written individually by using a space in your columns.

To begin then: I bid adieu to the dear Saints of the county of York, in April 30th, 1874, when we started with a team of horses and wagon for Decatur county, Iowa, called on the Saints of the Olive Branch, in Ripley county, spent a few days with them, and then on our way to Morgan county, Indiana; visited with relatives a week, thence to Morgan and Brown counties, same State, where we remained until the 10th of May, when farewell was said, and we launched forth by wind and rain with our faces towards Iowa.

We reached the 26th found in Nashville, Schuyler county, Illinois, where we met brother Elias Lewis, of the Alma Branch of the Pittsfield district. We pitched our tent in the middle of the streets, where we found a resting place and a cordial welcome at the house of brother Wm. Curry. We remained with him five days, when we were compelled to leave him in order to proceed to this county, many of them settling in this place. We longed to see the new converts, and were not able to do much more for them during our stay.

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Our discussion at La Crosse (the Baptists) was one of the best discussions that I have ever had, and when the reverend gentleman saw that his arguments were not sufficient to stand up to the attack, he was convinced that he felt very badly. With the exception of one gentleman, who appeared to be about forty years old, he was a learned man and had been a preacher for years and in the work, and least among those who are called laborers, I feel my weakness, and ask for your prayers, that I may be enabled to stand up to the task that I may be guided aright in my labors, and to God the Father shall be all the glory, through Jesus Christ. Amen.

Our address is box 29, Davis City, Decatur Co., Iowa.

B. V. Springer.

Hawatha, Butler Co., Neb., September 9th, 1877.

Bro. Henry,—I am still on the land of the living, and yet of the dead, for I am dying for the want of proper nourishment, both spiritual and temporal. I have a family of seven to care for: and I have not gained the marks as fast as my landlord has, and losing my crops, it has made me so reduced that I cannot get sufficient food and clothing to keep my family comforted.

We have no preacher since brother H. C. Smith was here last spring, and I, for one, am so poor I have no heart to invite an Elder to come and look after us. We are endeavoring to teach the congregation to read, but we are so poorly off for food, raiment and house room, that I took not much interest, out of the fact that neither was able to learn. It was no way of advancing the truth, he going home with a sad countenance, and I feeling badly whipped. This is a brief insight of my present circumstances, and I believe it will be for the best. I am proud of all pertaining to the latter day work, so far as I am acquainted. With love to all, believe me your brother for the truth.

Chas. S. Oliver.

Lawrence, Michigan, September 9th, 1877.

Brother Henry,—When I wrote last Brother McDowell and myself we were about for Steuben county, Indiana, and, as he has gone this morning to Breedsville, intending to go from there to Pittsfield, I had no more to say to my poor people of our labors together. Thursday, July 20th, Brother Bradford Corless took us to State Line, within two miles of Bro. Jackson Smith’s, in Indiana. We had an excellent evening service. The afternoon of the 29th I preached at the Brown school house, and on Sunday, 30th, Brother McDowell preached in the morning at the same school house, and in the evening he gave a lecture on Utah Mormonism, and the house could not hold the people. On the evening of the 30th, I preached, and the 31st, Bro. McDowell preached, and on Wednesday evening we held a sacrament meeting. Thursday, August 9th, we came to Decatur, where we were met by Bro. Bass, and have been laboring ever since.

Bro. McDowell preaching twice, and myself twice. Two were baptized by him, and there are prospects for others coming in soon. I am not able to devote my time to the work, as it would be my pleasure, for two months yet, but I shall be in hopes that the Lord will guide me by his Spirit.

Bro. Oliver is quite well in years and in the work, and least among those who are called laborers, I feel my weakness, and ask for your prayers, that I may be enabled to stand up to the task that I may be guided aright in my labors, and to God the Father shall be all the glory, through Jesus Christ. Amen.

My opponent did not disprove a single point. He made a few assertions to ridicule baptism, and maintain that the Saints believe in the sayings of the Bible, therefore his name is taken out of the Lamb’s book of life, according to his own text, Revelations 21. Also that Paul taught and practiced the same; that the Saints have a learned man as a preacher, that he would pervert or change the gospel as preached by him, and that he denoted what Paul preached; therefore this converts to the truth, and he would repent and believe the gospel. He made no reply to it, but began to relate some stories about the Saints, but he was stopped.

And, let me say in honor of Judge Henry, my opponent, that I did not dare to approach the city of Carthage, Hance county. Who can describe our feelings as we drove into the city. We seemed to live over the past. We called to mind the fact that more than forty years ago, when we were a child, we the child, the son of the elders of the then little village of Carthage, when we were acquainted with nearly everybody. We remembered that long procession of people, as we were laboring here. We saw the walls of this building were stained with the blood of martyrs, which will stand against the four winds, until the day of the Lord will come. We are not sure that the congregation shall overtake them. Nine miles north of this place and we were at Barksdale, quite a nice little town on the T. P. & W. R. R. Here lives my mother, and the only one here. I was so poorly off for food, raiment and house room, that I took not much interest, out of the fact that neither was able to learn. It was no way of advancing the truth, he going home with a sad countenance, and I feeling badly whipped. This is a brief insight of my present circumstances, and I believe it will be for the best. I am proud of all pertaining to the latter day work, so far as I am acquainted. With love to all, believe me your brother for the truth.

F. C. Wannky.

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I have often thought, of late, that the Lord gives me the Comforter, his holy name, and I do it. I am deprived of the blessings that were in the church of the apostles. That I hear in the scriptures, such as, "Ask and it shall be given you." I pray that the Lord may open the people's eyes to see their works, and come to him in faith and meekness and without doubting, for he is an unchangeable God. This is my testimony.

John Richards.

Pleasanton, Decatur Co., Iowa, September 5th, 1877.

Bro. Joseph.—I have often thought, of late, that I will write a few lines for the Herald, for the consideration of those brethren who may contemplate changing their location, and settling in the western part of Zion, or, "in the regions round about." I do not propose to advocate any particular locality, but leave that as a matter of choice for each one, according to his own views as to the best place for his location. I speak rather upon the practical workings of establishing a new home in this western country. I will prefix my remarks by saying that I have resided here twenty-two years, in which time I have had an opportunity of observing some of the errors committed by myself, and others, when coming to this country.

I used to be impressed with the popular idea, that the more land a man owned, the better he was. I now find that this is a wrong idea that has been learned, by bad experience, that there is such a thing as a man being "land poor." My recommendation to any brother is, to be wise in the purchase of large tracts of land, but be content by securing just that amount which they can cultivate and use to advantage. When I say "cultivate," I do not mean that mode of cultivation which is, by passing over a large scope of land with a plow, turning up the soil from two to four inches, without putting any weeds out of the way, and spreading it upon the fields. That kind of farming does not pay, and the result is, many of that class do not wish to sell out, and go to some other country.

I firmly believe that a forty acre farm, properly managed and cultivated, will produce amply for the support of an ordinary family. Of course, if it has more land, well manured, plowed deep, and thoroughly cultivated, will produce, I am satisfied, from one hundred bushels of corn; whereas, the average yield per acre, is only from thirty to thirty-five bushels.

Horace Greeley, in his travels through Iowa, wrote that he had found the man he had been looking for: one whose field averaged one hundred bushels to the acre; and he gave this man's mode of culture, which was this: when he broke his land, he plowed shallow, that he might make a two or three inches deep, the next year he plowed it two inches deeper, and so on, increasing every year. When Mr. Greeley saw him, he was stirring his ground some fourteen inches deep, and thoroughly cultivating his crop, and the result was, as before stated, that he was the first of the class of farmers to produce one hundred bushels per acre. From this I feel safe in saying that I believe from seventy to eighty bushels per acre will continue, for this generation is fast passing away, and we may be certain the Lord will have all his work accomplished according to his word, and it will be done protractly in his time. Let us be wise then, brethren, and labor to help establish Zion, and not labor so assiduously for those things which are perishable, and when our minds get worn down, so that we can neither enjoy spiritual or temporal things, as we should.

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Brother Joseph.—I have taken the liberty to say a few words on the proposition can be promoted. I hear what they have to say; but examine it, and judge for yourself. You will not enable you to make a right use of books, or papers, to use them as helpers, not as guides to your understanding. I do not think the dictators of what you are to think and believe.


J. F. D.

Tabor, Iowa, August 33, 1877.

Brother Joseph.—At our late conference the Saints had a season of refreshing from the presence of the Lord. With our re-union the business passed off with the best of feelings. The gifts of the gospel were manifest in speaking of the good that we had received; and the feelings of peace pervaded our meeting. The Saints were in great numbers in the Lord, and I pray that the fruits may be seen. The brethren of this branch are making efforts in the name and strength of the Lord to gather up the stones out of the way, that the work of the Lord may prosper in this part of this vineyard, where we are laboring the efforts of the brethren in the work before them. Through the Spirit of the Lord, old troubles are being buried, and reconciliations are taking place; and although I know there is yet fear in the heart of the Lord, and in his strength, we feel to move on the enemies works; and may the spirit of the Lord be upon all you; and may the brethren in Iowa enjoy; and may your prayers with our ascendant to God for his blessing upon his cause in this part. May you be shielded and blessed in your work; and may the Lord be with you in all your endeavors.

John Goode.
our faith, confidence and prayers. And, if we
feel from the heart to say, "Lord bless our beloved
President, and give him wisdom, prudence and
"Lord bless our beloved bishop!" or, if we call
one by name, then use the same form of speech
in behalf of the other. Surely, brethren, I do not
know how, but I feel it is the best thing, or what
position to be placed in, brother Joseph's or
brother Rogers'; yet it would seem that laboring in
the spiritual affairs of the Church would be
more calculated to help one to obtain and retain
the Spirit of the Lord than to labor in the tem-
poral affairs of the Church. Does not brother
Rogers bear up with that patience, fortitude, faith, wisdom and knowledge, that none
but the great I AM can confer, to help him to
bear up under the difficulties of the Church?

Then, in conclusion, I will say, "Holy and
righteous Father, bless with the choicest of thy
blessings; and that the Lord may send thee the
requisite to their stations. Our beloved President,
brother J. F. Jenkins, secretary pro tem. Prayer by T. E.
Jenkins.
The president read a letter from Elder T. Taylor, of Birmingham, concerning the accusations pre-
ferred against R. Evans, President of the Welsh Mission.

Elders' Reports.—T. Smith, J. Jenkins, Wm. Burrows,

Elder John Jones, of the Ogmore branch, was
charged with having been baptized by the Baptists,
and it was resolved that his office be taken from
him, and his case as a member be referred back to
the branch and considered by them.

New Elders were ordained as follows: A. Oehring, John Bierline, Frank Hackett and C. W. Lange
received in person and B. C. Wildermuth by letter. Teachers Jeremiah

Resolved that inasmuch as Elder R. Evans did not
appear to answer charges that would be brought
against him on the charge of teaching false doc-
tines, and preaching spiritual rappings) that the
President should communicate with Elders T. Taylor and J. R. Gibbs, and ask them to appoint
a committee of five for that purpose.

The remainder of the day was spent in instruct-
ing and testifying of the goodness of God. Ex-
cellent feeling prevailed.

Western Wisconsin District.
A conference was held at North Freedom, Sunk
county, June 23d and 24th, 1877; C. W. Lange,
president, and J. Jenkins, secretary.

Branch Reports.—North Freedom (German), 1
received. Willow, no change. Webster and Wheat-
ville, not reported.

Elder A. Oehring, John Bierline, Frank
Hackett and C. W. Lange reported in person and
B. C. Wildermuth by letter. Teachers Jeremiah
Smith, P. Price, Wm. Burrows and J. Jenkins.

Bra. Oehring and Hackett were retained as a
committee to visit, and request all those not connected
with any branch, to unite with one, or their cases
will be acted upon according to law at the next conference.

Bro. and sister Loomis' excuse for not uniting with
the branch was not deemed valid.

Resolved that, in accordance with former reso-
lutions, we only uphold and sustain such officers
of the Church in this district as have reported
them, either in person or by letter, at this confer-
ence.

Resolved that official members, uphold as such
at this conference, preach the word as circum-
stances permit.

Present: 4 Elders, 2 Teachers.

Sunday: Preaching by Brn. Oehring and Lange.

The presentation was administered, and faith-
ful testimonies given.

Adjoined to meet, October 20th and 21st, 1877,
at Willow, Richland county, Wisconsin.

Alabama District.
The above conference convened July 25th, 1877,
at the Flat Rock branch; George T. Chute, presi-
dent, W. D. Clark, clerk.

Present: 5 Elders, 2 Priests.

Branch Reports.—Lone Star 86, with 3 Elders,
2 Priests, 2 Teachers, 1 Deacon. Butler 24, with
2 Elders, 1 Priest, 1 Teacher, 1 Deacon. Pleasant
Hill 43, with 2 Elders, 1 Priest, 1 Teacher; 1 re-
ceived, 1 deceased. Flat Rock 18, with 1 Priest,
1 Teacher, 1 received.

Elders F. Vickery, J. Booker, G. Vickery, J. F.
McPherson and G. T. Chute reported; also Priests
Wm. Allen and W. M. Williams.

Resolved that hereafter branch reports be item-
ized in regard to changes in membership; also
that elders who baptize any person furnish the
clerk of the branch to deal with him.

The branch reports received in this district as have
reported them, either in person or by letter, the
clerk of the branch not present at the

gathering.

G. T. Chute was sustained in charge of the
district. At 2 p.m., preaching by J. Booker and
G. Vickery.

Sunday, at 10 a.m. and 3 p.m., preaching by G.
T. Chute.

Adjoined to meet at Lone Star at 10 a.m.,
Saturday, October 20th, 1877.

Southern Nebraska District.
A conference was held at Nebraska City, Neb.,
July 8th and 9th, 1877.

The word was preached by G. E. Deuel and R.
J. Jenkins.

Officials present: 1 High Priest, 1 Seventy, 11
Elders, 5 Priests, 2 Teachers, 1 Deacon.

Evening spent in fellowship.

Branch Reports.—Nebraska City 111, with 2
High Priests, 10 Elders, 4 Priests, 2 Teachers, 2
Deacons; 1 baptised, 1 removed by letter.
Mo. 19, with 1 Elder, 2 Priests, 1 President, 1 Den-
ominational Church, with 2 Elders, 1 Priest,
1 Teacher; 1 received. Palmyra 41, with 2 Elders,
1 Priest, 1 Teacher, 1 Deacon; 1 baptized, 1 re-
ceived. Beatrice 59, with 1 Elder, 1 Priest, 1 Dea-
con, 1 received. Blue River and Rock Bluffs not reported.

Elders R. C. Elvin, Jas. Ervin, R. J. Anthony,

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Pittfield District.

A conference was held at New Canton Branch, in the town of Pittfield, Rock County, Illinois, August 15th, 1877; Jackson Goodale, president; Emma E. Williamson, clerk.

Branch Reports.—Pittfield 39, including 2 Elders, 1 Priest, 2 Deacons. New Canton and Lima, same as last report.

Elders' Reports.—Jackson Goodale had visited the Pittfield Branch during the month, baptizing two there, and had visited other places, spending thirty-three days' time and $25 for traveling expenses; receiving of the Saints $49. Cornelius Mills had labored in the Pittfield Branch, and baptized three. Darius Wetherbee had labored as president of the Alma Branch. Henry Huffman and A. C. Hovland had labored in the Farm Creek Branch.

Friday evening, devoted to prayer. Saturday, at 3 p.m., prayer meeting; at 11 a.m., preaching. A vote of thanks was tendered to the Baptist society for the use of their chapel.

Adjourned to meet with the Alma Branch, November 17th, 1877.

Fremont District.

A conference was held at the Gaylord School House, Iowa, August 25th, 1877; Wm. Redfield in the chair; Wm. Locks, secretary; Moses W. Gaylord, mission assistant; B. B. Brackenbury, clerk.

Branch Reports.—Farm Creek 26, including 1 Elder, 1 Teacher, Mill Creek 26, including 3 Elders, 4 Priests, 2 Teachers, Farm Creek 82, including 27 Elders, 9 Priests, 3 Priests, 2 Teachers, 1 Deacon; 2 received and 2 removed by letter; Elm Creek 25, including 2 Elders, 2 Priests, 7 Teachers, 1 Deacon; 1 received, 2 removed. Shenandoah 76, including 1 High Priest, 9 Elders, 3 Priests, 1 Teacher; 1 received by letter. Neph 39, including 2 Elders, 1 Priest, 1 Teacher; 1 baptized, 1 died.


An objection was made to the form of some of the branch reports, but they were accepted as presented.

A committee appointed at last Conference to investigate and settle cases from the recent Manil or Fremont Branch reported.

The Shenandoah branch authorities reported that the Branch has a membership of 52, of which they presumed to labor and adjudicate difficulties between two members of another branch.

The following amendment was moved and adopted: Resolved that the labors of the committee of the Shenandoah branch be accepted.

E. C. Brand voted in the negative, and demanded that he protest be recorded.

The following was moved: Resolved that no branch of the Church has a right to send a committee to settle any difficulty existing between other branches. E. C. Brand, again entering his protest, and demanding it be recorded.

Resolved that this conference receive the labors of E. C. Brand as a preacher of the gospel of Christ, notwithstanding his objections to certain doctrines taught in the Messenger.

The following appointments were made: Appointment of the committee to visit the parties who desire their names dropped from the Church Record, and labor with them, and report to next conference. He appointed E. C. Brand, and Daniel Deuel and Jas. V. Roberts as said committee.

Official present: 2 High Priests, 2 of the Seventy, 8 Elders, 13 Priests, 4 Deacons.

Wm. Redfield offered his resignation as president, but on referring to the records it was found that a former resolution provided that the term of office of the president shall expire at the close of the conference, and any new president shall be elected at the next conference. W. V. Roberts was chosen president for the ensuing quarter.

The Saints enjoyed a good prayer meeting. At 11 a.m., preaching by G. E. Deuel; at 2:30 p.m., by B. J. Anthony; evening a prayer meeting.

Adjourned to meet at the Gaylord School House, November 17th, 1877, at 10 a.m.

Michigan District.

A conference was held at the Fowler School House, near Lawrence, Van Buren county, June 9th and 10th, 1877; Wm. H. Kelley, president; S. W. Blair, recorder. Prayer by H. A. Stebbins.

Branch Reports.—Lapeer portage; 5 removed by letter, 1 died. Coldwater 40; 1 baptized, 1 removed by letter, 1 received by letter. Sherman 39 members. W. H. Kelley.

Elders G. A. Blakeslee, Wm. H. Kelley, W. H. Blair, W. H. Reynolds and Myron H. Bond reported in person; also Priest Francis Earl.

The District Clerk ordered to present his bill to G. A. Blakeslee, Bishop's Agent, for payment.

Report of Bishop's Agent for 1876 was approved.

Evening Session.—A prayer and testimony meeting was held, in which was felt the quiet influence of the Holy Spirit.

Interpretation of Bro. W. B. Tignor's Dream.

The thunder and lightning represents God's wars, and also the two churches being sent to Jerusalem; the six vessels, the different dispensations or ages of the world; the building or temple of God, the ushering in of the reign of peace when the temple of God shall dwell with man; the seven vessels, the Millennium or reign of peace.

Thus it was given. Sister H. A. Aons.

Board of Publication Meeting.

Minutes of a regular meeting of the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints held at Plano, Illinois, September 2nd, 1877.

Present: President I. L. Rogers, H. A. Stebbins, John Scott, and Wm. W. Blair; David Dancer absent. Session opened with prayer by the President. The action of the Board was read, and approved.

The financial report of the Board was read by the Secretary, as follows:

| Total Cash Receipts from May 15th to Aug-16th, 1877 | $1,486 80 |
| Total Cash received by Aug 16th, 1877 | $1,486 80 |
| Total sum total | $1,486 80 |

| EXPENDITURES | $1,286 73 |
| Paid employees | $1,286 73 |
| Incidental | 667 |
| Stamps and Postal Cards | 62 |
| Freight, express, and carriage | 62 |
| Chicago fimes for stock | 561 22 |
| Carriage for stock | 23 |
| Semi-monthly mail | 21 45 |
| Return to the Traders | 366 00 |
| W. G. Jarman, for draft | 366 00 |
| Cash on hand August 16th, 1877 | 366 00 |

$1,286 73

Signed, I. N. W. COOPER, Secretary.

It was ordered that the Secretary execute a new note for the $3,000 owing to Mr. A. A. Meder, and have the old one returned.

W. W. Blair was authorized to confer with some of the high officials in reference to the prices for books, etc.

H. A. Stebbins reported the progress of Bro. A. D. Richter in translating the German tracts, and was authorized to take such steps toward publishing them as may be advisable, as provided for at the last business meeting.

The Music Book was inquired after, and report that it has not yet been received from the Music Committee.

Bro. Stebbins reported for the committee on Sabbath School Question Book that they had done but
little, owing to other duties. [Besides this the office is busy publishing other works at present.]

Adjourned with benediction by John Scott.

L. N. W. COOPER, Secretary.

First Quorum of Elders.

Of this quorum I find some to complete its list; but the record of the General Church, in the office of publication, must be the arbiter. The names of the brethren who are not found on record of Alma Kent, John Lewis and Moses C. Nickerson. The last two I understand are dead; the former being John W. Lewis of Council Bluffs, but all the above notices are needed for record, also the date of their deaths.

There are also lacking, where and by whom the following items of birth, baptism, confirmation and ordinance are not found on record of Alma Kent, John Lewis and Moses C. Nickerson:

In the above suggestions which were deemed a necessity, but I hope they will not fail to send in their reports at the conclusion of this conference.

LEWIS D. MORGAN, Pres. of Dist.

Jacob Baldwin and Mary Ann Baldwin, his wife, have been cut off from the Church for unchristian-like conduct, and we, the officers of the Plymouth Branch, do suggest that if hereafter these persons make any application for a branch or a member of the Church that it would be wise to correspond with the officers of said branch.

Address, PLANO, Ills., September 26th, 1877.

WILLIAM W. JONES, Secretary.

Second Quorum of Elders.

In continuing the record of the quorums, I find that upon of the above quorums the names of William Hendricks and Peter Ray, without any particular, whose names are not to be found on the General Church Record. But if any know of such brethren I would like the information, and to have when and where they were born, and when, where and by whom they were baptized, confirmed and ordained.

Also, I need there same items in full about some who are known to be members of the quorums, such as:

John Bierie, Marion F. Cooper, Charles Howery, Richard Hughes, Charles W. Lange, Henry Roberts, and George Lewis, John McKeight and George Salfeldere.

These who are dead, expelled or ordained to higher quorums, I would like the items of their membership, the same as is the case above.

"Aho, the record lacks when, where and by whom the following were ordained elders:


Also, would like to know when David Evans was born, to have his baptism in evidence, and what he died; this may be a great comfort to his friends.

There are nine vacancies in this quorum which I have reported to its officers that they may be filled.

Any or all the above information will be thankfully received by

HARRY A. STEBBINS,

PLANO, Illinois, Sept. 12th, 1877.

Church Secretary.

N ot i c e s.

PHILADELPHIA District.—By the approval of a majority of the branches composing the Philadelphi District, the next conference will be held at Harrisburg, Pa., on Monday, October 3d, and Sunday in November, 1877. I am sorry that one or two branches have failed to respond to the above notices which were deemed a necessity, but I hope they will not fail to send in their reports at the conclusion of this conference.

A Mortgage.

In the whole range of sacred and profound literature, perhaps there is nothing recorded which has the prevailing praise of a good healthy mortgage. A mortgage can be depended upon to stick closer than a brother. It has a mission to perform which no man ever can break, for it is right there, nor does the slightest tendency to slumber impair its vigor in the night. Night and day, on the Sabbath, and at holiday times, with a moment's time for rest and recreation, the biting offspring of its existence, interest, goes on.

The season may change, days run into weeks, weeks into months, and months into years, but it wanders not, so long as there is a vested interest in the property. If the mortgage is not paid, the property goes into the possession of the holder of the mortgage, and the tenant is evicted.

These have established a precedent in France. In December last, two trains on a French railroad collided, and nine passengers were killed and fourteen wounded. The chief of the station has made a contract with a widely-extended telegraph company, that if it is demanded to three years' imprisonment because of its inattention to and failure to execute the rules of the road, then the telegraph company is to receive $20,000.

The Company was also declared legally responsible.

The Washingtonian Home at Boston, for the care of inebriates, containing 310 patients at the first of the year. Of these, 177 were married men and 104 single; 206 were Americans, and 57 foreigners, and 110 merchants, 10 law-yers and 2 physicians. The average duration of each patient has remained is 21. Three months are considered necessary to receive the full benefit of the institution.

The iron industry of Chicago is an important one. There are over 200 establishments of various kinds in the city devoted to it, and give employment to about 10,000 men. Two of the most extensive Bessemer steel works in the United States are located there.

Each granite window-sash of the St. Louis post-office weighs four tons, and costs $1,700.

Addresses.

Robert Evans, President Welsh Mission, once J. Thomas's factory, Meningoyseth, New York, Wales.

Golden Grains.

The moral courage that will face obloquy in a good cause is a much rarer gift than the bodily valor that will confront death in a bad cause. Never seek to be enshrined with your friend's secret; for no matter how faithfully you may keep it, you will be liable to a thousand contingencies to the suspicion of having betrayed it.

It is a bad thing, even when one tells it, and we are certain of it. We ought not to say anything that is rude and displeasing even in jokes; and even then we ought not to carry the joke too far.
The Semi-Annual General Conference.

MINUTES OF THE

THURSDAY, SEPTEMBER 20th.


President J. Smith, in a forcible speech of thirty-five minutes, gave expression to the following: The affairs in Utah call forth thought; and it will be well for us to thus arise to meet the coming events. Not from ambition for place, but from differences of views, there have arisen things that have distracted the minds of some less qualified to judge of these differences, than those holding them. By the outside world, we are less misunderstood at the present than at any time during our previous history. We are expected to help solve one of the most perplexing problems that now engrosses the attention of the world. I refer to the Utah territorial problem. The only real difficulty in the way of our progress is a lack of right action. As was said by a learned political economist, "The only difficulty in the way of the progress of our people is the lack of right action." The Latter Day Saints. They should not wait for united action upon each others views, but should act promptly and wisely with the best light they have. Our religion is drawing us nearer to humanity. We have had the errors of the past to fight, and have still to meet the issues with a more conservative and progressive mind; with strictly religious and with sceptical minds; and as there comes out of the classes represented by these varied minds those who have heard and who obey the gospel truths, they will necessarily bring with them more or less of the peculiar views and habits attaching to their past lives; and hence the necessity for kindness and charity for each other. We must not expect these differences to subside only as they do by the gradual merging of them into a Christ-like oneness of spirit. It is for us to redeem the principles which have been trailed in the dust. We are now approaching a crisis; there should be more unanimity of feeling among us to meet it. Whether we view things from the same, or from different standpoints, I hope there are none among us who cannot find it in their hearts to trust God with the results—the ultimate results of the work. We have learned from past experience that from which we hope for benefit to arise in the future. We feel confident that if we prove faithful to the trust reposed in us, we shall be able to accomplish good results. My mind has been led to a conclusion that our progress is a lack of right action. As was said, we are accredited with being honest in our convictions and purposes; yet we have to meet not only the obstacles which the Church had to meet in the first days of its existence in this dispensation, but we have to meet the mistakes made by those who formerly bore its banner. Fifteen years ago a number of the Saints here, at Galland's Grove, at Fisher's Grove, and elsewhere, to retain their homes, and extend their borders. They thought I was inexperienced, and they neglected to do as advised; the result is they have lost the key to much of the beautiful country which God has given. We may not live very long, but I expect to live long enough to see the name of Latter Day Saint made honorable. We hope and have hoped that Latter Day Israel will become settled and established, and cease to wander. I hope that we may be able to work together on the basis of principle, and that nothing may occur to mar our harmony.

W. W. Blair spoke of his visit here eighteen years ago, with E. C. Briggs. We found a goodly number here that looked on us with doubt, though many of those who attended finally recognized that God's Spirit was with us. He exhorted the Saints to action and humility, spoke encouragingly of the Spirit's light, and the great power that will long attend the true Saints.

W. H. Kelley spoke of the great work and its onward tendency. The difficulty now is stagnation, which will sour anything. He treated upon the gospel, its designs, and ultimate success. Desired to see men sent out into the world to preach. Their swords are rusting and mildewing, while hosts are enquiring and perishing. No doubts of the ultimate of this work had ever dwelt in his mind; and he never felt so great a desire to see the Elders leave their homes and go to distant fields, as now. He spoke in earnest and solemn terms of its ultimate success and exhorted to deeds of sacrifice for the work's sake. Spoke very encouragingly of his recent labors and his desires for continuing as a laborer in the Lord's vineyard.

Bro. Joseph R. Lambert said that a few thoughts had been suggested to his mind by what he had read. He thanked God for that degree of light enjoyed at the present, and more especially for the greater degree of the same light which he was privileged to enjoy in a future time, if faithful. I trust there are many before me whose experiences in this work have brought them to the same conclusion to which I have arrived, namely, that we must lay down our arms, abandon the work, this hopeless cause, and take up the struggle and fight for the truth to the end. Look which way we may we see evidences in favor of the Latter Day Work. Even the mistakes and transgressions of the Church before the Reorganization had an existence, and the individual mistakes which have occurred in the Reorganization, when considered in the light of what has been foreseen in the revelations of God, given through Joseph Smith before those things occurred, are seen to be striking evidences that God by his wisdom and foreknowledge, saw what would take place in the Church, and made ample provision for every emergency. All my interests for time and eternity are found in this work. I have become fully satisfied that in order to accomplish any thing in this work, men must labor with pure desires, must throw away self, with every desire to become greater than our brethren. I cannot see that the mistakes and transgressions of God's people in any age of the world, militate, in the least, against the gospel of Christ. If our opponents can show that the crimes committed by Latter Day Saints are the results of a belief in and practice of the faith of the Church, then they have made a strong point against us. But if, on the other hand, we may easily show that it is the result of departure from the faith of the Church, as made known through the revelations given to the Church, then there is no strength in the accusation. Men are fallible now, as they ever were, but the truth of God stands out bright and pure. This is what gives us strength while men are yet in that state, and stemming the flood of popularity that is brought to bear against the work we represent to the world. There is one consideration that causes my heart to rejoice. God continues to acknowledge us as his Church and people by the witness of his Spirit. May God bless his people that they may be able to perform his work.

Bro. C. Derry said he was glad to be number-
youth. In the wilds of Nebraska he had let go the rod of iron, and grew wild, because of errors which crept into the Church; but the Lord loved him, and felt after him. In reference to these errors of the past, he said he had brought them up as an evidence against the Lord and the people. He felt glad where to begin. Felt glad as fitted to teach somebody else. We shall be filled with a light which shall lighten others. What he wanted to do in his heart, was to improve the last sixteen years. Had probably made ren's speeches. When he examined himself as to the proper connection with the Latter Day Saints. We shall be admonished to do right. The purpose of God, we shall bring in and spiritual conditions. The conditions admitted. John O. Gilbert, president.

The Saints' Herald.

October 15.

At 10:30, after prayer by W. W. Blair, and the singing of hymns 142 and 139. Heman C. Smith addressed the Conference from Hebrews 2:1, arguing that obedience to the revelation given, better women, and better citizens, while disobedience takes us from peace and spiritual prosperity. We should not partake of the spirit of the world; but seek to admonish and save in the spirit of love. There is more necessity for obedience to the revelations given, than for seeking more, as far as that already given, is sufficient, and prepare, for celestial glory. He quoted Doctrine and Covenants, sections 85, 41, 42, and 104, making pertinent remarks on them. Brother Eli Dobson followed with an argument supporting the position that a perfect law perfects those who adhere to it.

Hymn 721 was sung, and benediction was given.

1:30 p.m. — Business session resumed by singing hymns 720 and 569; prayer by James Caffall. W. W. Blair took the chair, and the ministry were arranged in their order; the members of the First Presidency, the Apostles, the President of High Priest's Quorum, Presiding Bishopric and High Priests, were all present. The President of High Priest's Quorum took the stand; the High Priest's Quorum next to the stand, then the Seventies, next the Elders, then the Priests, after them the Teachers, and the Deacons. Instruction was given that hereafter at all the conferences, the brethren would be expected to seat themselves in like order, as far as practicable.

So much of the minutes of April session as were necessary to be heard were then read by the Secretary. The minutes of yesterday's session were read and approved.

REPORTS OF DISTRICTS.
The Secretary then read written reports of the following districts, as forwarded to this conference.

North Kansas: Three branches, 71 members. A portion of the district has not been very prosperous; they have not traveled much in the field, the principal cause was internal strife. This being the case they thought it was better to stay in their own districts, and see what would be the result, and give the Church more time to work in on hand. The members present were from the Lawrence, Ottawa, Wyandotte, and the district is prosperous. The brethren among these branches are doing what they can, others doing nothing.

Little Sioux, Iowa: Six branches, all of which are in a prosperous condition. Whole membership of branches 561, besides quite a number of scattered members. Whole district is doing what they can, to make the Church prosperous. The elections were held at the Church on the last of November, and the branch which had the largest membership was elected branch president.

Expenditures.

Paid employees in Herald Office $2,627 23
Freight, expressage, stamps, postal cards and incidents 156 60
Chicago firms for stock 3,110 81
Coal, wood, farming and hauling 98 30
Semi-monthly mail 68 22
Utah Chapel Fund 17 50
Money returned to W. B. McDonald, on S. S. books 3 60
Money deposited with us 102 28
D. F. Lambert 18 73

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The Saints' Herald.

1877.

THE SAINTS' HERALD.

397

Church, per order of the Bishop.
Cash on hand, August 15th, 1877.

$3,689 13

RESOURCES.

Petty accounts, good
Bills receivable
Bills payable
Balance of resources

$3,689 13

$33

$3,000.00

11,798 42

15,755 09.

LIABILITIES.

We owe petty accounts

$505.67

I. N. Coker, Secretary.

The following report and resolution, as adopted by the Board of Publication at a recent session, was presented and read:

Piano, Ill., Sept. 15th, 1877.

The following is respectfully submitted:­

We, the Board of Removal, to whom the duty of removing the business center of the Church, as by law, and by your honorable body assigned, do report that the business consists of donations and loans, about four thousand dollars at our command, with which they have decided to purchase a tract of land now open for sale, of some two hundred acres, lying in the vicinity of a tract lately purchased by Bro. Moses A. Meder, and by him deeded to the Church, situated in the southeast portion of Decatur county, Iowa; and to hold said land subject to certain contingencies likely to occur, for subsequent and definite action of the committee in that behalf.

Your committee have, for reasons and upon considerations, which will be fully given in their final report on removal of the business center, and made public to the Church, that Decatur county, Iowa, is at present the most eligible portion of the country accessible to settlement, within the limit to which they, of necessity, feel restricted; but that for lack of means to make the removal complete, and for other reasons not new necessary, they have declined to be of any aid to the Church in that behalf, because contributors ceased to contribute, and because your committee has been so fully occupied with other secular duties as to prevent their giving the time that the subject merits; and they are now presenting to the Board of Publication, to prevent their having to again requisition to prepare it for the press. One brother has furnished a few "airs" very kindly, but the committee has had but little to harmonize them; another brother has furnished two-four part tunes; another five; and sister Bradford several; but, with these exceptions, nothing has been added since last conference, save what the committee has furnished.

In our last report, we gave the numbers of those hymns for which we had no tunes at that time; some of these we have supplied for, but numbers yet remain unsupplied. Satisfied of the necessity for such measures, your committee now ask, through the conference, an appropriation by which the Bishop shall be authorized to pay fair wages to some one qualified, for about two or three months, that he may give his whole time and attention to this business; for we are convinced by experience that nothing less than an exclusive attention to this work will qualify any one to prepare it for the press. Your committee is quite willing that some other than either of themselves shall have this honor, and the wages you may pay may be in any way determined, as long as they request you to designate the one, or authorize them to appoint him. In the meantime, your committee, if sustained by you, will continue to do all they can, individually and as a committee, to further this work you have entrusted to their care.

Lastly, permit us through the conference, to ask that our musical composers will make an immediate, an earnest, a very willing and very necessary effort for the accomplishment of the following hymns, forwarding them to M. H. Forscutt, box 400, Nebraska City, Nebraska, if your committee so direct. Hymns for which tunes are still needed are represented by numbers 225, 271, 294, 300, 335, 375, 377, 681, 683, 418, 425, 447, 454, 468, 481, 483, 514, 522, 574, 599, 600, 601, 602, 603, 604, 605, 606, 724, 744, 755, 757, 760, 792, 810, 848, 869, 905, 906, 912, 922, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 996, 999, 1006, 1010, 1014, 1016, 1017, 1023, 1030, 1032, 1036, 1038, 1039, 1046, 1054, 1056, 1064, 1065, 1068, 1069, 1092, 1098, 1106, 1118, 1120.

For some few of these tunes have since been supplied. Very respectfully.

Mark E. Forscutt, Norman W. Smith, John T. Kissmann.

On motion, the consideration of it was deferred, and made special order for three p.m. to-morrow.

Report of Board of Removal was read:

GALLAND'S GROVE, IOWA.

September 21st, 1877.

We, the Board of Removal, to whom the duty of removing the business center of the Church, as by law, and by your honorable body assigned, do report that the business consists of donations and loans, about four thousand dollars at our command, with which they have decided to purchase a tract of land now open for sale, of some two hundred acres, lying in the vicinity of a tract lately purchased by Bro. Moses A. Meder, and by him deeded to the Church, situated in the southwest portion of Decatur county, Iowa; and to hold said land subject to certain contingencies likely to occur, for subsequent and definite action of the committee in that behalf.

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In our last report, we gave the numbers of those hymns for which we had no tunes at that time; some of these we have supplied for, but numbers yet remain unsupplied. Satisfied of the necessity for such measures, your committee now ask, through the conference, an appropriation by which the Bishop shall be authorized to pay fair wages to some one qualified, for about two or three months, that he may give his whole time and attention to this business; for we are convinced by experience that nothing less than an exclusive attention to this work will qualify any one to prepare it for the press. One brother has furnished a few "airs" very kindly, but the committee has had but little to harmonize them; another brother has furnished two-four part tunes; another five; and sister Bradford several; but, with these exceptions, nothing has been added since last conference, save what the committee has furnished.

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large and attentive. My confidence in the faith and the work of God has never been shaken. I believe I am in harmony with the general authorities of the Church on all essential points of our common faith, and I desire so to remain; and I need no other assurance but that which God and my brethren shall give me.

Elder Charles D. Perry, President of the High Priest's Quorum, present:

I was appointed to labor in northern Iowa and southern Minnesota, in connection with Bro. J. R. Lambert. After some preaching in the Little Sioux county, and in parts of Warren county, I was requested by the general authorities of the Church to labor in southern Minnesota, in accordance with urgent request of the Saints there. Bro. Lambert had arrived a day or two before me. The Three Saints received us gladly, as also did other friends. We went to work, and our work led to fresh openings. On the following Sunday, the result of the labors of Elder Wm. H. Kelley and Priest John Spaulding. June 16th, a branch was organized of eighteen members, and assigned to the care of Elder J. H. Lake, of the Twelfth Presid."

Elder John H. Lake, of the Twelfth present:

I have preached in Iowa, Illinois, and Missouri, and have baptized 158, blessed 18 children, ordained 1 Priest, 1 Teacher and 1 Deacon; have solicited subscriptions to the magazine, and contributed to the speedy recovery of some. The conference of April last desired me to go to Canada if my circumstances would permit, but it has not been possible for me to go, on account of the just claims of children which have been left to my care, since the death of my wife. But I would say that my faith is the same as it was when I am in the habit of doing my utmost to build up the cause; and I hope that I may be sustained in my present field until my circumstances permit me to labor otherwise.

Elder James Ogilvie, of the Twelfth present:

According to the appointment of the Annual Conference, I went on to Iowa and to Wisconsin, and labored in the Watertown district until recommended to give up. It is not expected that I shall be able to continue, in consequence of my health. I have paid particular attention to the healing of the sick, and have been enabled, even in consequence of my illness, to do some considerable good. I have been enabled to return home, and I can testify that their prayers were not unemployed in vain. I have sustained to the extent of my ability, in that place, the last time, I baptized five precious souls at Whitesboro. After the recovery of my eyes, I preached in Little Sioux. I am for God and the Saints, and will do all to the best of my ability. I have asked the support of the Saints, and will do all in the power of God, and through the strength and power of his Spirit, to do all that is possible to continue the work, to heal the sick, and to establish the kingdom of God.

Elder Joseph R. Lambert, of the Twelfth present:

I have labored to the extent of my ability, in the field assigned me, in connection with our esteemed and worthy brother, Charles Perry. In the northern part of the state, I have labored in many places, in Cassville, in Racine county, in Woodstock, in Polk county, in Waushara county, in Monroe county, in Oconto county, and in many other places. I have labored to the extent of my ability, in the healing of the sick, and have been enabled, even in consequence of my illness, to do some considerable good. I have been enabled to return home, and I can testify that their prayers were not unemployed in vain. I have sustained to the extent of my ability, in that place, the last time, I baptized five precious souls at Whitesboro. After the recovery of my eyes, I preached in Little Sioux. I am for God and the Saints, and will do all in the power of God, and through the strength and power of his Spirit, to do all that is possible to continue the work, to heal the sick, and to establish the kingdom of God.

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I have labored to the extent of my ability, in the field assigned me, in connection with our esteemed and worthy brother, Charles Perry. In the northern part of the state, I have labored in many places, in Cassville, in Racine county, in Woodstock, in Polk county, in Waushara county, in Monroe county, in Oconto county, and in many other places. I have labored to the extent of my ability, in the healing of the sick, and have been enabled, even in consequence of my illness, to do some considerable good. I have been enabled to return home, and I can testify that their prayers were not unemployed in vain. I have sustained to the extent of my ability, in that place, the last time, I baptized five precious souls at Whitesboro. After the recovery of my eyes, I preached in Little Sioux. I am for God and the Saints, and will do all in the power of God, and through the strength and power of his Spirit, to do all that is possible to continue the work, to heal the sick, and to establish the kingdom of God.

Elder Charles D. Perry, President of the High Priest's Quorum, present:

I was appointed to labor in northern Iowa and southern Minnesota, in connection with Bro. J. R. Lambert. After some preaching in the Little Sioux county, and in parts of Warren county, I was requested by the general authorities of the Church to labor in southern Minnesota, in accordance with urgent request of the Saints there. Bro. Lambert had arrived a day or two before me. The Three Saints received us gladly, as also did other friends. We went to work, and our work led to fresh openings. On the following Sunday, the result of the labors of Elder Wm. H. Kelley and Priest John Spaulding. June 16th, a branch was organized of eighteen members, and assigned to the care of Elder J. H. Lake, of the Twelfth Presid."

Elder John H. Lake, of the Twelfth present:

I have preached in Iowa, Illinois, and Missouri, and have baptized 158, blessed 18 children, ordained 1 Priest, 1 Teacher and 1 Deacon; have solicited subscriptions to the magazine, and contributed to the speedy recovery of some. The conference of April last desired me to go to Canada if my circumstances would permit, but it has not been possible for me to go, on account of the just claims of children which have been left to my care, since the death of my wife. But I would say that my faith is the same as it was when I am in the habit of doing my utmost to build up the cause; and I hope that I may be sustained in my present field until my circumstances permit me to labor otherwise.
last six months. Bro. Mills, his president, has been preaching, and added two by baptism. Bro. Darius Wetherbee has done what he could in Schuy­

lerville and the surrounding country. A new church is in the works. The branch in the vicinity of the Saints is good. Last month we had a pleasant and peaceful conference, and all of the Saints expressed their entire confidence in the work, and their determination to pray and work, until the hands of the Elders in this district are loosened, that the work assigned them may be done. I hope the Spirit and power of God will be with you all.

It was announced that the Second Quorum of Elders would meet after the session. Adjourned with benediction by President Joseph Smith.

Evening, a prayer meeting, in charge of brethren J. W. Chadbourn and R. Jenkins.

S A T U R D A Y , S E P T E M B E R 2 2 d .

At 8 a.m., a prayer and fellowship meeting, in charge of brethren M. T. Short and J. M. Putney.

At 10 a.m., the stand was occupied and preaching was resumed by brethren Elvin L. Blair, Elmer W. Chatburn, and F. West. Nothing of particular interest was said.

MINISTRY REPORTS.

The reading of the reports from Elders in the field was continued by the secretary.

Elder John Landers, High Priest, writes from Washington county, Kansas:

Since I came to this State I have attended a quarterly conference, where the President of the Church was present. I visited three branches of the Church on my way there, and also on my return, with whom I labored, at the Spirit directed, and I am glad to say that, to the best of my judgment, I found the most of them striving with all diligence to prepare for the coming of the Lord, by living righteous lives. The glorious work of the last six months is beyond all things precious to me, and all the time allotted here to me has been much occupied in trying to promote the Master’s cause. I pray that the great Redeemer of man, who has given his life for his Church, may preside over you, and fill you with all that is of the nature of the most precious gifts, and every one of you may prove to the advancement of his cause.

Elder C. G. Lauphear, President of the Seventy, writes from Independence, Missouri:

My love for Zion’s cause has not changed, nor my desires decreased towards her, but I am steadfast in the hope of her final success and triumph; and I wish still to labor in the cause to the best of my strength and ability, as opportunities present. I pray that you may be greatly blessed with the abundant grace of our Lord and his Spirit. I feel that the set time is at hand when the Lord will greatly favor his cause and all righteousness move on in a great and rapid manner.

Elder E. C. Brand, one of the presidents of the Seventy, writes from Tabor, Iowa:

I can not report in person, as I am suffering from three broken ribs in my ribs, having had a severe fall. My labors during the last six months, owing to the above and other obstacles, have been but small, not worth reporting. I have preached only a few times, but have never failed when called upon to speak. I am, and always have been, willing to go to any place, and administer to the sick, and the divine Ruler has blessed my ministrations. My faith in the work of God is unwavering, and my hope grows brighter and brighter, as I contemplate the dark clouds that hang over us, I know that Zion will eventually “be re-inhabited,” as the Lord said to his serv­ant, Joseph Smith, and in a day that is near at our doors. For it shall come to pass that the in­

habitants of Zion shall judge all things pertaining to Zion, and liars and hypocrites shall be proved by them, and who they are not apostles and proph­ets shall be known. I now request the Confe­rence to release me from my present mission, for I can not at present discharge the duties of it, and do not wish to have the empty name and hold the position that I hold in the Church. I feel that I have full and justifiable reasons for making this request. I pray for the Master’s Spirit to at­tend your deliberations.

Elder Heman C. Smith, of the Seventy, present:

My labors have been almost entirely confined to Central and North Kansas Districts, and I have been greatly blessed. I have assisted in organizing two branches, ordaining one Elder, one Priest, and two avowedly professed. Have assisted by Brn. L. N. Rob­erts and G. W. Shute. The Saints, as general thing, are doing as well as elsewhere; and are strong in the faith. Many good fields of labor are open in both districts. I have preached in Nebras­ka City, Salem, Galland’s Grove, Deloirt since I left Kansas. I am satisfied of the ultimate triumphs of the latter day work, and in it I have spent the happiest hours of my life.

Elder R. J. Anthony, of the Seventy, present:

I have labored in Iowa and Nebraska, and have done all I could for the cause. I have opened six branches, and made a great number of converts, throughly cultivat­ing forth fruit for the Master. During the time I have baptized four. In most of the places there is great demand for preaching. I have had urgent calls on every hand; and to my mind prospects are brightening; the Lord is with his people; the promises of the gospel do follow. In the two branches I opened in Nebraska, the stand was occupied and preach­ing done. I have attended a May his glorious Spirit and power of God tend your deliberations.

Elder John T. Phillips, of the Seventy, writes from Pennsylvania:

I arrived at Hyde Park, April 21st, 1877; and baptized five there; blessed three children; ad­ministered to one brother, and he was healed instan­taneously. Labored at Plymouth, and baptized four; received one on his original baptism: organized a branch of nine members; baptized one since, total number ten; ordained one Brother. I have blessed two children. Was in Bradford county; baptized and confirmed six; ordained two, and two were confirmed. I am also the Brother, one Priest. I visited many houses; prospects favor­able, if Elders could go to Bradford county; this is a new field. Visited Rushville; had good audience; made many. Times are dull, through the effect of the strike, and people do not feel interested. I am now going to Schuykill county, a new field entirely.

Elder D. H. Boye, present:

Since my last report I have been able to devote most of my time to the ministry, and I have been aided by the Spirit, for which I thank the good Lord. My greatest desire is to be instrumental in advance the work of the Lord, and I am, therefore, willing to labor under the direction of this Conference, as the Lord may open the way before me.

Elder F. C. Warnack, writes from Colorado:

At the last April Conference I requested to be released, in order to leave here and attend to tem­poral duties. I now have a desire that I should continue; for which I thank you. I have continued my labors since my last report; have preached 74 times, held one discussion, and baptized two. Blessed one child, and administered to a number of sick, with the desired result. I am willing to continue as you may direct.

Elder M. M. Short, present:

I labored in seven counties in Kaneas district, Illinois, enjoyed excellent liberty, made many friends to the cause, allayed much prejudice, and found a kind and liberal band of Saints. I bap­tized two in Woodford and seven in Knox county, and organized a branch in the latter. I have two members; administered to the sick with fair re­sults. Closed the labors in Illinois, August last, and labored some in Davenport, Iowa. Travel­ed west and south, spending three weeks in Victoria of thirty days; and praying with those I met. The brotherhood, in the main, have been quite liberal and kind; they have been in the field in some places with me, prayers, and their fidelity, which endears them to me.

Elder Columbus Scott, of Indiana, writes:

Since my appointment under the direction of Bro. W. H. Kelley, in Michigan, Ohio, and Indi­ana, I have labored in most localities, and by the best of my ability, my efforts being confined exclusively to the Southern Indiana District. I have been in this mission about three weeks; but can truly say: his efforts, counsels and directions were appreciated. I feel confident of his divine appointment to this mission, and hope he will be continued therein. Since about the 15th of April, I have baptized 21, confirmed 19, blessed two chil­dren, administered to some sick, and the blessings were granted. The work is onward, at least weekly. I have labored on chiefly along a farming way, and there are more calls for preaching than the force now in the field can answer to.

Elder R. C. Ellet, High Priest, present:

All my labor has been in the Southern Nebraska District, as president. I had the pleasure to bap­tize twelve. I find the people willing to hear the gospel as we proclaim it. There has been one or two remarkable cases of healing after the doctors had given up. The demand for Elders to labor is not great, but when called upon to labor, we therefore pray you to assist the cause by send­ing Bro. Anthony, or Bro. H. C. Smith, to labor in the district.

Priest Francis Earl, writes from Michigan:

Have preached 20 times, assisted 18 times, and held a meeting in charge 4 times. I have attended this mission this fall and winter, offering to sustain him if he will come down to this field this winter, and being young both in years and in the work, I ask an interest in your prayers, that I may be faithful, and may be guided by the Spirit of God.

Elder L. F. West, of Florida, writes:

The Church here is, and has been, on the de­line. The branches have not more than half their former strength; though this loss is re­newed, by the emigration of people from Mississippi, Texas, and elsewhere, and is, therefore, not a loss to the Church at large. We have on our record some two hundred members present, and a little more than one hundred four families present in the district.

My chief object in writing is to call your attention to a great cause of danger, with reference to obtaining ministerial labor. At our last conference, we voted to ask Bro. R. J. Anthony to come down and preach for us this fall and winter, offering to sustain him as far as we were able. If consistent, I hope that you will continue him in this mission, and that he will come down and help us. What we need, is some one who will take a field of labor for some months, at least; especially as there is a little lo­cal labor being done here. Brn. E. Powell and I, have the greatest desire to preach, but we have no time to prepare to preach, my preaching is of an inferior type, and do not seem to effect much. My love for the Church, I do not believe I wish to continue in it; but I do so for the sake of the means of salvation; and I have a hope that I will yet be more useful than at present.

Elder A. J. Cato, writes from Oronogo, Mo.:

I have labored in Johnson County, Missouri, un­til the first of July, and organized two branches in others believing. Then I went to Cherokee, Kansas, and have been preaching in Jasper County, Missouri, and in Cherokee County, Kansas. I have been busy there, and have a field of labor for some baptism; also many are believing. If it can be so, I would like to go to Texas, but I am willing to continue in the mission until Spring. Your de­cision will be my will.

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On motion, the request of the Quorum in respect to counselors, was granted.

The resolution of the Board of Publication adopted by this conference, to appoint a committee of five members, was acceded to. Bro. Derry that it consist of five members, prevailed. Chair declined to appoint. Chas. Derry was nominated, but declined; Bro. M. H. Forscutt was nominated, but, on his motion, the name of W. H. Kelley and J. H. Lake, in opposition, was claimed there. Bro. Forscutt was again nominated, and on his motion, the name of W. W. Blair was substituted. Bro. Forscutt was again nominated, but, on motion, seconded by Bro. Forscutt, the name of Henry A. Stebbins was substituted. The Committee now stands: Joseph Smith, W. W. Blair and H. A. Stebbins.

Music Committee report was then taken up, and explanation of progress and needs made by M. H. Forscutt. A motion, that the request of Music Committee that one or more be employed to perfect the arranging of tunes for hymns unsupplied, be granted, was debated. Fourth, by Bro. Chatburn, Wm. H. Kelley and J. H. Lake, in opposition, and by T. W. Chatburn, M. H. Forscutt, J. M. Harvey, J. R. Badham and J. W. Chatburn, in defense; I. L. Rogers and J. Smith answering numerous questions as to practicability of publishing. President Blair read action of last conference, and authorized the prosecution of the work. Bro. Forscutt stated that the manuscript had not been placed in the hands of the Publishing Board, nor could it be for a long time to come, with a committee burdened with other duties; hence the idea asked for in report, or to, is Authoritative act of this conference freeing the committee from the responsibility of completing said work within any given time.

A substitute was offered that one hundred dollars be authorized to be paid by the Bishop out of any funds in his hands, not otherwise appropriated, to the Committee on music, in the writing, arranging, and compiling the music necessary to finish the book of music herebefore authorized; said $100 to be refunded to the Church Treasury as soon as the book is issued, out of sales thereof. The substitute was spoken to, by brethren LeGrand and Chatburn. Bro. Forscutt enquired of I. L. Rogers, president of the Board, whether, if a book of three hundred tunes were prepared,—as nearly one hundred original tunes were already written,—such a book could be published? Br. Rogers thought they could only publish about one hundred tunes. Bro. Forscutt thought that the expense of one hundred tunes, were the substitute to be withdrawn. Bro. Forscutt thought the expense too small to be of practical use. By permission of the assembly, the substitute was withdrawn.

Another substitute was moved by J. Caffall and W. H. Kelley, that the committee be continued as they are. An amendment was moved by T. W. Chatburn and M. H. Forscutt, that the words "continued as they are" be stricken out, and the word "released" be substituted. Amendment spoken to by the mowers, who thought it would be more honorable to the committee, than to continue them under their present embarrassments, with hundreds clamoring for the book, and yet they be unable to accomplish the task. Vote was taken, amendment lost, and substitute prevailed by a majority of eight, committee being continued. Doxology sung, and the Lord's benediction asked by J. Smith.

During intermission twelve persons were baptized, eleven by J. R. Badham, one by J. S. Miller.

Evening service.—Prayer by President J. Smith. Pres. W. W. Blair preached on the Latter Day Apostasy. Apostasy is not peculiar to any age or people; but its direful effects may be traced from the morn of creation down to the present time. He showed the beginning as valuable and precious as it was then, and in a forcible manner. He also gave an historical account of the various movements which he believed to have prepared the way, and led to the final reorganization of the Church, concluding with reminiscences of the coming to the Church and ordination of the present Joseph, as legal successor to his father in the presidency of the Church.

Meeting closed with singing and prayer.

[October 15]

SUNDAY, SEPTEMBER 25th.

At 8.30 a.m. a prayer and conference meeting was held, in charge of Bishop I. L. Rogers, who opened by prayer. J. R. Lamber, W. H. Kelley, James Caffall and J. H. Lake, confirmed the twelve baptized yesterday and the six more who were baptized this morning by Bro. T. W. Chatburn, as per list herewith furnished the Secretary of the Church. At the time of their baptism twenty-one children were baptized by W. Redfield, D. M. Gamet, and R. C. Elvin.

At 10.30 a.m., hymns 350 and 407 were sung, prayer was offered by James Caffall, and a sermon was preached by President J. Smith, from Galatians 3: 29. He said:

There were some thoughts suggested to him which he wished to express for the consideration of all, and especially for the ministry. Repentance and remission of sins were to be preached in all the world, beginning at Jerusalem. John the Baptist gave the key-note of the mission of Christ when he uttered the declaration, "Behold the Lamb of God who taketh away the sin of the world!" In this was manifested the spirit of that principle which was to throw off the shackles of bondage, and give liberty and freedom to the oppressed. No government, no power, no spirit of religious intolerance was widespread over the face of the world, and as he thought of that, he could not help exclaiming, "Jesus, the great and only Mediator, the Son of God." It has been said that "Westward the star of empire takes its way;" the tide of civilization has marched westward too, and we believe that it was designed of God that the western world should be the land of the greatest liberty and freedom—its birthplace in the highest acceptance of the various mountain-songs; but after flowing away, a distance it sinks into the ground. Is it lost? No; indeed; it bursts forth again beyond where it sank, and again flows its pleasant waters on the earth, as the leaves of its tree are blown by the breeze. It spatters his cup and drinks of its waters before its submergence, he pronounces it sweet; if he pass along so God will be magnified, and he will still pronounce it sweet. Its waters are unchanged. So with the glorious liberty of the Son of God; as the stream of the East under the iron hand of religious despotism;
At 2 p.m., hymns were sung, prayer offered by Elder Forscutt, and a sermon preached by Elder Charles Dorry, from Mark 16: 16.

"...All power is given unto me in heaven and in earth, or the worlds above can know, we should be bold. The revelation of the gospel is the presence of the Spirit accompanying it. The best gift is the gift given as the result of this spiritual power, which imparts the evidence that we are the agents of our own salvation in the presence of God. This Spirit's presence is the presence of oil in our earthen vessels; the lamp in which it must shine and give light to the world. It is by this Spirit, the oil in our vessels, that the wise are to be distinguished from the foolish virgins when Christ comes."

Hymn 1078 was sung, and meeting dismissed with prayer by J. H. Lake.

MISSIONS.

A motion was presented that James Caffall be sustained in his former appointment, and that the States of Missouri and Kansas, be added to his former field.

Elder Forscutt enquired as to the authority of an Apostle in organized districts; and, after some deliberation by the brethren, it was, on his motion referred to the chair. The President deferred his answer.

Bro. Forscutt then introduced a motion that the question of sustaining be deferred until the answer should be given, urging that neither he nor many others, could vote until the question was decided, as there was now much confusion of opinion on this subject. Motion prevailed.

J. R. Lambert was sustained in his mission to northern Iowa and Minnesota.

E. C. Briggs was presented, and a motion to release him from his present field, the Western States was amended by adding "and he requested to labor as circumstances may permit."

Wm. H. Kelley was sustained in former appointment.

Z. H. Gurley was sustained in appointment to Utah.

J. W. Briggs' case coming up, the president stated that he was released from the Utah Mission at last Annual Conference and no further appointment was made for him.
Josiah Ells was sustained in former appointment.

Alex. H. Smith was released from last appointment, and requested to labor as circumstances permit.

John H. Lake was sustained in appointment, with the exception of Canada, from which he was released.

T. W. Smith was released from last appointment, and assigned to travel in Central and Northern Illinois, in connection with local authorities.

Glaud Rodger was sustained in Australian Mission, on the following motion, offered by Charles Derry:

Resolved, that this conference receive with gladness the noble resolve of Bro. Glaud Rodger in remaining with the work in Australia, until some one else is sent to take charge, and that this conference request him to remain until a successor can be sent.

J. T. Davies was sustained in appointment to Kansas, Missouri, and Indian Territory.

John H. Lake made a request that the conference and Saints should pray for him that he might have, as an especial gift, the gift of healing, so that on whomever he should lay his hands, they might be healed, unless they were appointed to death.

Benediction by J. Smith.

At 1-30 p.m. hymns 61 and 52 were sung, and prayer offered by George A. Blakeslee.

MISSIONS—continued.


R. J. Anthony requested to labor in Southern Nebraska and Northern Kansas.

F. W. Young sustained in Colorado and present field.

J. T. Phillips continued in present field of labor.

Curtis F. Stiles to labor as opportunity offers.

Duncan Campbell to labor when and where opportunity is given.

Joseph F. McDowell and B. V. Springer sustained in last appointment.

Charles Derry assigned to Iowa, Minnesota and Nebraska.


Peter N. Brix sustained in Scandinavian Mission.

On motion the First Presidency were instructed to correspond with Bro. Knudson, of Madison, of Scandinavian origin.

The Seventy, with permission to extend his labors to Ohio.

M. T. Short in former field.

Columbus Scott and J. M. Waite in former fields, Indiana and Wisconsin, under the direction of W. H. Kelley.

Joseph Lakecen sustained in New Brunswick and Maine.

Francis Earl in Northern Indiana and Michigan.

Eligah Banta under last appointment.

G. S. Yerrington in New England Mission.

J. W. Mathew in Central Illinois and Southern Iowa.

Robert Davis in Michigan and Canada.

Thomas Taylor in charge of British Mission.

Robert Evans in Wales, under direction of T. Taylor.

Davis H. Bays to take charge of Texas Mission.

Ralph Jenkins assigned to Texas under direction of Elder Bays.

Magnus Fyrando appointed to Utah.

John Landers, to labor where the Spirit may direct.

The question of authority, referred to the chair, was answered by President Joseph Smith, as follows:

The question which was referred to the presiding officer, requesting the paramount authority in case of conflict between a member of the Quorum of the Twelve and local presiding officers, in cases where the Twelve may be traveling, is answered as follows:

In cases where the question upon which different arises is of a general nature, affecting the Church only in a general way, or in general assemblies of the Church, the highest authority should be accorded the right of decision. In cases where this matter is of local, district, or branch character, local authority must be respected.

We believe that no right of interference in local organized branches, or districts, accrues to any general officer of the Church by virtue of his calling; and that all matters affecting those organizations deemed to be wrong, must be righted by traveling authority through proper Church councils, conferences, or united quorum action. Traveling officers, discovering wrongs in organized districts should set these in order by calling the councils provided for in the law.

James Caffall was assigned to Iowa, Nebraska, Kansas and Missouri.

Z. S. Martin and G. E. Duetul to labor under direction of J. Caffall.

J. J. Cornish to travel in Canada, subject to local authorities, when in their fields of jurisdiction.

Motion to reconsider appointment of Heman C. Smith (some wishing him sent to another field), was lost, after discussion.

C. H. Derry and Eli Dobson to labor under direction of Joseph R. Lambert.

Secretary read the report of the THE QUORUM OF SEVENTY.

The Seventy Quorum met on the conference ground September 24th, 1877. No president of the quorum other than President J. Anthony was called to the chair pro temp; and, in the absence of the secretary, H. C. Smith was chosen clerk pro temp. A letter was read from the president of the quorum, and the following resolution was adopted:

Resolved that we present to the authorities, and conference of the province of Missouri, the recommendation and pro tem appointment to the Seventy. Respectfully submitted.

J. Anthony, president pro temp, H. C. Smith, secretary pro temp.

On motion the recommendation was adopted, and, after prayer by President J. Smith, Magnus Fyrando was ordained one of the Seventy, by John H. Lake and James Caffall.

The report was read of the SECOND QUORUM OF ELDERS.

This quorum held sessions September 21st, 22d and 23d. John Hatcher, Thomas Thomas, Charles E. Buttermouth, Wm. Chambers, David Chambers, Jun., Geo. Montague and Elisha C. Brown were received into the quorum, and B. F. Durfee was received into it. Charles Kemmis, Secretary of the Third Quorum, read a letter from D. S. Mills, President of said quorum, approving the recommendation of that quorum, that Bro. Geo. Marx and Wm. T. Bosart he ordained as his counselors. A motion was made that these brethren be recommended to the General Conference for approval and ordination. Bro. P. Cadwell, C. Downs, W. D. Harvey, D. Maule, H. Garner, S. Mahoney, H. Palmer, Wm. Williams, J. Hatcher and Thomas Thomas, in person, and I. N. White and Wm. Britain by letter. Upon the approval of the conference, George Kemp was ordained, September 22d, First Counselor to the President of the Third Quorum, by J. M. Harvev, P. Cadvelle, C. Downs and A. W. Lockland, W. T. Bosart, not present. The case of Stephen Maloney was deferred. Also Joshua Armstrong received into the quorum. Respectfully submitted. P. Cadwell, president; D. Maule, secretary.

[If this is the Thomas Thomas, formerly of New England Mission, possibly the same as in the last conference report.

When he is already enrolled with the First Quorum, having been received in September, 1870, hence cannot properly be enrolled with the Second Quorum;—Henry A. Stibbins, Church Secretary.]

The question of location in which to hold the next Annual Conference was sprung, and Plano, Illinois; Davis City, Iowa; Kirtland, Ohio, and Coldwater, Michigan, were each moved and seconded. Vote was taken: Kirtland received two votes, Coldwater two, Davis City nine, and Plano one: the unanimous choice of the conference.

Enquiry was made as to whether the Bishop had yet ascertained in respect to the Kirtland Temple, as instructed by previous conference. Bishop Rogers replied that he had not.

SUSTAINING OF AUTHORITIES.

Joseph Smith and his Counselors were sustained.

On motion the Twelve were put separately. Jason W. Briggs, as president of the Twelve, was refused, not sustained. Division resulted.

Rising vote showed 28 to sustain, 29 not sustain. Josiah Ells, J. Caffall, J. H. Lake, E. C. Briggs, A. H. Smith, Z. H. Gurley, W. H. Kelley and J. R. Lambert, were sustained by unanimous vote; T. W. Smith, by all but one negative vote.

The High Priests’ Quorum, with Charles Derry, president; Wm. Redfield and D. M. Gamet, counselors; and M. H. Forscutt, secretary.

The Seventy’s Quorum, with C. G. Lanphear, president; and F. Reynolds, secretary.

The First Quorum of Elders, with Elijah Barta, president; and H. A. Stibbins and D. H. Butts, counselors.

The Second Quorum, with P. Cadwell, president; J. M. Harvey and D. F. Lambert, counselors; and Donald Maule, secretary.

The Third Quorum, with D. S. Mills, president; George Kemp and Wm. T. Bosart, counselors; and Charles Kemmis, secretary.

The Priests’ Quorum, with L. Rogers, H. A. Stibbins and David Dancer, as the presiding Bishopric of the Church.

Henry A. Stibbins, as Secretary and Recorder of the Church.

John Scott, as Librarian of the Church.

The Board of Publication, as at present organized, consisting of T. L. Rogers, David Dan...
hor, H. A. Stubbins, John Scott and Wm. W. Blair.

The Elders, Priests, Teachers, and Deacons of the Church, not yet organized into quorums.

On motion, votes of thanks were given to the Galland’s Grove District and Branch for the favors shown the conference, and to Bro. Homer for the use of the conference grounds.

Wm. W. Blair then asked the question: Will you confer a dispensation on my son, Brother J. Briggs as President of the Twelve, Brother J. Caffall asked a question, which was deferred until the voting was through. The following is the question, and President Joseph Smith’s reply:

Question.—Is the manner of sustaining authorities this afternoon to be sustained on the principle that, in this instance, is to consider it right for the body, or any member thereof, to refuse to sustain duly appointed officers who may be presented, unless those officers have first been favored with any real or supposed wrong?

Answer.—I refer you to the law, given in the Book of Covenants, 107: 46, for a reply, which on reference to, I have no doubt whatever is correct. I have in my possession a letter written to me by my brother, who was a high officer in the Church, by the name of H. A. Charbonneau, H. A. Galland’s Grove District and Branch for prophecy of Mother Shipton. pearance of a minister has more to do with his in-

2d. In publishing in the Messenger, concerning the prophecy of Ezekiel, 26th chapter, he has added the spirit of the Spirit’s utterances, and the spirit referred to them as only equal, or inferior to, the prophecy of Mother Shipton.

3d. In his article, “The Past and the Present,” he has assailed the prophets and his- torical testimony of the Bible, with a ruthless hand, making, or seemingly seeking to make them, subject of contempt of the ridiculous, instead of sub-

jects of faith, and has thereby written rather as an enemy than as an advocate of the word of God. Brethren, in the present view, of the manner of sustain-

ning duly appointed officers who may be appear

ning for the first time to the conference, I think it is right that the committee, appointed for the purpose of conference, should consider the testimony of a high authority of the Church, and test the authority of their testimony by that of the Bible, with a ruthless either a reflection on him, or on the cause he rep-

resented.

Sith in his article on “Inspiration,” he has de-

ied, in effect, the reliability of the testimony of God’s Spirit, and sought to make that testimony appear as of no greater value than the utterances through modern spiritualist mediums.

All of which is respectfully submitted by your committee.

Sgd., J. M. Harvey.

Mark H. Forscutt.

A motion was made by J. C. Crabb and T. W. Chatburn that the report be adopted and the committee discharged. Motion to amend was offered, by striking the word “adopted,” and substituting the words “referred to a committe.” Discussion followed upon the amendment, in which a number took part; but, on being put to vote, was lost. Division be-

ning called, amendment was adopted by a vote of 36 against 28, for adoption. The original motion was then put upon its passage, and car-

ried by a large majority.

Motion was made to adjourn and carried, that a committee of three be appointed to whom the this report shall be referred, that this com-

mittee wait upon the brother and present him these reasons for not sustaining him, and give their report at the next Annual Conference.

Motion to appoint W. W. Blair as one of this committee was defeated, by substituting the name of Phineas Cadwell, who was appoint-

ed. Charles Derry and I. L. Rogers were nominated, but declined. George A. Blakeslee was nominated, but motion was defeated, by sub-

stituting the name of Jonas W. Chatburn, who was elected. Jas. M. Harvey was appointed as a member of the committee.

A vote of thanks was tendered to the Police force for the effective discharge of their duties.

Minutes of to-day’s proceedings were read and approved, and a vote of thanks was tendered to the Secretary and Clerks for care-

fulness and ability.

President J. Smith then addressed the Con-

ference, taking for his text an oft repeated testimony, “I am willing to do all I can for the work.”

He had frequently heard that expression on these grounds, and elsewhere, but he feared it had fre-

quently been made without due consideration, and on the impulse of the moment; made, too fre-

quently, only to be afterwards neglected or forgotten, forgotten perhaps in the rush and hurry of the hearer—it may have been recorded however, where it will not be forgotten, recorded, in the light of subsequent facts, against the one who utter-

ed it. He thought the best to do was to try to do as the hearer—imply it may have been recorded, yet to do what we consistently can, than to promise much and do but little. Let us consider carefully what we say, lest our own tongues con-

demn us.

There is great need for sacrifice; the work lags because sufficient sacrifice is not made. Minis-

ters are waiting and anxious to carry the word of

God to the nations; but they alone are not called upon to make all the sacrifice needed. Their families must be fed and clothed, and there is no reason why they should not be fed and clothed as well. But the devil, if he can, will keep the fathers from staying at home. They, too, must be clothed. The ap-

pearance of a minister has more to do with his in-

fluence, before a congregation, than the ability he is sh"

ing to allow. A slovenly and shabby appearance is either a reflection on him, or on the cause he rep-

resented. He thought it a ridiculous offer; but, when

the amount expended was ascertained, I found I could keep them better shod than he did, and have some four dollars left. I told another heavy offer, I would take it, and when you heard for his tobacco money; he, too, thought it strange,

but figures showed I should be a gainer of sever-

eral dollars this year. He added, “Are we to wait for the work? Is there not something which many of us might as well do without, and which would do more for the Church than all the work we can for the work? I hope the brethren and sisters will think serious-

ly of the matter, that our missionaries may go out into the world, go out respectably, and well represent us and their families be well supplied.

Here are some who ought to be out preaching the gospel—some, who, fifteen years ago, were fore-

closers in the work; of whom I once wrote, “I am writing it down, they are in the rear. There are others who are spending their whole time and talent in the work of this world, and who have justly

won for themselves a reputation as earnest, spiritual workers. They are ascending step by step nearer to the throne of God; while those who laid their armor by, are not near as well qualifi-

ed to represent the work to day as they were years ago, for, while they have been standing still, the work has been progressing, and they are left in the rear.

It is true that some have been compelled to leave the missionary field, to hold the plough in their hands, the mechanic’s shirt on their body, the merchant’s desk, because they and their families were not sufficiently sustained with what is necessary for the present life. Men of spiritual power too, men of great talent. Are we “doing all we can?”

We are standing today in the eyes of the world in a much more enviable position than we have ever done before. Our Elders feel a much surer footing beneath them, in a spiritual point of view, and we should sustain them as they ought to be sustained for the work we require at their hands.

I am satisfied that the Devil is now about through the world, and is seeking to destroy the work of God; and his bringing it forward against us is about worn threadbare, where the Reorganization is well kept. His evange-

lics are always on the threshold of the most success-

ful by evil reports, slander, secret viti- 

ation, and distrust. He has tried, is now trying, and he is trying to do as he is wont to do, in the most unscrupulous manner, curtailing our usefulness. He has tried to separate me and this brother (pointing to Bro. Blair) and this brother (pointing to Bro. Blair) to part me and my other—he (here his voice faltered, and he added) but I must not speak of him. He is a most unscrupulous man, who is trying to separate the brethren. We must be guarded, and not allow evil surmise, jealousy, or distrust to have any

Conference adjourned to meet at Piano, April 6th, 1878.

The Doxology was sung and meeting dis-

www.LatterDayTruth.org
DEDICATION AT BLENHEIM, ONTARIO.

According to announcement made by posters through the country, a goodly number of people assembled at the Latter Day Saints' Chapel, in the town of Blenheim, on Sunday, June 24th, 1877. The building is nicely situated, in a quiet, pretty part of the town, near the Main Street; and, considering the circumstances of the building owning, it compares outwards very favorably with the offices of the town. Noticeable, in the interior of the building, were its chances for a good ventilation: also its plain but substantial and excellent ceiling; its pure white walls, and ceiling high enough to admit plenty of proper air for free and easy speaking, and arched so as to carry sounds distinctly around; its plain, but yet beautiful reading-stand, made of the finest walnut, evidently built by one who is master of the art of cabinet-making, and looking rich, with its durable, dark finish.

At 11 a.m., according to published notice, Elder Wm. W. Blair, of Sandwich, Illinois, conducted the dedicating services. The dedicating services were by Elder J. J. Cornish, of London, Ontario, and hymn 768. Elder Blair's text was taken from John 4: 24, "God is a Spirit, and they that worship him must worship him in spirit and in truth." His subject was Spirituality. A synopsis of the discourse may be interesting, which was delivered from this:

"Spirituality is a feature prominent in man, both in this and in former ages. If rightly disciplined, it is of infinite importance and benefit to mankind. God wants man to worship him intelligently. Man, of himself, cannot do this. Jesus has promised to be with his followers. Let us enter into this. Formalism will not do, without the power and Spirit of Christ. Christ has promised to give a knowledge to those who obey his will, through the Spirit; and this knowledge is the rock on which the Church is built." A touching appeal was made, inviting those who have neglected the gospel, to find that form of religion which God will direct. Services closed with hymn 769, and prayer by W. W. Blair.

At 3 p.m., Elder Blair again conducted the services. Hymn 123; prayer by Elder Cleveland. Elder Blair then spoke from Rev. 22: 12, "Behold I come quickly," etc. to the end of verse, showing that "God will reward every man as his work shall be, and this is according to his justice.

Both discourses were ably delivered and calculated to do good, if people would obey. We hope many may profit by what was said. The great efforts made by the Latter Day Saints of Blenheim, in the learning and getting ready a place of worship, we may say, in conclusion, is most praiseworthy.

J. E.

It is "the pride of life" that is most apt to separate souls from their Saviour. As Christians, we usually have grace sufficient to conquer sensuous sins, the lusts of the body, and the lusts of nature; but the pride of life, of position, of power, of learning, of appearance, of family, of profession, of virtue, of creed, of faith, of simplicity, of humility itself—all these rootlets of "the pride of life" which run deep down in the human heart and sap up their life forces into their several parts—can be only subdued by a full baptism of the Holy Ghost, and the constant indwelling of the spirit ever after.

www.LatterDayTruth.org
15 October 77.

THE GERMAN GALE. —

Dear Nephew: — I think that there should be a more thorough investigation into the history of the usurpation that took place soon after the death of your father.

As I was one of the principal sufferers and witnesses at the time this conspiracy took place at Carthage, I am well acquainted with the principal men, and the history of their intrigues and fraudulent transactions, entered into against the rights of the Smith family.

I will mention here, also, that a band of deserters against me was organized under the superintendency of Brigham Young, H. C. Kimball, John Taylor and Willard Richards. This banditti, acting under the orders of these church officials, made frequent attempts to assassinate me while in Nauvoo; but through the agency of some personal friends that belonged to the banditti I was notified of my danger, and so fled out of their hands.

As a result of my leaving Nauvoo, as I did, for safety, I suffered the loss of all my household goods and property; a more full account I will give you hereafter.

In this brief note I send you enclosed a slip taken from one of the Chicago newspapers, in which the writer states that John Taylor will be the probable successor of Brigham Young, as he is now the acknowledged president of the quorum of twelve apostles.

This John Taylor undoubtedly would be fit to represent your office as any one of Brigham's confederates, as he is one of the old men of Nauvoo, and also the man that helped Willard Richards and P. P. Pratt manufacture that spurious revelation which they palmed off as your father's, after his death.

I hope to have a branch organized soon. Elder Joseph Pratt.

Bro. Wm. W. Taylor.

The statement in the slip that Richards dragged Taylor from the door of the jail and covered him up in the bed is scarcely true. In going up stairs, Taylor hid himself under the bed, and was there wounded by the random shots that were fired into the room; while Richards was hid behind the door, and did not appear at the window until the mob had disappeared.

This is a statement of the facts as related to me soon after your father's death.

More anon.

WM. B. SMITH.

A solemn silence at the Lord's table is far more impressive sometimes than the most eloquent words. It is a time for meditation—for communion with God—to break in upon which is an impertinence that can hardly fail to be offensive to formerly did. To speak, when the officers are silent, is not a sinecure, a suggestive word, or verses of a hymn, may be a help at such times; but let them be used sparingly. Do not speak under the impression that the time is to be occupied with talking.

Truth never need be in a hurry, but a lie must keep all the while on the jump; a lazy lie soon tires itself out, and ends in confusion.

THE SAINTS' HERALD.

JOSEPH SMITH, HENRY A. STEBBINS, EDITORS.

Piano, Illinois, October 15, 1877.

UTAH ITEMS.

Orson Pratt and Joseph F. Smith of the Brighamite Twelve, arrived in Salt Lake City from Europe, September 27th.

Jeter Clinton was held under $10,000 bail to appear for trial on charge of participating in the Massacre of the Morrices; R. T. Burton for $15,000, and Jacob Hoffman for $10,000.

According to the Ogden Freeman the Bishops do not succeed so well in inducing the young men of the Utah Church to be ordained, as they thought they would. They say that those who have been forced into it, and that they are free men, that they will not bind themselves to the priesthood as their fathers did.

It is said that there is not as much unanimity among the quorum composed of the Twelve and the two Counsellors as there was right after President Young's death, and the October Conference, it is thought, will bring out some demeante to affairs.

Bro. Thomas Dobson has a challenge in the Freeman to the editor of the Ogden Freeman, who, he says, proposes to discuss any points of difference, now that he knows that the missionaries of the Reorganized Church are not there, such as he did not when those missionaries publicly challenged O. Pratt for a discussion on those points, or others who might be put to represent the Utah Church on them.

The notorious Porter Rockwell was arrested at Salt Lake City, September 29th, on a charge of murder in the first degree, name of one killed not given.

Four hundred and four divorces granted in the Salt Lake County Probate Court the past year, so says the Salt Lake Tribune, and it is charged that they were all illegally given.

John W. Young still absents himself from the City.

We receive many letters commending the Herald as the official paper of the Church, and expressing satisfaction with the doctrinal articles, Editorials, News, Correspondence column, etc., etc., and we desire to thank those who thus write words of cheer and confidence; and also to the writers of sound articles on doctrine, and spiritual things, as well as those who send news from the field," and who write letters about the progress of the work in various regions. We trust that the articles of late, and in fact the whole papers, have been more readable. Give us sound doctrines and good tidings.

Sister Mary Coughlin writes from Kansas City, Missouri, that there are five of the Saints there now, and as another has asked for baptism they hope to have a branch organized soon. Elder Hayward is doing his best for the cause. Regular meetings are held in her house.

Bro. Wm. C. Irish writes from Anathburgus.
Ontario, of his labors in the ministry. He is baptizing some, and others favorable and inclined to obey in baptism and feel that the pillars of the church is about to be removed.

Sister Mary A. Atwell, of Greenwood county, Southern Kansas, writes that there is much sickness there, mostly billious fever and chills and fever. The Saints intend to move north and east to Jackson county, Missouri, or in that region, as soon as they can. A disease has appeared among the cattle in that region, called the Spanish fever. One man lost fifteen head.

A letter without signature received from Brier Bluff's, Illinois. Bro. M. H. Bond, of Clam Lake, Michigan, has written a two-column defense of the Book of Mormon—Spaulding story—which we notice elsewhere, as published in the Cadillac News. The article that he replied to was written by Rev. Whitmore, of Adrian. Bro. Bond's article was published in a succeeding issue of the same paper, which courtesy we are pleased to chronicle. The reply is an excellent defense of the book and of the faith.

The Michigan Conference of June last was held at the Fowler School House, near Coldwater, Branch county, instead of Van Buren county, as published in minutes, last Herald.

Sister Lucy L. Lyons, living in Detroit, Michigan, states that she is any of the traveling ministry be passing through that city; or if it be deemed advisable to make a missionary effort there, she will be glad to aid the efforts. If advised of their coming long enough before hand, she will procure a hall, as she thinks the pulpits and {Jr.} are almost ready to come in, and they may have the Holy Spirit, and that evil spirits will be driven out.

A letter without signature received from Sydney, Australia, News and New Times, October 13. Sister Mary A. Atwell, of Greenwood county, We publish the sketch of Elder John Taylor, of Adrian. Bro. Bond's article was published in a succeeding issue of the same paper, which courtesy we are pleased to chronicle. The reply is a great willingness; but if by performance, then is willingness a scarce commodity.

Elder Tompkins states that he is willing to labor as opportunity offers. There are three schools in the state of Illinois, open for any elder to speak in; there is a large neighborhood willing to hear and examine, if not eager to hear; and Elder Tompkins has not yet told them a line of the gospel story. In fact the neighbors have asked him to tell the public what his faith is, but he has not yet had time. There are Elder Tompkins by the score, and hundreds are waiting to eat the true bread; why do not these men among them will be men among them who will be strong and honorable dealing among saints is being more and more sensibly felt; and it has a bracing, cheering, steadying effect, similar to that observable in dangerous emergencies, where coolness, quietness, and calm assurance prevents panic and ensures safety to individuals and communities.

It is no low plane that the saints are called upon to occupy; it is a high one, and he who is in danger of becoming giddy must—"look up."
Correspondence.

SHELBY STATION, IOWA.

Bro. Stebbins— I have just received a copy of the General Conference, and I can assure you that we had a joyful time. It was largely attended, and all felt blessed of the Lord. I have attended Conference every year since it was organized, and I think I never saw such a feeling of love as was manifested at the Conference last week. I hope that love may appear in ours in the coming years, in the words of Brother Ali, we will "sing as we go toward Zion in songs of triumph.

HENRY HALLIDAY.

DOWVILLE, IOWA.

Brother H. A. Stephens— I was not with Mr. Willoughby (Adventist) and me, to commence October 15th, in Green county, Iowa. I hope that this coming Conference will be for doing God's work. I believe man is unconscious between death and the resurrection. Mr. Willoughby affirms, 2d. Resolved that the Book of Mormon is a true record, and contains a revelation of God's will to man. I affirm. Yours very truly, in the covenant of peace.

JOSEPH R. LAMBERT.

FONDA, IOWA, October 1st, 1877.

Dear Herald:—I have attended Conference and seen many warm friends; had a good time; arrived home safe.

Enclosed please find what came over me last May; and always when I take hold of the work for the Master I have been greatly blessed. I am always ready to answer which I am able; but I am in hopes of recovering my hearing.

Bro. Harris Cook is sick, but not dangerously so. The Adventists have been on the neighborhood where the Adventists have been preaching. I requested them to call on their Elder. I think it is not the pure milk of the word they want, so much as it is to get someone to refute the Advent doctrine. I propose to let them work a while yet.

Yours in the brother in the new and everlasting covenant,

E. C. Brown.

To whom it may concern:—On the eighth of May, 1877, E. C. Brown, an Elder of the Reorganized Church of Latter Day Saints, preached at what is called the Poland School house, Calhoun county, Iowa; and while speaking of the difference there were between the true Church and Brigham Young's apostate faction, he broke off from his general discourse and stated, that by the Spirit of God in prophecy, that "the Brigham Young faction of Latter Day Saints would hold a head to lead it within one year from that date, May 8th, 1877." Brown then and told us he would no longer stay in this world, but he would depart and go to where he and it was truth. The reason I make this statement, is because some hint that it is very easy to prophesy after the event has taken place. I being an Elder of the Reorganized Church, and teacher of the Bible class that Brown preached to, and being a Methodist, have no interest in the matter, other than to wish that the event be established as truth, and justice take place. I am with much respect, yours,

W. P. D_', Asst. Sup't of B. S. and Clos.

NEW ALBANY, KANSAS.

September 29th, 1877.

Brothers Joseph and Henry— About one year ago I received a letter from Mrs. Maggie Vincent, living near South Haven in Sumner county, requesting me to come there and baptize her and her husband, and several other persons, all living in Wichita, but not being able financially, it took me some time to make necessary arrangements. About the time I was ready to start, I received a letter from my brother living in Fort Scott, who had been under the care of four doctors, and had been to St. Louis, but without any apparent result, to come and administer to him, which I did. He had not been in the store at work for, I think, six months, but in three weeks after his return to work, I wrote to him, ordering the parties in Sumner county, but got no answer.

I am trying to get ready now to do some preaching this fall and winter, and if these parties will write and let me know if they are still in need of me, I will try and go to see them. If any of the
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Saints have a good boy, one of ten, twelve, or fourteen years of a~e whom they will let come and
live with me this winter, and do chores and go to
school, I would like it. I want to be gone a good
share of the time. Your brother in Christ,
S. LoAn.

w.

CHEROKEB, Kansas,
October 3d, 1877.
Bro. Henry :--As it rejoices the hearts of the
Saints to hear good news from the field, I will
state that, on Sunday last, Bro. A. J. Cato and
myself preached in the settlement, some fourteen
miles north-west of there, where I have been
laboring eighteen months, and five good honest
souls wei'e added to the fold of Christ by baptism,
three of them sisters, whose husbamds promise to
follow soon, and many others are believing, some
of them Adventists, one from the Christian
Church. One of their shepherds is going to
makf.l an effort to drive the wolf away. We are
to commence a debate there the evening of
October 17th, holding over Sunday, five days altogether. He affirms that they are the true church
of Christ, I that we are of the true Church; also
that there is a spirit illl. man that outlives the body
in a conscious state. Times are dull here, but
yet I feel the importance of laying up treasures
in heave~n. 0, bow I did long to meet my dear
brethren in the conference, but I thought best to
use the money it wculd take in spreading the
truth here. J\fy love to all the Saints. Yours in
Christ,
D. S. ORAWLEY.
GALLAND's GROVE, Iowa,
September 25th, 1877Brother Stebbins :-There are some serious
thoughts in my mind on the Gathering of the
Saints, For the last seventeen or eighteen years,
there have been hail storms, heavy tornadoes,
cyclones, etc-, some very near me, but they all
went around us, but it causes me to think seriously, and I feel that the Saints will have to flee to
Zion for safety. The Bible says there must be a
Zion, and a Jerusalem; and I believe that if we
were gathered together, that these storms would
go around us. May we all pray to God, and
thank him for the blessings he has bestowed upon
us. I certainly do thank God for what he has
done for me. I can not help but believe that the
time is close by, even at.the door, when the Son
of God will come with ten thousand of his saints,
to bring vengeance on them that know not God.
The book says it shall be as it was in the days of
Noah. The oil of the wise is the Spirit of God,
and the rod of iron is the word of God. J\iay we
all meet in Zion, and there sing praises to God.
Yours,
HIRAIII KENDALL.
KEWANEE, September, 1877.
Brn. Joseph and Henry:- What shall I render
to my God for all his gifts to me? a poor unworthy mortal, as I am. I desire to praise his most
holy name, not only with my lips, but by giving
myself wholly and sincerely to his divine service,
while life and thought and being last, or immortality indures. Blessed be his holy name, he has
heard and answered prayer, chasing away my
pain, and causing my foot to be healing fast;
had he not interceded, amputation would have
been the result-though I will always be a cripple-yet for all it is a blessing to be favored in
having my foot.
I will tell you of a "dream" I had some time
ago, which helped me bear up under my affliction; for it was· for that purpose it was given.
In the visions of the night I found myself on the
margin of a great body of very muddy water,
gazing in fear and dread, upon the turbulent
.waves as they dashed against the beach, with
furious force. A loving and gentle voice fell
upon the ear, from behind me, saying "John, you
must cross this water." I hastily replied, "No
never; for it is beyond the power of man to do
so." "Then," replied the voice, "there is no
eternal life for you." "If that's the case," said I,
"I will venture at all hazards." With that I
sprung into the frightful looking waters, and soon
found myself swimming along nicely, when,
suddenly, the waves began to dash over me, burying me, each of them for awhile in the mighty
deep, then, ascending, I found myself regaining
my breath. I pressed on (as I thought) with a

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vengeance, but dewn I went again, and again and
again. But, coming again to myself, as I thought,
I began to be discouraged; and, seeing land on
the right, I turned to make for it, when there
came a wave and threw me back into my old
place. I tried it several times but found the attempt useless, and remembering the sweet voice
that had told me, I had to go "straight a cross,"
I resolved to press on, and I took a bee line west,
braving the boisterous waters for quite awhile;
then to my joy I discovered ahead of me a bright
and sunny shore, upon which I safely landed.
Turning about to take the last look upon my
dangerous track I discovered a water-fall a little
way south, like to the falls of Niagara, and, finding that I had only just escaped being washed
over, I said in my heart, "0 Lord, my God, what
a mercy." Then I awoke, and since I have always been satisfied in my mind that my way to
the Zion of our GoJ.l will be a rugged one; and,
more than all, I hardly will escape being dashed
over into the cataract of sin and destruction.
Brethren, pray for me that my life may be spared
to magnify my office as an Elder, to the glory of
God, and to the. salvation of souls. I love the
latter day work-for I know it is of God-let the
unbeliever say what he may, and I feel to pity him,
for he knows no better. Yours truly for Christ
and his Zion,
JOHN D. JoNES.
li'IY.R'I.'LE POINT, Coos county, Ogn.,
September 16th, 1877.
Dear Editors:-You may wish to hear from
this north west part of the world. There are a
few members of the Church in Coos county,
though we are very much scattered, and seldom
get together, and seldom hear any preaching.
Bro. J. C. Clapp preached for us last fall, and we
have not heard the true word since, though we
look for him any day, and for the last time, as
he is released from this mission, and we cannot
tell how it will be with us now, as there are no
others appointed to Oregon. Your brother in
Christ,
JOHN GORDON.
SYRACUSE, l'!feigs Co., Ohio,
September 17th, 1877.
Brother Henry:-I have never borne my testimony through the Herald, and feel that it is my
duty to do so now. In January, 1875, I first
heard the gospel, the power of God unto salvation,
proclaimed by our highly esteemed brother, T.
W. Smith, w:lio defended the truth most manfully.
He reorganized this branch, which was in disorganized state when he came, and baptized twentynine more. May the Lord crown his labors with
success everywhere he goes. Since then I have
heard and seen many marvelous manifestations
of the power of God, which are testimonies to me
that the Latter Day Work is true. I was ordained a Priest, March 14th, 1875, and an Jl!lder May
2311; and I have labored some for the kingdom,
and have baptized five. After brother Smith left,
came brother J. C. Foss, and staid about ten
months, and he did a great work. He baptized
about twenty-four in this Cf.mnty, organized two
branches, and formed a district also. He left
many warm friends here, and, when I travel
where he labored, people inquire about him,
wanting to know when he is coming back to
preach again.
The work is still geing on in this district, but
not as well as it might, if the Saints were more
faithful in their duties. Our last conference met
here in June, and we enjoyed a good measure of
the Spirit. During this quarter there has been
but very little work in the coal mines, and I have
had a chance to devote a part of my time to
preaching the word. I visited the Saints near
Forked Run, twice, and preached eight sermons
during this quarter. 'rhe Saints there have a
great deal to contend with, on the account of
prejudice against them, and some of the preachers of that region are so zealous for their flocks,
or for their salaries, that they often rida around
the neighborhood, war11ing the people of the danger there is in going to hear us preach. They
tell the people that we are around gathering up
the women to take them away, but I am glad that
some, knowing that they are capable of judging
for themselves, pay no attention to them, but they
come out and hear, and I think that some of them
will obey the gospel soon. Two of those already

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members were prominent ones in the United Brethren Church, and were always on hand when the
preacher's salary was to be paid; but things took
a change, for, in J anuarv last, Brn. W. T. Jones,
James Pierson and myself visited that part, and
the word was believed by them; and they were
baptized by Elder James Mcli'Iurray, of the Dewitt's Run Branch.
I have preached in five different places during
this quarter, in all twenty-three discourses, and
baptized Bro. John G. Davis, who was a prominent member of the Congregational Church ofthis
place for many years. l'!Ia.ny calls for preaching,
and there could be a great work done here, if
there was only a good Elder to devote his entire
time to the ministry. May the Lord send such a
man here, is my prayer. Your brother in Christ,
EDMUND THOMAS.
INDEPENDENCE, Missouri,
October 1st, 1877.
Bro. H. A. Stebbins :-At the funeral of the
child of Bro. Schroeder yesterday, there was a
good number of the Saints present, and several
that where not members. I was blessed with
very good liberty. The branch here is not in as
good condition as they desire, but they are confident of a better state of things ere long. Brother
Parker, who lately moved from Canada, was here
yesterday and stated that Bro. Clow, his son-inlaw, was preaching to attentive congregations in
his neighbourhood. They live about eight miles
south of this. Bro. Bauer and family from Burlington, Iowa, arrived last week and will stop in
this place. My address will be this place for
the present. Yours in the hope and faith of the
Saints,
C. G. LANPHEAR.
LAWRENCE, Michigan,
Brethren Joseph and Henry :-This quiet Sabbath evening, while reading the letters in the
Herald, I thought to write a few lines. We, as a
branch, have had gaeat reason to rejoice in the
past few weeks, for Brethren li'IcDowell and Earl
have been here and preached a number of sermons and held two sacrament meetings. The
g4llod Spirit being present, made our hearts. rejoice. Brother li'IcDowell baptized two, and his
preaching created a good feeling wherever he
went. I hope that he or some other good .Elder
will visit us again. Also his teachings did the
Saints much good, in regard to the W0rd of Wisdom. It resulted in some leaving eff the use of
tobacco, and also tea and coffee. The Church
bas been evil spoken of since the death of B. Y.;
the sectarians classing us with the Salt Lake
Mormons, but we ought to be willing to bear reproach, when we think what Christ has done for
us.. I will close, praying that the work may continue to prosper. Your sister in the faith,
E. A. BENTLY.
SHREVEPORT, La.,
September 15th, 1877.
Brother JoBeph :-I have tried to present the
gospel to the people of Texas, for about eighteen
months, and feel that, though I have not done all
I should have done, still God has blessed my
labors. I have baptized two and confirmed and
a5sisted in confirming four; and have officiated
in marrying two couples, none of the parties
married being members of the Church. I have
labored with Bro. Sheehy some and he is a good
and worthy Elder, and will do all he can to propagate the truth in Texas. I shall if God be willing, return to Texas in about two months and
will labor there all next year. Please do all you
can to send us an able and experienced Elder.
There is a large field here to fill and people hear
with interest. I will do what I can to awaken
an interest here in this place in the cause. But
little prejudice has yet been exhibited against us.
The paster of the Baptist church and the local
preacher of theM. E. Church gave notice to their
respective congregations for me and the Baptists
came to hear and found no fault with my discourse. I remain your brother in the one true
faith,
JAMES W. BRYAN.
The blessing of a house is piety. The honor of
a house is hospitality. The ornament of a house
is cleanliness. The happiness of a house is con-

tentment.

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Blenheim, Ontario, June 16 and 17, 1877.

Teacher; 2 received by vote.

Buxton 13, with 2 Priests, 1 Bishop; 2 baptized twenty-five; intends to labor one
month; baptized twenty-five; intends to labor constantly. Geo. W. Battin, had labored with Robert Davis in new places
and to administered to eighteen; ordained one Teacher
at the house by Elder Joseph Smith.

At Middletown, Butler county, Ohio, on Sunday evening, August 11th, 1877, of Consumption. He was a
son of Mr. and Mrs. E. Olsen, of Independence, Mo., September
27th, 1877.

At Fanning, Doniphan, Missouri; found scattered
in the Valley, Fremont county, Iowa, of who was called to leave her house.

At 3 p.m., calling for the name of the Lord of the faith
in convulsions, and convulsions, and labors; released from the house by Elder Wm. Wheeler.

At 1 p.m., of the faithful to keep

For the name of the Lord of the faithful to keep

At Usborne, Kent, Ill., of the faithful to keep

At 3 a.m., of the faithful to keep

At 6 a.m., of the faithful to keep

At 11 a.m., preaching by Elder Wm. Blair, to the

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**In Pianko, Kendall County, Illinois.**

**The Saints' Herald**

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SWEET HOUR OF PRAYER.

The Saints’ Herald

When weary with life, its vexation and care,
How sweet is an hour with God’s people in prayer;
The world and its folly to leave at the door,
And feel in the presence of Jesus once more.

CHORUS—Sweet, sweet, hour of prayer,
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While heaven seems nearer than ever before.

Burlington, Iowa,
F. Johnson

THE BEGINNING AND ENDING OF THE 2300 DAYS.

From correct premises are events of importance shown, and we may come to right conclusions; and from certain fixed periods of time, revealed to Daniel, we see there must be a period for the commencement of the twenty-three hundred days. That time is not named in the revelation as such, but was to date from the commencement of the reign of a certain power, or a certain period of time in the reign of this power to him shown; and when that power should commence his reign in oppression and destruction of the children of men, at that time will the two thousand three hundred days begin to be fulfilled.

The division of this time will have occasion to notice.

Here I wish to notice that judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end.

“Then I lifted up mine eyes and saw, and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward: so that no beasts might stand before him. * * And as I was considering, behold, one great came from the west.”—Dan. 8:5-9.

He smote the ram with his notable horn between his eyes; and the great horn was broken, and for it came up four notable ones, toward the four winds of heaven.

“And out of one of them came forth a little horn, which waxed exceeding great, toward the south, toward the east, and toward the pleasant land.”—Dan. 8:24.

When Daniel had seen the vision he desired to understand it, and to know the true meaning or interpretation of the revelation, and the Lord said to Gabriel to make this man to understand the vision.

“So he came near where I stood: and when he came, I was afraid, and fell on my face; and he said unto me, Understand, O son of man, for at the time of the new shall be the vision.”—vs. 17.

Then we can see that at the time of the fulfillment of the revelation of the second and seventh chapters, is the same time this eighth chapter is to be fulfilled.

Then follows the angel’s instruction about the different nationalities down from silver to clay, to the time when the transgressors are come to their full, a king of fierce countenance and understanding dark sentences shall stand up.

“Then I looked, and behold a Lamb standing as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.”—Rev. 5:6.

And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty house of the god of the mountains. And through his power also shall he cause craft to prosper in his hand; and shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he was given him of the little horn, his rise and rule, his character, and his end.

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shall be broken without hand."—1 Ne. 24, 25.

Daniel's anxiety about the redemption of his people, and to better understand the word of the Lord, tells us that he fasted full three weeks. After this fast, the Lord appeared to him, and instructed him more fully of the events to transpire between the time of his instructions and the time of their final redemption. And from the greatness and power of his instructor, he stood trembling.

Then said he unto me, Fear not Daniel; for from the first day that thou didst fast unto this day, the words were heard, and I am come for thy words. But the prince of the kingdom of Persia stood up against him. And I remained there with the kings of Persia. Now I come to make thee understand what shall befall thy people in the latter days."—Dan. 10: 12-14.

The vision was so powerful that his strength failed him, but the subject matter was and is recorded, in the eleventh and twelfth chapters. This revelation agrees with those given him in his former visions, that it was to be fulfilled in the latter days, and so we expect to find the revelation as recorded in the eleventh and twelfth chapters.

The Lord revealed to Daniel several of the kingdoms of the earth that should arise before the kingdom of the beloved covenant, and their downfall, which seems to be pointed out to be so conspicuous in the last days. Sometimes it is called by one name, then another; but the time he is to come upon the stage of action, and the work he is to do will point him out. There are several powers presented in the last days that are to be engaged in the work of destruction, but this one is to be known by his work, and certain acts he is to do. Daniel said he was to pluck up three of the ten horns by the roots. It is said and believed by most of men that he did that work hundreds of years since; but as Daniel has shown, his work to be done was at the time the Savior should appear, for he was to come with power and great authority.

Daniel said that both these king's hearts should be set to do mischief, and they should speak lies at one table, but it should not prosper, for yet the end should be at the time appointed. (11: 27)

"and the return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. At the time appointed he shall return and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant; and shall do exploits, and return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall stand without the fort in the sight of the land. And he shall speak great words against the most High, and shall exalt himself, and magnify himself above every god. ** Neither shall he regard the God of his fathers. ** But in his estate shall he honor the god of forces; and a god that is not; he shall speak great words against the most High, and shall exalt himself, and magnify himself above every god. Then shall another arise, and shall trouble his estate with the power of the holy prince, but he shall not have power over him.**—Dan. 11: 29-33.

We have followed Daniel in his presentiments of the ten horns, or kings, as he has presented, from the twenty-seventh to the fortieth verses, to the time of the end, or year of the end; and to Daniel's meeting with Michael, that great prince that standeth for his people. "And there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. But thou, Daniel, shut up the words, and seal the book, even to the time of the end. Many shall be purified, and made white, and tryed; but the wicked shall do wickedly: and none of them that shall be purified shall understand. But the wise shall understand."—Dan. 12: 1-12.

Daniel connects the acts and doings of this power with the last days, and traces him to the end of the 13th chapter, where he makes an image to the Son of Man, as to image of the kingdom of the beloved covenant. Daniel says: "And I saw one of his heads as it were wounded to death, and his deadly wound was healed; and all the world wondered after the beast."—Rev. 13: 1-3.

There arises a question here, What nation of the earth is this here presented by John? Some answer and say it was the Romans. No; he describes the Roman power with this, in the zenith of her glory when John was a prophet. Rome fell, and the crowned heads and more arose out of the dissolution of that power as foretold by Daniel; and the ten horns out of this kingdom are ten kings that shall arise and another shall arise after them, and he shall be diverse from the first and shall subdue three kingdoms."—Rev. 13: 1-7.

Then Daniel saw the subdivision of the Roman power into many; and John saw that ten out of that power should come into a confederacy in the latter days, and the dragon gave him his power, his seat and great authority, becoming the kingdom of the devil. He saw ten horns and there were ten crowns upon their horns, and they became the power that John here presents for our consideration.

"And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able in war with him?"—Rev. 13: 4, 5.

Then John informs us in the 11th of Revelations, 2nd verse, of this same event, and said: "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread underfoot forty and two months."—Rev. 11: 4, 5.

From these declarations we learn that after this beast is organized and the dragon has given him his power, his seat and great authority, and yet located in the city of Jerusalem, they will be allowed to stay the allotted time forty and two months. But he said one of his heads was wounded to death, but he does not tell us by whom he received his wound; but Daniel, who described the power that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he hath power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the deadly wound healed. And he taketh power and causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred thirty and six."—Rev. 13: 11-18.

Then the abomination spoken of by Daniel to be set up by the little horn power, was the setting up of the image by the two-horned beast; Rev. 13: 11; and the commandment issued by him for all men both great and small to worship the image of the beast, or to be killed. Imagine a greater abomination that man could do than to perform the work this power is to do; and what would bring about desolation on earth quicker than a proclamation issued by the authorities of the land, and a commandment to be put to death? Certainly it is rightly named Abomination of Desolation.

Then he appears at the city of Jerusalem, just in time to set up the image and issue his proclamation before the two witnesses of Rev.:

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As Daniel tells us the little horn plucked up three of the ten, so we charge him with wounding the head of the beast and expect to show that he is to do the same things Daniel said he was to do; and that a union is to take place between the two-horned beast and the ten-horned beast. To do this, we turn to Rev. 17: 12—

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast."

When this union takes place, the wounded head will be healed, and power and vitality are given to the beast. They are at peace with each other then, but will be at war with the saints and the covenant people of the Lord. John's day was when the Roman government was in prosperity, and was not divided into ten parts; subsequently it was subdivided into many; and the many have each their ruler, a king to rule over each of them; eventually to be united and to come into a confederacy, choosing one of their number to rule over the ten. This beast of ten horns that has this wonder-power, or who can point out for him to do, by Daniel, i.e., to make war with the saints, John saw that one of his heads was wounded to death, and his deadly wound was healed, but he does not tell us how he was wounded, or by whom; Daniel does. He saw another little horn arise up that made war with the saints and prevailed against them for a time, and times, and the dividing of times. It then must be later in the world's history than our day, for the work to be done, the time appointed for him to do it, the disposition that he is to do the same things Daniel said he was to do; and at the same time saw him make war with the saints and prevail against them for a time, and times, and the dividing of times. They have time to eat.

Religion at home is more precious than at church or in the world. Every day each family should worship as regularly as they eat. The Lord's prayer, at least, can be repeated in concert. At home, children will begin to be Christians so soon as they learn of the Savior's love, and never know rebellion. Why should the offspring of Saints be for one moment exposed to condemnation? Why should they not know the Savior as soon as they know sin? Generally they will, if Christ is honored at the family altar. But he is not honored. Thousands upon thousands of church members live like infidels at home. The Bible is unread, praises never sung, prayer never heard. Can they not read? Why not let God speak to them out of his word? Can they not pray? The Lord's prayer, at least, can be repeated in concert. Is there no time? It is waste of time, and waste of life, to ignore God.

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NEWS FROM THE FIELD.

LETTER FROM ELDER SCOTT.

Eternal Herald: On the 31st of May, Bro. H. Scott, president of the district, and myself, went from Scottsville to Low Gap, to attend a two-days’ meeting at that place; we arrived on Friday, June 3d, and on Saturday held two good meetings. On Sunday we listened to one of the best sermons that we ever heard, Bro. H. Scott preaching from the text, “I am the way.” Only those who realize the Spirit’s presence can form a conception of the enjoyment of the Saints on this occasion. We held three services on Sunday, and one offered for baptism; and Bro. Lovell and wife, for others met at the house of Bro. D. Baggerly to witness the baptism of Bro. Joseph Harp, and enjoy a spiritual repast, which was truly the case, for all felt blessed, and when, on the Wednesday following, we left them, so reluctantly, we did so, wishing them many such happy seasons.

On Saturday, June 9th, met with the Pleasant Ridge Branch, and held meetings two days with great advantage. The attendance was unusually large, and great interest was manifested, so much so that I felt to continue the meetings after Bro. Scott had gone home, though the burden of the meetings seemed heavier after he left. And, after all, my experience teaches me that the best way for the Elders to travel is “two and two.” I remained during June and July, holding meetings at the Gleason, Hyde, and Cumming School Houses, with blessings attending us. During my stay in Crawford and Perry counties, I baptized eight precious souls into the fold of Christ, one of them the best informed member of the reformed flock, where Bro. Forsutt held the discussion with Rev. Treat. The Saints here, both young and old in the work, are anxiously engaged, and are willing to do all they can to assist the work, and are practical.

Wednesday, August 1st, I left Perry county, and on board a packet I returned to Floyd county, where I halted one week to rest, found the Mt. Eden Saints well, and encouraged in the work. The weather and other circumstances were holding meetings occasionally at a place called Bethel, and some were investigating. Twice I met with the Saints at Bethel, assisting them what I could, and I wish them success in their efforts. But feeling that this is not the period to be loitering, and there being plenty of workers in that region, I left them on the 10th, and went to Jefferson county, and there, on the 11th, met our beloved brother, Wm. H. Kelley, who was very busy holding meetings in the Union Branch, and with writing, and other matters of a secular nature, but who nevertheless took time to bid us welcome in his usual pleasant manner—church—with the rest of the Saints at Union. We arranged immediately to unite our efforts in the work, and on the 14th went up into the high hill country of Shelby township, Jefferson county, to hold a series of meetings on Hall’s Ridge, which we did for over a week, and one came into the fold. We then separated, Bro. Kelley going home, and I went to Moorfield, a small village in Switzerland county, and held night meetings for nearly a week, stopping with Bro. J. Lovell. The morals of Moorfield and vicinity are good, the people nearly all being professors of religion.—Baptists, Methodists, and Presbyterians, but not, therefore, out of the reach of truth. Bro. Lovell procured the Academy to hold meetings in, which is very well arranged for public services, and the best of order and attention were observed on the part of those in attendance; however, we did not succeed in creating any considerable stir or excitement.

August 20th, left Moorfield in company with Bro. Lovell and wife, for Center Grove, twelve miles distance, and the best of order and attention according to arrangement. Bro. Kelley and myself should have been at Centre Grove on Friday and Saturday previous, but on account of circumstances we both failed, and so the Baptist minister, Jas. Stevenson, of former note in the history of Br. Kelley’s travels in Indians, chatted to large audiences, who attended expecting to hear what the Messenger had said to them. Stevenson having occupied two of our appointments, allowed us to occupy the stand on Sunday, the time of his meeting, and we did so, being blessed with good liberty. Now this same Stevenson had been theologically wounded, some eighteen months previously; at Crossing, he raised the “controversial salary grab” question, and he took occasion to get revenge after we closed our remarks, and, taking the stand, he fought desperately for a little while, and, upon re-examination of the wound, we found it had become an “old sore,” which of course the more agitated, the more irritated it made him. He had made me the chief object of his preaching, and being continually in attendance at our Centre Grove meetings, and having some issue to take every time, we invited him as gently as we could, three times, to submit a proposition comprising the difference between us in some vital question, and we would arrange to settle the question by arbitration. He agreed, but he was determined not to be bound in this way, so we concluded to just allow him the time to take his own course, and see what he would do; he was not long in halting himself, for on the last evening of the meeting, he told us he did preach for money, was determined to stand by the present popular salary system.

Our meetings at Centre Grove, closed on Wednesday night, August 29th, and on September 1st we met with the largest concourse of Saints in conference, at the Union Branch, that we ever saw in this district; and for three days we met in the close of the meetings baptized three souls into the fold, all of the younger age, and the best informed member of the Union Branch, and in the enjoyment of God’s love and blessing, and in the society of each other in conference. Bro. Kelley presiding, and instructing us as circumstances required. At the close of our conference, a lady of influence in the Baptist Church, united with us, Bro. Kelley officiating.

But the magic spell was broken abruptly, so far as I was personally concerned, the close of conference, by being suddenly called on to go to Amanda, Ohio, to visit the family of Br. M. B. Williams, whose little child was very sick when we were sent for; and on our arrival there we found that it had died the day previous to our starting, and that an appointment had been circulated for the funeral to be preached on Tuesday morning, September 5th. This being attended to, I left on the 6th, and returned to Madison, Indiana, arriving in the night, and finding a resting place with Bro. Kelley and family, who have established themselves in that city for a season.

Thursday, September 6th, with Br. Kelley, went to Centre Grove again, to hear Elder Stevenson, who had set that evening to deliver his last oration against the Latter Day Saints.

At half-past seven he was in the stand, with Elder James Lanham, of the Christian Church, who opened the meeting by prayer; after which Mr. S. addressed the audience, occupying their time and taxing their patience for two hours, with one of the most empty, hollow, poverty-stricken, pointless “tooks” that we ever heard, which finally wound, wore out, confused, and noisy. He opposed nearly every principle of primitive truth, and succeeded in overthrowing nothing. To follow him in his zigzag course, reminds one of the story of the crooked maid, who milked the crooked cow, that eat the crooked grass, that grew under the crooked crab-tree. At the close we announced that on the next night we would consider the other side of the questions, but we were a little surprised to learn that pre-arrangements had been made with the trustees to close the doors against us the next night, though Mr. S. told us that we could have the house in two weeks, if we could get back in the city; and it is strange that he could let us have the house in two weeks, but not the next night! After some cross firing by Mr. S., myself, Bro. Kel­ ley, and several of the audience, we concluded to meet at two o’clock the next day, in the grove near by, to defend our positions.

This injustice on the part of Mr. S. and the trustees toward us created a universal sentiment of indignation, which we were not long in discovering, and in the calmness and stillness of the night, they repented apparently, and sent word in the morning that we could occupy the house, which we did; and for two hours we gave Mr. S. a review a general overhauling, to the satisfaction of the Saints, and most of the friends present. Bro. Kelley preached at night, and on the following Sunday we held three services at Centre Grove, to good effect, and then left them feeling well generally, and many invitations to come again soon. Br. Kel­ ley returned home, and I went to Hall’s Ridge, where, on Thursday evening, September 13th, I began a series of one week’s meetings being assisted by Elder J. A. Scott in the singing department, and who also preached once. At the close of the meetings baptized three precious souls into the fold, all of the younger age, whom we believe will be true Saints of God. Thus the work goes on; may God speed the right. More anon. Yours in love,

C. Scott

Wine, Jefferson Co., Ind.,
September 26th, 1877.

LETTER FROM ELDER M’DOWELL.

Editor Herald:—From April 4th to July 4th, I labored in north-eastern, and in western Ohio; preached thirty times, delivered three lectures. Left Kirtland, July 4th, to continue my labors in Indiana and Michigan, and stayed at Solon, Ohio, five days, and was in Lorain county, Ohio, who said that he had been to the Salt Lake Valley, where Bro. Bradford Corless entertained me in his hospitable home. Met Bro. F. Earl, and on Sunday morning, July 22d, we spoke in the Fowler School House, to an attentive audience. In the evening, attended a Free
Methodist quarterly meeting, and heard many invitations to sinners to come to Jesus; but, as usual, they failed to apprise the sinners how to come. July 23th, through the kindness of Bro. Bradford Comers, Bro. Earl and myself were comfortably lodged. In the morning and evening we were together till August 3rd, when Bro. Earl left for Michigan. I remained until August 8th, and preached five times, to good and attentive audiences, at Brown and Rathbone School Houses. Sunday, July 23th, lectured on "Utah Mormonism," to a crowded house; many of the people were moved to tears.

Returning to Michigan, August 8th; left Coldwater on the 10th, with Bro. Earl, and arrived at Dearaf at 11 p.m., and were met by Bro. S. M. Bass at the depot, and rode seven miles to his home, where we were made welcome. We went together till September 3rd; preached twice, and delivered two lectures, one on "Utah Mormonism," at Na­uvo School House. August 23th, went with brethren Bass and Bently and their wives to Breedsville, Van Buren county, and preached that evening to an attentive audience; also spoke in the morning; and, in the afternoon, spoke at a school-house two and a half miles northeast of Breedsville, (which I considered a pleasure of leading an honest old gentleman into the "liquid grave." Returned in evening to Lawrence, enjoying a pleasant ride by moonlight, singing hymns of praise, and talking of our kind Father's love to fallen man. While at Lawrence, we had the pleasure of baptizing Bro. Herman B. Hulse, father-in-law of Mrs. Duncan Campbell. Monday morning, I left Lawrence with Bro. Wm. L. Thompson and wife, for Breedsville, where they reside. Bro. Thompson obtained the school building for preaching services, and I held services three evenings, to good and interesting audiences. Friday and Saturday, I was occupied with a "Winebrenian" preacher. Sunday, 9th, I preached the funeral sermon of a Mrs. Bowley. Also preached in the afternoon, and in the evening delivered the "Mormon" lecture, to a very attentive audience. Left Breedsville, the 10th, for Coldwater, (as Lawrence and Decatur are situated near it). I received of the people a cordial request to return to Breedsville and talk more to the people, for quite an interest was awakened there, and prejudice was removed. I promised to return as early in November as I could. Arrived in Coldwater the 11th, and went to Bro. Bradford Comers'. While partaking of our supper, (not tea), Bro. Jackson Smith, of Steuben county, Indiana, arrived, ready to convey us to his place, and the next morning we left for Indiana. Preached Wednesday and Friday evenings, and twice on Sunday, and held a sacrament meeting. On the 17th, went to Coldwater, Michigan, and preached one evening, and left the 19th for Kirtland, where I arrived safely, after an absence of eleven weeks, feeling strengthened, comforted, and encouraged to go onward, and fight manfully the battle of life, knowing that we are "not crown'd, except we strive law­fully. Expect to spend the ensuing winter in preaching in Michigan, and the next year I hope to return to Breedsville, Michigan, and others, are exem­plary Saints, and worthy the name. Brethren Bass, Bentley and Hulse, and their wives, are good, substantial Saints, and an honor to the cause of Christ. With kind regards to "ye editors," and to all the Saints among whom we have labored, we are yours fraternally,

JOSEPH P. MCDOWELL.

KIRTLAND, Ohio, Sept. 24th, 1877.

WORD OF WISDOM.

It may seem almost superfluous for me to attempt adding anything to what has already been written on this subject, in the Herald, more especially of late; but I am glad to see it agitated, and am willing to do what I can to that effect, for we cannot too often stir up our minds by way of remembrance on this important matter. I am often made to realize that we, as Saints of God, lack wisdom, and as the keeping of this, with obedience to the commandments, promises this, the "principal thing," we should keep it for this purpose, if for no other blessing.

Many excuse themselves from the keeping of the word of wisdom because it is not given by way of commandment. No doubt it would have been thus given, had all the Saints been strong enough to receive it as a commandment. Therefore, is it "adapted to the capacity of the weak," and "to the understanding of all Saints who are or can be called Saints." What more could be said to encourage every Saint to the keeping of it? But there is not a revelation that gives more evidence that the knowledge there imparted is of God. It was given at a time when there was but little comparatively of the weak, and had but a few and little known of the laws of health among the common people. Since this revelation came forth, there has been a great reformation, even in the medical faculty.

I have before me now the writings of one who has been an allopathic physician, but who has now discarded the use of all drugs as a remedial, resorting only to water, and a strict adherence to the laws of life. And, in the knowledge which he has imparted, he has been, and yet is, a benefactor to mankind. His advice in respect to eating and drinking agree perfectly with the Word of Wisdom. If his lectures on the effects of the use of tobacco, we shall much tend to disgust them with it, if they do not please him more that we deny ourselves, which is foreign and more expensive, and which even at this time might, it is determined (which knowledge the physician), could be read by every Saint, who is or has been addicted to the use of it, it certainly would tend to disgust them with it.

It is a well known fact that tobacco renders obscure and blunt the spiritual and intellectual powers. For this one reason, then, we can see why it is not good for man. God hath given us these powers that we might magnify his great name. If by evil habits we weaken these faculties, do we glorify him in our body and spirit, which are his to that extent we otherwise might? And shall we not be the better, not only now but in the great hereafter, when he shall reward every man according to his work? Have we a right so to do? Are we own the right that we may please ourselves, or has Christ bought us? A tree which is profitable to men is foreign and more expensive, and which even at this time might, it is determined (which knowledge the physician), could be read by every Saint, who is or has been addicted to the use of it, it certainly would tend to disgust them with it.

It is only through us we are taught to reflect, and we gather the honey of worldly wisdom not from flowers, but thorns.

The current coin of life is plain sound sense. We drive a more substantial and thriving trade with that than aught else.

The excesses of our youth are darts upon our subjects, payable with interest, about thirty years after date.

A good man will be doing good wherever he is. His trade is a compound of charity and justice.

S. H. ENSIS.
REFLECTIONS OF A LONE ONE.

Brother Henry:—I write a few lines, that I may draw my mind from thinking upon my lonely state, as to the absence of the Saints; for I feel more unhappy since I had the privilege and opportunity of knowing the affection of those dear Saints toward us. I often think, "Oh! why were we thus parted?" but I check myself by the thought that my Father knows what is best for his children. Should an Editor come here, and open a field where I could labor, I would be quite happy. I am thinking, when the hurry of the work is over, to attempt to do myself, God willing; for I feel as if this world was in its last throes. To read the news of the day it does seem that there is no safety for him who goeth out, or to him who cometh in, and the Saints' chariot wheels seem to run heavily, like old Israel's, when they reached the borders of their promised rest.

When the Lord told Moses to say unto them, "Hear, O Israel, this day are you to pass over Jordan, and enter into thy rest; fear not, for God is with you wherever you go. He will not suffer the Canaanite, the Hittite, the Jebusite, or to him who cometh in, and to him who goeth out, or to him who cometh in, and to him, (for if they had not said, while Moses was with God, Moses was with the high priest, the people accepted it, (for if they had it not they could not break it), Moses offered up the victim, (see Exodus chap. 24), but God made no other covenant with them until Christ came to fulfill it, so that the everlasting covenant of the Son of God might come in.

Therefore that is the reason that when he sent his apostles they were only to go to the lost tribes of Israel. It was their covenant, and its baptemes were for or unto repentance, to prepare them for Christ's baptism, and its baptisms were for or unto repentance; so was John's baptism given first to Israel, and he received all power in heaven and in earth. (Luke 1:34) God gave to him the Spirit without measure; all before him got the Spirit as they could bear it. In Ps. 45:7, it says that "God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Did not John say that the children of Israel kept the covenant given first to Moses, it would have been as John's baptism unto repentance; so was the baptism of the Nephites, but when they broke it, he sent them to school, and it was in washing their flesh and clothes; but when Christ arose and ascended to his Father to receive power over all things, he received all power in heaven and in earth. John says (3:34), God gave to him the Spirit without measure; all before him got the Spirit as they could bear it. In Ps. 45:7, it says that "God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Did not John say that the kingdom of heaven was greater than he? O, yes," say some, "for Jesus himself was the least. How far from the truth! To think that a king is least in his kingdom! John was the king, was born a king, but the truth of that passage, the new and everlasting covenant is the kingdom. John was beheaded before the kingdom was restored in full; and until Jesus arose, the preaching was, "the kingdom of heaven is at hand," but when he came, it is restored; but even John, 20:19-23 then the kingdom was come. (Read Eph. 2; 19 to end, and Col. 1:13). The Saints were not called Christians by God, but by the world, long after the kingdom was established.

Your brother in the hope of eternal life,

DUNTVILLE, WIS.

JOHN MAGNAVEN.

These, and many more passages, are as true as the former, and they must be reconciled; for God is true, although all men may be liars. It is true that God chose Abraham to raise up a kingdom; and this kingdom shall he established in them; therefore they are his inheritance, and that glory he will not give to another people. He raised up the two sons of Joseph, Ephraim and Manasseh, two tribes, as distinct as Reuben and Simeon. (Gen. 48:5 with Josh. 14:4). They were to be scattered among the Gentiles, and the Gentiles might not be grafted into Israel. Therefore God cared for these Gentile nations as much as for them, that is, for their eternal salvation. It is when the gospel is given to a people that it becomes the savor of life unto life, or the savor of death unto death. Where no law is, there is no transgression; so where the gospel law is not, he could be condemned. Therefore is the millennium appointed, so that every people may have it. How just and true is our God! How impartial! Truly he is a God full of mercy, love and truth.

Now I think that many believe that we now live under the law of Moses; but it is a great mistake. The Melchizedek priesthood was given to Adam and Enoch, but was not fully established until Christ. God strove to restore it through Moses; the covenant was made, Moses was the high priest, the people accepted it, (for if they had it not they could not break it). Moses offered up the victim, (see Exodus chap. 24), but God made no other covenant with them until Christ came to fulfill it, so that the everlasting covenant of the Son of God might come in. Therefore that is the reason that when he sent his apostles they were only to go to the lost tribes of Israel. It was their covenant, and its baptemes were for or unto repentance, to prepare them for Christ's baptism, and its baptisms were for or unto repentance; so was John's baptism given first to Moses, it would have been as John's baptism unto repentance; so was the baptism of the Nephites, but when they broke it, he sent them to school, and it was in washing their flesh and clothes; but when Christ arose and ascended to his Father to receive power over all things, he received all power in heaven and in earth. John says (3:34), God gave to him the Spirit without measure; all before him got the Spirit as they could bear it. In Ps. 45:7, it says that "God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Did not John say that the kingdom of heaven was greater than he? O, yes," say some, "for Jesus himself was the least. How far from the truth! To think that a king is least in his kingdom! John was the king, was born a king, but the truth of that passage, the new and everlasting covenant is the kingdom. John was beheaded before the kingdom was restored in full; and until Jesus arose, the preaching was, "the kingdom of heaven is at hand," but when he came, it is restored; but even John, 20:19-23 then the kingdom was come. (Read Eph. 2; 19 to end, and Col. 1:13). The Saints were not called Christians by God, but by the world, long after the kingdom was established.

Your brother in the hope of eternal life,

DUNTVILLE, WIS.

JOHN MAGNAVEN.

CHRISTIAN LOVE FOR ONE ANOTHER.

"A new commandment I give unto you, That ye love one another."—John 13:34.

So spake Christ to his beloved disciples; as he stood before them in the radiance of his beauty, and in the perfection of his divinity. He spake as one in authority; and, indeed, who can say that such was not the case? Certainly not we, who profess to love him, and follow his divine teachings. I have often wondered that the Savior, in all his love and long-suffering, in particular, this command upon the minds of his disciples. But it was not because, aided by a divine insight or intelligence he knew, and understood the innermost workings of the human heart, and knew, oh! so much better than poor, misguided human nature, just what the selfish heart most required? That was indeed the case; Christ fully understood the indispensable importance of this one great element, love, in the human heart. He knew that, without it, man's greatest plans for peace and happiness must fail. First, love for God; second, love for Christ; and last, but not least, love for our fellow men. With Christ, love is everything. All the rest of life's race, each grace beaming with the radiant light of divinity, drawn from God, who is the source of all light and life.

It was beautifully written by a Christian spirit, that, "Faith and love for Christ brings to the Christian richer blessings than Adam loved for love for Christ in the human heart brings with it love for our fellow creatures." The true branch in Christ, receives from him full support, nourishment, life and every blessing, unto sanctification, peace and immortality. The Savior has pledged himself to keep those who, through love and faith, truly abide in him and keep his commandments as long as does not say, "Because I live, ye shall live also," and "My sheep hear my voice, and they follow me," and "They shall not perish, neither shall any pluck them out of my hand?" Should we not, in response to these gracious promises, cry, "Lord, I believe, help thou my unbelief?" Should we not, in response to the divine teaching to obey his commands, casting aside all deceit and selfishness from our hearts, and striving, through love for him, and in meekness of spirit, to love one another, father, mother, brothers and sisters, friends and foes, each striving, by strength drawn from God, to overcome the evil of selfishness within our hearts, and this can be done.

Can our eternal Father look down with complacency upon a christian household divided against itself? a mother's heart against her child; a sister's love alienated from a sister; a brother's hand against a brother; a husband's wrath towards a wife? How are we living? Are we not representative of the Sadie's saying, "Truly, a man's enemies are those of his own household?" Can we, as Christians, kneel before the eternal throne, with prayer upon our lips, and hatred, blind, bitter hatred, for those once fondly cherished in our hearts? As I ask these questions, a voice, soft and sweet as an angel's whisper, strikes the trembling chords of love within my soul, whispering the words of our dear Redeemer, "This new command gives unto you, that ye love one another." Men and women who live unto themselves, can not expect to receive a heavenly reward for duties which they have left unperformed; we were not placed on this earth simply that we...

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might gather unto ourselves the riches belonging to this world, but that we might, by a contented and conscientious performance of those Christian duties and Christian virtues, reach a divine height of spiritual perfection, when we, as humble followers of the meek and lowly Nazarene, gather into the New Zion, where he hath commanded us to gather. It will not be for the purpose of gathering unto ourselves riches and earthly pleasures, but for earnest performance of all Christian duties devolving upon us, striving to gain his gracious smiles, and also gain that sweet peace of mind which passes all understanding. It is our duty, as Christians to work for God, for Christ, and for our struggling fellow men; and without love, the human heart is a desert, in whose arid solitude, dwells no sweet, green oasis.

WASHINGTON, IOWA.  

EMMA T. TOTT.

COLDNESS IN MANNER.

There is no other way by which friendship may be so completely crushed out as by coldness of manner. Hard words are nothing compared with it, for they can so often be explained satisfactorily. It has been said that like begets like, and sometimes it is so. If we meet with an acquaintance who grasps our hand, and gives it a generous and hearty shake, and their countenance lights up with a cheerful smile and a pleasant welcome, even if we are feeling dull and moody, we are ashamed of ourselves, and instantly put forth our energies to disguise or banish it.

If, on the contrary, we meet with one that repels our every attempt to be cordial, by a coldness of manner, we very soon become impervious to all good feeling for them, and pride comes to our aid and a gulf is there formed, which is forever impassable.

THE GOVERNMENT'S INDIAN POLICY.

The officers at military headquarters appear to think that "Lo" is more sinned against than sinning, and that the cause of nearly every Indian war during the past twenty years has been the inroads and trespasses of a certain class of rough, ignorant men, styled "mountaineers." They claim that Chief Joseph and his band are not hostile Indians, in the full sense of the word, like the Sioux and Cheyennes, but that they were living peaceably in a small reservation given them by the Government of perhaps ten miles in length by two or three miles in width; had adopted many of the customs of the white people; had schools, churches, and school-houses, educated their children to a certain degree, cultivated farms, and, in short, were doing all that could be expected of any savages, and were prosperous and contented, supporting their families, and asking no favors in the way of rations or clothing from the Government, when the "mountaineers," so-called, the off-shootings of civilization, and the base of frontier life, pounced down upon the little band, drove them from their farms and homes, and moved their own families into their houses. At last the Indians, driven to desperation, took up arms against the invaders, and, being the better plaited, and built, no refuge of any kind, resolved to fight and die rather than starve and die. They have been hunted from pillar to post, are kept in a constant state of demoralization, and it is a wonder, so the military officers think, that "Lo" is as gentle as he is. The Government sets off a small tract of country for a reservation and promises the Indian a "good thing," away off from the habitations of the whites. Presently the Government land is taken up, the land of the Indian looks rich and fertile, and the lazy mob element of the white freebooters have an eye upon it, and proceed to drive the rightful owners off, thus creating difficulties which result in war and the slaughter of many innocent parties, for, it must be remembered, it is not war against savages only, and he that cannot be expected to use the same discrimination that an enlightened son of civilization would use in his means of attack and defense. Goaded to desperation, he becomes a demon, and fights so long as there is any life left in him, neither giving nor asking quarter. When he goes into battle under these circumstances it is not remarkable that he should wish to die, and strive to kill as many of his foes as possible before that event takes place.

If the Government professes a disposition to civilize the Indian and make a quasi-citizen of him, why, say the officers, does it not support the tribes who are friendly, never ask for the supplies which are given to them to support themselves in the latest approved American fashion? The Sioux, Cheyennes, and other hostile bands, who have always been a terror to the frontiersman, have thus far received all the aid and supplies from the Government, while the friendly ones have been known to the Government as being a constant worth of assistance. Indeed, it is this that causes these self-same warriors actually starved to death in one severe winter, and still no depredations were committed upon the white settlers.

About ten years ago, Lieut. Col. M. V. Sheridan, upon Lieut.-Gen. P. H. Sheridan's staff, was sent down into Kansas, with about thirty cavalrymen, to oust some white passers upon a little reservation about eight miles square, occupied by about fifty warriors and their families, belonging to the Sac and Fox tribes of Indians. These aborigines had cultivated farms, educated their children, and were living in comfortable houses, built for by their fathers. They were peaceable and happy, but the reckless "mountaineers," who were too lazy to improve farms of their own, and seeing all the good Government land taken up, pounced down upon the poor little band of Indians, stripped them of their possessions, drove them away, and occupied their homes—even the houses which were built by themselves. This precipitation of the Government. It was with much difficulty that Col. Sheridan succeeded in driving these ignoble usurpers off, and then he had to flee the country to avoid arrest, and he had no sooner cleared out than the whites went back, drove the Indians away, and again took possession. —Chicago Tribune, Aug. 17th, 1877.

HOW WE TREAT THE INDIANS.

In the summer of 1864 some depredations and robberies were committed by the Cheyennes and Arapahoes upon settlements in Colorado, their former home, from which they had been driven, and for which they had not been compensated. In consequence of these outrages, the Cheyenne village of Cedar Bluffs was attacked by United States troops, and between twenty and thirty Indians killed and as many more wounded. Petty depredations were committed until fall, when the Indians, becoming tired of hostilities, desired peace, and applied to Major Wyncoop, commander at Fort Lyon, to negotiate a treaty. He ordered the Indians to assemble about Fort Lyon, under his assurance of safety and protection. They accordingly assembled, about five hundred men, women and children, under the charge of a chief who had all along opposed hostilities with the whites. While here, in a defenseless condition, under promise of protection from the United States army, Col. Chivington, the head of a company of United States troops, was permitted to surround and slaughter without mercy the whole band. This inaugurated an Indian war, which drew eight thousand troopers from those engaged in suppressing the rebellion costing the government about thirty points of a sound and useful, and many deaths to the Indians of not over twenty men killed. The Informer.

CO-EDUCATION.

It must be apparent to every candid and intelligent person that just as the influence of the father and mother is exerted in the home circle, and usually with success, to educate their sons and daughters to cherish a respect for each other and to deserve and win the respect of the young people with whom they associate, so the educational and governmental force of all well-regulated institutions of learning is directed to the formation and development of those mental and moral characteristics, and those habits of deportment which entitle people to respect and fit them for usefulness and refined society. And we may defy the sternest critic to prove that in the essential points of a sound and useful education, co-educating institutions are not the equals of the best. We have more to say on other points. —Western Christian Advocate.

THE CHRISTIAN NAME.

The disciples were called Christians in Antioch. Why? Even if it were a jest, there was a reason underlying it. Perhaps there were two reasons.

In the first place, they had much to say about Christ. He was in all their thoughts, and out of the abundance of their mouths their mouths would speak. And because the people in Antioch took this word written upon their lips they framed it into an epitaph by which they called them. Some of us are bearing this sacred name to-day. Is this the reason?

The other explanation of the name is found, no doubt, in the fact that the disciples imitated Christ in their conduct. They not only talked about Him, but when they spoke of Him as He was in any of these respects, but to be like Him in all of them. In order that we may be worthy to bear His
name, there must be a resemblance to Him in our characters so plain that others shall recognize us as being a part of the knowledge of us that we have been with Jesus.

Brethren, this name by which we are called is one of great significance. God grant us all grace that we may wear it worthily, that we may wear it into dishonor.

I dreamed of our grace that we may wear it worthily, that we may be seen what I consider a true statement of the horrible affair, as it occurred, I will give my opinion, formed from what I saw and learned from the warden at the jail, a few days after the outrage had been committed.

The prison, as I learned them, there was no time for such in the town of Carthage at the time of my visit, the people were panic stricken, and fled; the older portion of the school seemed to grieve me. Then there appeared to be any virtue and if there be any praise, think on these things.

It means all that to be a Christian. Is there another word that means more?

You say that you know many Christians who come far short of this. Certainly, but the quality is not below the Christian standard—the mark of the prize of the high calling of God in Christ Jesus.

It is the highest calling. God help us all to be wise enough to choose it. It is the noblest name. God help us all to be good enough to bear it.—From a Recent Sermon by Rev. Washington Gladden.

TO OUR APOSTLES AND ELDERS.

With kind regards and brotherly love I beg to say that the reason why we do not generally have immediate healing in our Church now-a-days is because of a three-fold desire: first, that the sick shall be healed; second, that if he has committed any sins they may be forgiven; third, that the Lord shall speak through the elder and make known things past and things to come concerning the sick. According to the word of God the elder should only be called on account of the sickness, and are to call on him with the name of the Lord, praying over him in faith, that the Lord shall raise him up and laying hands on him that he shall recover.

The sick may not have commined sins any more than a sick infant, but if he has they shall be forgiven on account of his faith in the words of our blessed Lord and Master, where he said that believers in all parts of the world "shall lay hands on the sick, and they shall recover."

I love those of the household of faith. Your brother in Christ.

W. LEWIS.

WATERTOWN, Oct. 11th, 1877.

P.S.—I notice in the eighteenth Psalm a prophecy of darkness and destruction which was fulfilled on the western continent at the time of the death of our blessed Lord and Master, according the Book of Mormon. I had found. I awoke.

WHAT I SAW AND LEARNED AT CARThAGE JAIL.

In those notes published in the Herald of the 15th inst., from W. B. Smith, in relation to the behavior of John Taylor and Willard Richards at the instant of the assassination of the prophet and his brother Hyrum, in the jail at Carthage; the scenes of the past are vividly to my mind, and, having never seen what I consider a true statement of the horrible affair, as it occurred, I will give my opinion, formed from what I saw and learned from the warden at the jail, a few days after the outrage had been committed.

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lose my position; but I broke, and told my dreams to Bro. Russell Huntley, who was sleeping in the same room. The dear, kind brother, being slow to speak, took a little time to think, then said, "Are you sure, when you get it, it will be of great value to you?"

Some time after this, when at Bro. Hyrum Davis', Washington Corners, California, in an upper and very pleasant room, where I oft retired to read, write, and pray, and get blessings, I found on one occasion the vision of my mind enlarged, and I gained a glimpse of the beginning to the end, and the glorious plan of the gospel, and the faith once delivered to the Saints. It was a saving faith, even temporal salvation (see Heb. 11), for proof, and that we were living in an age when we need the same faith.

God in his mercy gave the Word of Wisdom to the Saints, that as many as would observe the word, walking in obedience to the commandments contained in the gospel, should realize the promises. For the word reads so plain, "The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times."—Ps. 12: 6. So when they are given to man, an attempt to change them would be an insult to the God of Heaven.

THE SINESTS' HERALD.

JOSEPH SMITH, HENRY A. STEBBINS, EDITORS.

Plano, Illinois, November 1, 1877.

Some one calling himself Prof. Henry Schults, an Ex-High Priest of the Mormons in Utah, is lecturing here and there through the country, on "The Evils and Abominations of Mormonism."

While we do not object to any fair exposition of the wrong principles in Mormonism, and the wrong things that have been done by Mormons, we are quite impressed with the thought that this man is an impostor; that he was never connected with the Mormons, Utah or any other, and is now gaining a little cheap notoriety by abusing them.

It is astonishingly strange that people are so easily impressed; that two High Counselors of Brigham Young be sustained as Prophets, Seers, and Revelators, to act with the Twelve as their Counselors, a cry of "No! No! No!!" went up from the Seventies, elders and lesser priesthood; and Taylor took his seat completely discomfited, but Geo. Q. Cannon then arose and repeated the motion and it was carried.

The conference minutes of the Weber and Northern Minnesota Districts are crowded out. The Weber conference adjourned to meet at Wash­ington, October 28th, 1877. The Northern Minne­sota adjourned to meet at Oak Lake, Minnesota, November 3rd, 1877. There are now so many conferences that, in spite of our care and precaution, the minutes of some will be crowded out, for which we wish to be pardoned.

Bro. Samuel Simmons, of Cannon, Tooele coun­ty, Utah, wishes to learn of some brother or breth­ren of that territory who are moving eastward, but he is hopeful.

David Hall, Shelby, Iowa, has sent ten dollars for tracts, to be sent where needed. "Go thou and do likewise."

RELIGIOUS DISCUSSION.

If the Bible be a divinely inspired record, and given for the benefit of man, to point out to him the means by which he may attain to eternal life and felicity; if it be not couched in language addressed to his understanding, but requires an interpreter, as pertaining to the things of God; and as we read that, "the things of God, knoweth no man save by the Spirit of God;" then, of necessity, there must be men educated, not in some theological school, but by the Spirit of the Almighty; hence this spirit of inspiration would constitute them prophets, or revelators. W.R.C.
Correspondence.

STEWARTSVILLE, Mo.
Brother Joseph— At the Crab Orchard School House, where you spoke twice, we have been holding a series of meetings, beginning with the two previous to your speaking. The school house is small, and a few persons were unable to stand the heat. We have heard Bro. J. M. Terry and the balance, as a series of discourses, by myself. We had first-rate liberty, and the best of attention, and excellent order. The house was always as full as it could be, and on several occasions numbers could not get in— some sixty persons were outside of the door on Sunday night. A large crowd was out to hear an "Exposure of Mormonism" last Wednesday night. The respectful attention shown us, and the friendly feelings towards the people toward us, are not indicative of many uniting with us, at least it has been so proven in my experiences in other places. I have found where persons are disposed to unite of any kind, that but few unite with the Church, while persecution causes some to espy the cause who would otherwise have been indifferent. But I believe that some will continue to hold here, a number confess that we "have the truth" and the "fulness of the gospel," and say they must go the whole thing or none." It is pleasant at least to have one's neighbors turn out so generally and so continuously, and so interested.

Bro. L. R. Devore has baptized two sisters, formerly connected with Wm. Bickerton, Elizabeth Tigert and Mary J. Wheeling, Ohio. There is a quickened interest awakened in that region of country.

Bro. J. R. Cook writes: "I baptized an elder of the Morristle the other day, and am to baptize several families, (one leading Advent), next Sabbath."

Bro. James R. Badham, of Shenandoah, Iowa, writes strongly of the necessity for a more extended devotion of temporal means to the work of the gospel. He suggests that one dollar per head would be $15,000, quite enough to send many elders into the field. We cannot insert the letter as our list of correspondents is large this month and space limited.

Bro. George N. Davidson, late of California, now at Scott's Bay, N. S., writes Sept. 20th. He has been a six weeks' sufferer from rheumatism, and is seeking to get in touch with the writers of the letters and articles of the HERALD how much he has been comforted and cheered by reading their writings. He says, "Oh, how long to get off of the enemy's land, and get where there is "faith united," and where the blessing of God is present, and we are kindly treated by the people. All this gives me heart."

The circulation of the Bank of England, Sept. 29th, 1877, was $189,669,760. The circulation of the coin and bullion on hand was $121,445,035, deposits $155,000,000. This leaves a balance of $534,715 of the circulation over the coin and bullion on hand; but, as compared with coin and bullion on hand and deposits, shows an excess in favor of the bank of $119,475,385.

SHEPHERD, Douglas Co., Nebraska, 1st Oct., 1877. Editors Herald.—Please consider this humble effort to try and answer from another standpoint, the charge, "he is an organic being," which God is our being, and the glory in the midst; the signs of the times are ominous; dispersed Judith feels the impulse; the tone of the church organ on the subject is more impressive; former obstacles are being removed; the providence of God has made room in the land, and caused the people to say, "Come," who once took the sword to perform. Let us exercise our experience, a strength; we see the cause, only let us be pure in heart, be sheep indeed, and the devil will not be able to overcome this fold that no ravenous beast can break through. The Lord is our Law giver; he is our King; he is our Great Redeemer. We would see the 1st, 1877. Editors Herald.—As the Herald is the most welcome and the advocation of the gifts and graces of the gospel salvation, not only to Saints but to the whole world, we have not noticed of late any thing about this district. In regard to the work of the Lord, we have no traveling ministry, and as the local Elders are as a usual thing kept, by this world's care, from doing much little, the work is on a stand, with but little signs of some of the branches. Elder D. S. Millers came here September 2nd, and stayed four weeks, and we re- to his brethren know of a chance to rent, build, or purchase a small garrison mill on a good stream, where there is plenty of wheat to grind, and a branch of the Church set apart. But the gathering is a subject dear to me; take it away and all is to me almost a blank, unless I was sure that the Lord is in the midst, and that the work is going on. There are many calls for preaching; we have a better fruit of the earth, which God is omniscient, omnipotent and omnipresent; former obstacles are being removed; the providence and the glory in the midst; the signs of the times are ominous; dispersed Judith feels the impulse; the tone of the church organ on the subject is more impressive; former obstacles are being removed; the providence of God has made room in the land, and caused the people to say, "Come," who once took the sword to perform. Let us exercise our experience, a strength; we see the cause, only let us be pure in heart, be sheep indeed, and the devil will not be able to overcome this fold that no ravenous beast can break through. The Lord is our Law giver; he is our King; he is our Great Redeemer. We would see the 1st, 1877. Editors Herald.—As the Herald is the most welcome and the advocation of the gifts and graces of the gospel salvation, not only to Saints but to the whole world, we have not noticed of late any thing about this district. In regard to the work of the Lord, we have no traveling ministry, and as the local Elders are as a usual thing kept, by this world's care, from doing much little, the work is on a stand, with but little signs of some of the branches. Elder D. S. Millers came here September 2nd, and stayed four weeks, and we re-
man of God and of faith, and is firm as the everlasting hills, and can set forth the principles clearly. He is a most valuable man. We had his company a few days and found a saint indeed, in whom we rejoice and are comforted with power confirming the word spoken by him, which is a witness of the power of the gospel of Christ. He spake like a man moved with the Spirit, and his discourses were excellent for further communications. I preached once at Galland's Grove, and twice at Pretty Prairie, of late; and I hear that a few in those places express a determination to soon unite with the Church.

We continue to hear good tidings of our late converts, and we rejoice to think that no one of them, if it be possible, will go from here to Salem, Crescent City, and other places. As long as you can understand and keep the principles of the Church, we have much to rejoice over the safeness of your souls, and the salvation and redemption of all mankind.

DAVID H. JONES.

MIDDLETOWN, Connecticut,
October 20th, 1877.

Editors Herald.—The following extract from one of H. W. Beecher's evening lectures seems to prove the truth of the gospel of Christ to the wretched world, and it always will be. Take a for the Southern Indiana District. A goodly number of brethren were in attendance, and the work is being done with power and with encouragement for the Church of Christ, as revealed in the New Testament.

THOS. DOBSON.

GLIDDEN, Iowa, Oct. 8th, 1877.

Bro. H. A. Stobbins.—On the 1st, 2nd, and 3rd of September last, there was a conference held at the Union Branch, in Jefferson County, Indiana, for the Southern Indiana District. A goodly number of brethren and sisters were present, and the proceedings were in accordance with the principles of the gospel, and the work is being under better and appreciated than hitherto. Bro. C. Scott, as a constant laborer, has done a good work, and is still doing likewise. We expect much from our beloved friends and is alive and courageous for the truth.

GREETINGS:—Being here on a visit with my brethren, I feel like writing to you to tell you of the scenes and events that have been transpiring in the Church here. We have been endeavoring to disseminate the principles of the Church, and to give the work a decided and very considerable increase in the ranks of the Saints, encouraging times for the Church of Christ, which we love.

I am not writing from the central office, but from home, and I think, if faithful, he will become a very useful man.

Things are in a very unsatisfactory state here, and every effort will be made to correct. Pray and trusting that God's Holy Spirit may rule in all the deliberations of Conference, I subscribe myself your fellow laborer in the cause of truth, THOS. DOBSON.

HARRISVILLE, Weber Co., Utah, September 18th, 1877.

Bro. Joseph and Brethren in Conference Assembled, Greetings:—Being here on a visit with my brethren, I feel like writing to you to tell you of the scenes and events that have been transpiring in the Church here. We have been endeavoring to disseminate the principles of the Church, and to give the work a decided and very considerable increase in the ranks of the Saints, encouraging times for the Church of Christ, which we love.

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Brother Stebbins—I wrote to you a month ago from N. S. W., sending the report of our conference to the Quarterly conference in San Francisco, as well as six pounds to aid the Utah Chapel. I also sent a letter to the Bishop, with a bank bill for thirty pounds to assist in the church building at Sydney. I have also sent a letter to the most respected editors in our land. By so doing I would advise whoever is sent to Europe to see and hear greater developments in the church. This is a day of strange and wonderful things, an opening up of hidden secrets, and pointing clearly to us the way to everlasting bliss. At the same time you will be met in conferences and shifting circumstances, and pointed to by the Lord to do all which is so necessary. The Lord has directed that the night will soon come when no man can do anything of worth. And if you and all well informed Elders in the church do make a motion to have it copied into the Council and the newspapers, it will be much cheaper than sending by mail. Fare from "Frisco" to Sydney £20 average.

The place is about five hundred miles north from Sydney. I came here to visit my brother whom I had not seen for over thirty years. This colouring of the earth is never seen before in Sydney. We have had some of the English Church Mission Meetings. They are trying to create an excitement; large numbers are going. I have my own thoughts upon hearing the gossips, so preparations of defense is now the topic of the day. But who can stay the destructive tides of war? We have a very strong body here soon as possible.—As I expect to order my bill, so I will meet you, and pointing clearly to us the way to everlasting bliss. At the same time you will be met in conferences and shifting circumstances, and pointed to by the Lord to do all which is so necessary. The Lord has directed that the night will soon come when no man can do anything of worth. And if you and all well informed Elders in the church do make a motion to have it copied into the Council and the newspapers, it will be much cheaper than sending by mail. Fare from "Frisco" to Sydney £20 average.

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Brethren, pray for me; for I feel sometimes as if the enemy of truth had concentrated all his forces against me. Praying for Zion's welfare is always most devoutly; and in the final triumph of the righteous, I am as ever, Your brother in Christ, A. J. CATO.

MILFORD, Wis., Oct. 7th, 1877.

Bro. Henry,—

It is very pleasant to hear that you have the asthma and old age comes on me much in the glorious cause of Missouri, and think this the best region of country Robinson's article in the five dollars an acre, from plenty of timber and water. There is land for hope address. Farmington, Graves county, Kentucky. I feel extremely anxious to reach my destination. Lanphear the severely tried. Your brother in bonds, Bro. Henry:-My Decatur and buy. Brethren have came here, got. In five miles of land and he told me the the best of the resolutions of the General reference to the Book of Mormon, the Elder's reports:-Hugh Elders, 3 Priests, 2tron, 1 Apostle, 1 Seventy, 3 Priests, 2 Deacons in charge 1877, President Crabb had preached several times. John Lytle had baptized two. Joseph R. Lambert had labored most of the season. F. Cadwell mostly confined as president of the Magnolia Branch. D. M. Gamet had baptized five. By letter: J. M. Harvey writes that he has witnessed a large number of baptisms. Charles Derry writes that he has preached, and had baptised five at Whitesboro, who were confirmed by Thomas Carrico and himself, and he asks permission for un-union and for un-conf. Yours in the one faith, CURTIS RANDALL.

COLUMBUS, Kansas.

Brother Cato is with us. He will hold a discussion with an Adventist, about eighteen miles from here. The people of the world seem to be in general commotion. The time seems to be near when every man's hand shall be against his neighbor. Brother Hansen and I are going for un-conf. Yours in the one faith, CURTIS RANDALL.

Conferences.

Los Angeles Sub-District.

A conference was held at Newport, California, September 1st and 2d, 1877. John Brush, pres pro tem; J. F. Burton, assistant; W. W. Garner, clerk. There were present: 1 Apostle, 1 Seventy, 3 Priests, 2 Deacons, 28 members, 1 Priest, 1 Elder. At 11 a.m., preaching by J. F. Burton; in the afternoon a sacrament and testimony meeting; preaching in the evening by J. F. Burton.

Bro. J. G. Walker had baptized two since last conference. R. R. Dana and John Brush reported. Two p.m.—E. S. Peres and Prisca J. Damron, sen., and W. W. Garner reported.

R. R. Dana and W. W. Garner were appointed as delegates to the quarterly conference in reference to "J. W. B." and "J. F. B." as incorpoured in the minutes of this conference, that they may be published.

WHEREAS, we believe that "J. W. B." has taught doctrines contrary to the teachings of the Bible, Book of Mormon, and Doctrine and Covenants; therefore, it is resolved, that so far as such teachings are concerned, we do not hold the "J. W. B." name.

Resolved that we do not endorse the article of "J. F. B." in Herald, of April 15th, 1877.

That we denote means for the purpose of gettingtracks to distribute to the congregation, so that the people may know of the principles that we teach.

That we discontinue the use of intoxicating drinks, tobacco, visiting saloons, and dancing.

The spiritual condition of the branches was reported.

Adjourned to meet at Newport, November 24th, 1877.

Little Sioux District.

A conference convened at Little Sioux, Harrison county, Iowa, September 1st, 1877. J. C. Cat., Donald Maule, clerk. Prayer by Hugh Lytle.

Branch Reports.—Magnolia 145, including 1 Apostle, 1 Servant, 7 Priests, 14 Elders, 2 Teachers, 2 Deacons; at last report 137, 8 baptized. Union Center 56, including 1 Seventy, 7 Elders, 1 Priest; 2 received, 2 removed by letter. Bureau, D. M. Gamet 27, including 2 Priests, 2 Servants, 1 Elder, 9 Priests, 1 Teacher, 1 Deacon; last report 27; 1 baptized, 1 died, 2 removed by letter. Magnolia Branch, 27, including 1 Brother, 3 Priests, 2 Servants, 7 Elders, 3 Priests, 2 Teachers, 1 Deacon; last report 17; 7 baptized, 1 died, 5 loss by error in previous report. Spring Creek, Unionburn, and Six Mile Grove branches not reported.

Brn. Cadwell, Lambert and Maulo, delegates from the Magnolia Branch, reported.

Dr. H. N. Hansen, President, H. N. Hansen, D. M. Gamet, Joseph R. Lambert, reported. At 1 p.m., prayer by P. Cadwell.

Joseph R. Lambert has labored most of the season. Cadwell mostly confined as president of the Magnolia Branch. Cadwell and Gamet have baptized five. By letter: J. M. Harvey writes that he has witnessed a large number of baptisms. C. G. Bliss says that he has taught several times. John Lytle has baptized two. Joseph R. Lambert has labored most of the season. J. M. Harvey writes that he has witnessed a large number of baptisms. C. G. Bliss says that he has taught several times. John Lytle has baptized two.

Adjourned to meet at 10 a.m., December 1st, 1877, at Magnolia.

Pottawattamie District.

A conference was held at Council Bluffs, Iowa, August 25th and 26th, 1877. Joseph A. Cat., president; Frederick Hansen, clerk.

Present: 1 Apostle, 1 Seventy, 11 Elders, 1 Priest, 5 Priests, 3 Teachers, 4 Deacons; 151 members, 4 Priests, 6 Elders, 1 Servant, 1 Priest, 1 Teacher, 1 Deacon; 65 members, 2 Priests, 1 Priest, 2 Teachers, 1 Deacon; 45 members, 3 Priests, 3 Elders, 1 Priest, 1 Teacher, 1 Deacon; 37 members, 3 Priests, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 36 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 35 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 34 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 33 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 32 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 31 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 30 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 29 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 28 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 27 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 26 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 25 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 24 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 23 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 22 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 21 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 20 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 19 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 18 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 17 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 16 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 15 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 14 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 13 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 12 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 11 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 10 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 9 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 8 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 7 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 6 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 5 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 4 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 3 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 2 members, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon; 1 member, 1 Priest, 1 Priest, 1 Priest, 1 Teacher, 1 Deacon;
last session, an altercation has taken place between a Mr. Hill and Br. C. A. Bebee, resulting in the latter discharging a gun, the contents of which entered into the thigh of the former, giving him a serious wound. A committee consisting of two members and a number for medical aid, and rendering him unfit for business, all of which we learn from the public papers; and, while we sympathize with their brother in having his patience put to a severe test, as we have reason to believe was the case, nevertheless, we believe that in the commissió

of the above act, he has rendered himself fully of the cause; that if the said Mr. Hill sought to, or did infringe on his rights, or in any way insulted or annoyed him, he should have sought the civil law for redress; we therefore as a body of elders, cannot, in the light of the cause, consequently, in the course of procedure in any member of the Church is condemnable, but much more so in a representati

tive thereof; and we would respectfully suggest to the officers of the branch of which Br. C. A. Bebee is a member, to take the necessary steps to induce him to make a public confession of his wrongs; not because we may be justified in the eyes of the law, that we may not offend him who is our lawyer. All the Elders and Priests whose labors are not otherwise employed, were requested to preach as much as practicable, and to report to the next Annual Conference.

Kewanee District.

A conference was held at Buffalo Prairie, September 1st and 2nd, 1877; J. A. Robinson in the chair, J. H. Hopkins clerk.

Branch Reports.—Peoria 23 members, including 1 Elder, 1st Priest, 2 Priests; Benson Grove 27, including 1 Elder, 1 Teacher, 1st Priest, 1st Deacon; 1st Priest; 1 Deacon. Buffalo Prairie 70, including 1 Seventy, 7 Elders, 3 Priests, 1 Teacher, 2 Deacons. Canton, Princeville and Kewanee, not reported. Buffalo Prairie and Millersburg make report as usual.

Bishop's Apologist.—Received, $137.07; paid out, $13.60; balance on hand, $1,377.57.

Bishop's Report.—2 p.m.—Report of Committee.—D. S. Holmes reported as chairman of the committee on petition to the Eastern Iowa District to change the time of their semi-annual conference; District Historical Committee on District History reported that they had found it more of a task than they expected, and desired more time, which was granted.

Resolved that the case of George Kerr be referred to the Peoria Branch to deal with him according to law.

That the resolution of the Canton conference of March, 1877, as to who shall act as Deacons be rescinded. Carried.

The Western Iowa District President appointed a committee to visit the Kewanee Branch, to be of the number of five.

That a committee be appointed to devise some means to provide for the support of the President of the District in field continually.—I. B. Larew, D. S. Holmes and J. F. Adams, committee.

That the Bishop has a right to act as secretary of a branch.

8 p.m.—Preaching by John A. Robinson, after which a season of prayer and testimony. Sunday Supper served. A meeting of the Elders and Priests of the district, in the ad

ternary by J. H. Hopkins, after which business was resumed.

That the Bishop be not subject to the rules of the branch, and that no minutes be taken of the business of the Bishop's Agent, and he shall pay it in quarterly installments to the family of the president of the District, pro

vided he shall spend his whole time in the ministry in the district; and if the district president does not spend his whole time, then said money shall be returned to the district.

Furthermore, we recommend that the sum of three hundred dollars be raised yearly, and be paid in regular quarterly installments by the Bishop's Agent, to be held in the hands of the Bishop's Agent, for the support while he is laboring in the district, and that this sum be raised according to the numerical strength of the branches of the district. We further recommend that the president appoint one delegate to each branch to lay the matter before the branch, and that each branch raise their portion in the same manner.

The above was adopted, and it was resolved that the secretary furnish each delegate with a copy of the above resolutions, and the proportionate amount for the bishop's salary.

The following delegates were appointed: Buffalo Prairie, J. B. Larew; Henderson Grove, Lewis Tryon; Canton, J. Jeremiah; Bryant; Wm. Bath; Peoria, J. A. Robinson; Kewanee, Thos. France; Truro, Wm. Gould; Princeville, R. J. Benjamin; Millersburg, Joseph Terry; St. David's, Edward Bennett.

Official Reports.—Jesse L. Adams brought an earnest appeal from the Eastern Iowa District, for more attention to the interests of the Church; for the above conference, September 22nd and 23rd. E. T. Bryant, Lewis Tryan, R. J. Benjamin, J. F. Adams, D. Holmes and J. A. Robinson, reported in person; T. F. Stastney, A. Beebe, H. Forsweit, by letter; H. C. Bronson, by proxy.

Missions.—T. F. Stafford, continued in his field; D. S. Holmes, $30.02.

Preaching in the evening by J. A. Robinson.

A vote of thanks was given the Bishop's Agent, for the faithful performance of his duties, and he was continued in the same capacity.

Official present: 9 Elders; 1 Seventy; 2 Deacons. Adjourned to meet at Peoria, December 1st and 2nd, 1877.

Western Maine District.

A conference was held in the Green's Landing Branch, September 2nd, 1877; G. W. Eaton, president; G. W. Blaslow, clerk.


Duing to the bad weather the Saints from a dis­
tance could not meet with us.

Adjourned to meet at Brooksville, November 17th, 1877.

Pittsburgh District.

A conference was held at West Wheeling, Ohio, September 5th and 6th, 1877; James Brown, president; R. W. Perlow, clerk.

Branch Reports.—Pittsburgh 75 members, including 1 Apostle, 2 Priests; 7 Elders, 1 Priest, 6 Deacons; removed by letter, 1 died, 12 ordained. West Wheeling 11, including 2 Elders, 2 Priests; no changes. Church Hill, 17, including 2 Elders, 2 Priests, 1 Teacher; expelled. Fairlawn 27, including 2 Elders, 1 Priest; 17 bap­
tized, 1 died. Monroe 22, including 1 Elder, 1 Priest, 1 Teacher, 1 Deacon; 3 baptized, 4 removed by letter, 5 expelled.

Financial reports of the Pittsburgh District.—Endowment Fund, on hand and received, $20; paid out, $6.45; balance, $13.55.

Tithing Fund, on hand and received, $7.23; expended, $6; balance, $1.03.

Tract Fund, on hand and received, $2.57; expended, $2.57; balance, $0.00.

Branch Fund, on hand and received, $2; paid out, $2; balance, $0.

Report of Bishop's Agent.—On hand and received, $1,020.00; sent to Bishop J. L. Rogers, $29; balance on hand, $4.02. J. W. Newberry, Agent.


Resolved that the president of the ministry be appointed to labor at Monroe, as per request of the branch, the selection to be made by the president of the district.

Report of the committee appointed to collect funds to pay the liabilities of the president of the district: Total amount subscribed, $73.85; paid out, $47.75; money on hand, $26.10. B. F. Durfee and S. Salisbury, committee.

Report received and committee continued.

Hon. J. H. Lake, President.


Adjourned to meet at Kewanu, Iowa, Saturday, December 1st, 1877.

Bishop's Apologist, the also President and Secre­
tary, offered their resignation, but neither was accepted.

Official present: 1 Apostle, 2 Seventies; 8 Eld­ers, 4 Priests, 2 Teachers.

Walker Head and Wm. Lambert were appointed to collect means to pay the Secretary's bill of ex­
penses, and do so.

Meeting, preaching by James McKerman.

Sunday, 11 a.m., preaching by John H. Lake; 3 p.m., prayer and testimony meeting.

Resolved that J. H. Lake represent this district at the Semi-Annual Conference, and that Walter Head and Wm. Lambert collect means to defray his expenses. They did so.

During testimony meeting one was confirmed who had previously been baptized.

Meeting, preaching by B. F. Durfee, followed by James McKerman.

The conference passed off pleasantly and much of the Spirit was enjoyed.

Papyrus is the Greek name for paper, and it was first introduced into European countries by Semarand from China. Historians say that the invention of paper travelled rapidly spread over Europe, and at Mecca in 707 it was manufactured from a pulp prepared from vegetable fiber and cellular tissue. In the 2nd century B.C.,身价 of Rome were written on paper made from cotton, Germany and France following in the year 1314. The first paper made in Egypt was from the pulp of a species of the reed called papyrus.

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The Saints' Herald

Miscellaneous.

Appointments.
Bro. T. W. Smith has appointments at the following places, at the times stated:—At Pittsfield, on November 3d and 4th; at Colchester, 10th and 11th; at Damascus, 14th; at Montross, 24th and 26th; and Peoria, or that vicinity, as Bro. Robinson may arrange, December 1st and 9th.

NOTICES.

To the Priesthood of the St. Louis District.—A Priesthood Meeting will be held in the Saints' Hall, at noon, Tuesday, November 4th, 1877, at ten o'clock. All the priesthood who can possibly make it convenient, are requested to be there, as business of importance will be presented.

W. H. H.
President of District.

October 10th, 1877.

Disfellowship.—The band of fellowship was withdrawn from George W. Sellers, of the Panning Branch, Kansas, September 90th, 1877, for unchristian-like dealing with the command they were to obey. By authority of June Conference, 1877. Services by Elder C. G. Lanphear.

Information Wanted.—If any one reading this will send the undersigned any information of the address, or whereabouts, of Jesse Dredge, he will greatly oblige his brother. When last heard from he was in the vicinity of Beaver, Henry Dredge, South Bethel, Northumberland county, Pa.

Michigan Conference.—Notice is hereby given to all Saints in the above named district, that the conference will be held at the Fowler School-house, four miles east of Coldwater, Mich., commencing Saturday, November 17th, 1877. Preaching on Friday evening preceding the Conference. Commences to abide three days. We hope for a goodly attendance of those interested. Let us come together improved in a degree with the importance and worth of our cause, and in that humble, prayerful, thoughtful spirit, which will enable us to act for each other's mutual good and encouragement, and the promotion of the interest of the whole Church—the cause of Christ. Those from a distance can readily find place of meeting upon their arrival in Coldwater, by enquiring for brethren Whaley, Whaley, and Whaley, or the Starch Branch; Joseph Lock, Wm. Lockerbee, Thadius Ball, or Chester Smith. Brethren Columbus Scott, J. F. McDowell and Paterson Smith, are expected to be present. By authority of June Conference, 1877.

GARNWOOD, IOWA, Oct. 21st, 1877.

Birth and Death notices inserted free; Marriage notices one dollar each.

BORN.
At Nortaverse, California, September 8th, 1877, to Bro. Edward and Br. Elizabeth Rowland, a son, named Ephraim; blessed by Elders Thomas R. Davis and Orren Smith.

At White Cloud, Doniphan county, Kansas, June 3oth, 1877, to brother and sister William H. Blatt, a son.

MARRIED.
At the residence of the bride's parents, Beaver, Beaver county, Utah, by Elder Aasell Bennett, Bro. Oliver Davis and Presiding Elder Mies Emily Catherine Vanvliet, both of Beaver.

May truth and virtue ever prompt These two hearts, so young and pure They may their happiness through life May their love grow stronger and more sure.

And when on earth their days are spent, May God be their Guide, and show them How may each to the other prove The brightness of the sun both day and night.

At the house of the bride's mother, Sr. Emma Roberts, St. Louis, Mo., by Elder George Worthington, Mr. John E. Dawson to Sr. Lena Roberts, both of St. Louis. May the blessing of God attend them through life.

DIED.
At Tir Phil, Wales, Wales, September 16th, 1877, Elder Evan Morgan, president of the New Tredegar Branch, aged 55 years. Bro. Morgan embraced the principles of the latter day work when young; traveled and preached a great deal, but could not follow the Brighsmites in their false doctrines. Died at the Re-organization June 28th, 1866, being baptized by Eld. T. E. Jenkins, who also preached his funeral discourse. In June, 1869, he was called to be the chosen president of the branch, which office he held till his death. He was a kind-hearted man, a faithful elder, with an unsought character. As the zeal of the faithful are wolves, we pray the Lord of the harvest that he will send forth more laborers into his harvest, they are greatly needed in Wales.

At Del Norte, Colorado, October 5th, 1877, of apoplex and congestion, E. J. Warnky, aged 1 year, 8 months, and 4 days. So perish the bonds of promise.

At Coalville, Summit county, Utah, September 27th, 1877, killed by a shot through the heart, from a pistol in the hands of a 17-year old Indian, Henry Dredge, South Bethel, Northumberland county, Pennsylvania.

At Sedgwick, Maine, October 6th, 1877, of lung fever, Hattie Gray, aged 6 years and 1 month.

At her home in Heber City, Wasatch county, Utah, September 4th, 1877, after an illness of many days, of cancer in the neck and debility, Sister Elizabeth McLean, of the Branch, Deceased was born in Ayr, Ayrshire, Scotland, December 1st and 2d, 1836. December 1st and 2d, 1829. Guerero being President, Bustamente, Anna de was elected President, resigns, and is declared President and declares the United States recognized Santa Anna de President, and declares any American who is made President, resigns, and is declared President, is declared President. War is in progress. Peace made with the United States. Arias elected President. Las Niños flies, and Penn is made President for ten years. American victorious; Santa Anna flies, and Penn is made President for ten years. Peace made with the United States. Arias elected President. 1851. General Revolution. 1851. Arias resigns, and Santa Anna made Dictator. 1854. Revolution led by Alvaraes; Santa Anna abdicates. 1856. Arias, made President, resigns, and Alvaraes is made Dictator. 1860. Comonfort heads a movement against the Church, is elected President, and sequesters property of the clergy. 1860. Comonfort is deposed. 1861. Zuloga is made President, but is obliged to resign. 1861. Miramon makes himself President, but is speedly deposed. 1863. Zuloga again made President. 1864. Revolution has been made, but it may slaver crowns. 1861. Juarez elected President and declares himself Dictator. The French invasion and Juarez Lero and Diaz have kept things lively since 1861.

The largest cannon in the world is the 100-ton gun of the English navy. The largest cannon in the world is the 100-ton gun of the English navy. The largest cannon in the world is the 100-ton gun of the English navy. The largest cannon in the world is the 100-ton gun of the English navy.

THE SALTAN'S HERALD.
Danger in Vinegar.

There are more kinds of so-called vinegars in the market than brands of family flour. The New York Tribune thus alludes to one of them: The Board of Health of the District of Columbia has condemned five car loads of vinegar sent there from Chicago, on the ground that it is not a genuine article, and is injurious to health. An analysis of the so-called vinegar has been made. It appears, according to the report of the Board of Health, that the vinegar brought contains 54.64 per cent of anhydrous sulphuric acid, combined with lime to form a sulphate of lime equivalent to 117.25 grams of gypsum per gallon, and besides that, five grains of free sulphuric acid per gallon. The Board also report that this sample was taken from an invoice of more than 1,000 barrels brought there to be sold as vinegar, and it is likely to find a ready sale on account of its low price. The report concludes as follows:

"When we think that all of vitriol (sulphuric acid) can be bought at five cents per pound, and that a pound of said acid would render a barrel of fluid as dangerous to the consumer as vinegar, the wonder ceases that it is sold cheap. This, therefore, is a fraud upon commerce, and a dangerous substitute for vinegar." The fraud and danger are more generally滋区 the public more than the people will probably believe. It is asserted that probably one-half the vinegar sold at city groceries is a rank poison, with the sulphate of lime added for its base, from which the acctic principle is involved, the same as in the manufacture of aromatic vinegar or the acetates used in calico printing. Acetic acid is present in all vinegars, although they seldom contain more than five per cent of the absolute acid. Their color, flavor and value depends materially upon the ingredients from which they are made. In England, honest vinegars are usually made of malt; in France, of grapes; in Germany, of grapes, beetroot or potatoes; in this country, of apples and peaches.

A Most Remarkable Dream.

A correspondent of the Auckland Weekly Herald writes as follows:—I have heard and read of many remarkable dreams, and of important results in connection therewith; but the following—the truth of which I can guarantee—is not the least wonderful. A lady living in New South Wales, was greatly concerned about her brother, of whom she had heard nothing for upward of six years, when her letter arrived giving the same name that she had heard in her early life. It was directed to him, and he answered. The reply was thus alluded to one of them: The

Mental Labor.

The notion that those who work only with their brain, need less food than those who labor with their hands is fallacious; mental labor causes greater waste of tissue than muscular. According to careful estimates, three hours of hard study beats a whole day of hard physical exertion. "Without phosophous, no thought," is a German saying; and the consumption of that essential ingredient of the brain increases with the labors which the organ is required to perform. The importance of the brain as a working organ is shown by the amount of oxygen that it consumes, which is proportionately greater than that of any other part of the body. One-fifth of the blood goes to the brain, though its average weight is only one-fortieth of the body weight. It is sufficient to prove that brain-workers need more food and better food than mechanics and farm-laborers.

LEAVE it TO GOD.

(Selected, copied and sent, by "Moritta").

Leave God to order all thy ways, And none but he shall guide thee; Thou'll find Him in the evil days An all-sufficient strength and guide. Who trusts in God's unchanging love, Builds on the rock that naught can move.

What can those flowing tears avail— Those never-coursing means and sighs? What can it help us to bewail Righteous pain as it flies? Our cross and crown are One heavenly Heave. The heavier for our bitterness.

But let your restless heart keep still, And rest in cheerful hope, content To take whate'er His gracious will, His own will, for our good. Not in the heat of pain and strife, Nor in the cross and trials do but press His love hath sent; heavier sorrow not willingly hold. What have we to say to those who work on with anxiety and thought? That a very large proportion of the Romans using the letters of their alphabet, as now written, has been the growth of many centuries, and it is almost impossible to state authoritatively when or by whom certain changes came into vogue.

How the World Drug Itself.

It is estimated that coffee, both beans and leaves, is drunk by sixty millions of the human family. Tea of all kinds is used by five hundred millions; and opium by four hundred millions; alcohol, in its various forms, by hundreds of millions. Tobacco is probably used by seven or eight hundred millions. These startling facts indicate a large proportion of the habit-forming substances that are either stimulants or narcotics. The work of the physiologist, in the future, will be to determine the true place in nature of these substances, and to know them early as they are.

The man who turns his back upon the known ways of righteousness loses according to the degree in which he does so, the power to believe, and therein lies the power to reform to those ways. He who has never been born again thinks that to believe on a God of grace is a very easy matter indeed. He does not know what sin is, and hence he cannot understand what grace is. But after a man has come to know what is meant by sin, and what is implied in grace, how hard does it become for him to keep on after some small success, to find again strength to believe! Thus when it occurs that professing Christians, who have once been so young and so thoughtful, have cast the "good word of God and the powers of the world to come," fall away into carnal sin, or any other heinous transgression, at no time in such a case is the danger of total apostasy far distant. And why? Because they lose the power to believe.

The Danube.

The river Danube has figured largely in history for 2,000 years, and it again becomes the object to which the eyes of the world have turned. It furnishes a highway for the Turks in the sixteenth and seventeenth centuries to penetrate Europe and the Ottoman empire of the Greeks, and the Danube became an outlet for the religious enthusiasm of Europe to flow to the Holy Land. The Danube, from its source in Baden to the Black Sea, is 1,850 miles long, and it drains, with its tributaries, an area of 300,000 square miles. It passes through Bavaria, Austria, Hungary, forms the boundaries between Hungary and Servia, and the Carpathian Mountains, and flows through Servia, Bulgaria, and passes into the Black Sea through several mouths, the principal one being that of Silina. The Danube is navigable for steamers as far as Ulm, in Bavaria. At Niespolis, the seventeenth century, the Danube was driven by the Turks into the Danube, and in the fifteenth century, 40,000 Turks were slain on its shores at the siege of Belgrad.

Death is Birth.

No man who is fit to live need fear to die. Poor faithless souls that we are! How shall we sinners hope to be saved? To us here death is the most terrible word we know. But, when we have tasted its reality, it will be a rest to us, bringing the elevation of our spirits. It will be what is home to the sinner. It will be what the loved one given back to us. It will be what we desire that we may be rid of the weight which should fill our hearts. It is God's great morning lightening up the sky. Our fears are the terrors of children in the night. The night, with its terrors, its darkness, its feverish dreams is passing away; and when we awake it will be into God's sunlight.

It is better to sow a good heart with kindness than a field with corn, for the heart's harvest is perpetual.

Men solemnly say: "Give us this day our daily bread," and then left all day on the fence wondering why prayer is not answered.

Music was first reduced to rules by Jubal, 1800 B.C. The different nations used different scales, and represented them in different ways. The Romans using the letters of their alphabet as notes. Music as now written has been the growth of many centuries, and it is almost impossible to state authoritatively when or by whom certain changes came into vogue.

No man can safely go abroad that does not love to sing, and no man can safely speak, that does not willingly hold his tongue; no man can safely govern, that would not cheerfully become subject; no man can safely command, that has not truly learned to obey; and no man can safely rejoice, but he that has the testimony of a good conscience.

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THOUGHTS SUGGESTED BY A SNOW STORM.

Dear Herald:—To-day the sun is obscured by clouds from sight; the snow is falling fast and heavily upon the wintry landscape, its icy breath chilling the very blood that courses in our veins; and blessed is that family, temporarily, who have comfortable dwellings to shelter them from the inclemency of such a storm; who have a good food and coal-house well stocked with fuel, so that the inmates may be comfortably situated, while the angry blast howling by, a terror to man and beast that are exposed to its biting force.

Who thus situated—with a portion of the milk of human kindness in their breasts—can help their thoughts from going out after those who are not so fortunately situated? For instance, the poor widow who has to toil night and day for the scanty pittance to keep the vital spark in the famished bodies of her orphans and fatherless babes; shivering over the dying embers of a sickle fire, with no wood-pile to replenish it from; with habiliments ready to drop off from very age. There are also families almost in every neighborhood who are reduced to the verge of starvation, whose heads have been lingering on a sick bed, deprived of the privilege of laboring for the support of his family; their former means accumulated by industry and economy dissipated by supplying the constantly recurring wants; the wife and mother's time occupied in the anxious watching and waiting upon her sick husband, who if able to earn a small moiety towards supporting her family, is hindered by her needed attendance upon the sick man's couch, and consequently the gnawing wolf of hunger, as well as of cold, is ready to devour them.

Who—I say again—possessed with the least spark of human kindness, and especially making a profession of the pure religion of Jesus Christ, can look without from their comfortable condition, and in summer in comparison to the bitter storm without—and know of any family in the above condition, and they having abundant means, have not rendered the aid in their power to alleviate such suffering, can turn their thoughts within and say we are unblameable before God in the propriety of which will compare to their advantage in the summer, that the best of their ability fed those hungry, clothed those naked, and furnished fuel to keep them warm, the enjoyment of their own fields and fruit to be materially lessened, while feelings of remorse will fill the soul; while on the other hand, having performed the above duties to their perishing fellow beings, they God-consciousness of duty performed—of acceptance with God; that the prayers of those who were ready to perish ascended to God for blessings on their head, and they feel a peace that passes understanding, and can say—let the storm blow!—yet a thought crosses the mind of other distressed ones—for there are many such on this earth—and the prayer is uttered, "O, God, temper the wind to the storm lumbering. If such a scene of happiness and happiness, are consequent from duty performed, while in this probationary state, what must be the state of those persons who receive from the Savior at his coming the soul-cheering welcome of, "Come ye blessed of my Father, * * * for I was an hungry and ye fed me, and naked, and ye clothed me. Surely your joy will be enhanced a thousand fold at that day."

But, dear Herald, the first thought suggested by facing this piercing snow-storm, was as follows: I am glad I did not procrastinate the getting of my wood-pile unto a later date; thank God, I have wood enough to stand quite siege, and myself and family having, by the bountiful provision of God, a comfortable dwelling provided, and fuel and apparatus to heat it, could be safe from the rigors of such a storm.

My mind also went out after others, and I thought that possible there may be some who have wilfully dallied and neglected to secure fuel against such a time as this; if so they are wretches, who ought to be ashamed to compare to that of God, the great Creator, with that of animals; who, as a proof of the statement that He might pity and grieve over their sufferings, although God, the great Creator, willed not the death of a sinner, but rather that all men should live, yet He might pity and grieve over their sufferings in being punished for wilful neglect to obey His command—yet they themselves are only to blame for neglecting to provide against the storm, and it will not help their suffering one iota for the Lord to be grieved about it, and He cannot relieve them till justice has had its due. I came to the conclusion that the only safety is in laboring earnestly, persistently and perseveringly to provide against the evil day.

Labor temporally to provide things honestly in the sight of all men; to keep away hunger, to stop the whirling and howling heart can help pitying suffering humanity—yet our pity will not obviate, or mitigate their suffering in the least, neither can we help them, the fury of the storm is such. And I thought still further, that although God, the great Creator, willed not the death of a sinner, but rather that all men should live, although He might pity and grieve over their sufferings in being punished for wilful neglect to obey His command—yet they themselves are only to blame for neglecting to provide against the storm, and it will not help their suffering one iota for the Lord to be grieved about it, and He cannot relieve them till justice has had its due. I came to the conclusion that the only safety is in laboring earnestly, persistently and perseveringly to provide against the evil day.

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Cleanness.

Some, I think, are too slack on this point, but the lack of cleanness is a fault which admits of no excuse. Where water can be had for nothing, it is surely in the power of every man to keep the air and everything that he uses free from filth and dirt.

The potato is a native of the elevated tropical valleys of Mexico, Peru, and Chili, and the most authentic accounts say that it was probably carried from Peru to Spain in the sixteenth century. It was probably introduced into Virginia from Florida by the Spanish explorers, and into Great Britain from Virginia by Sir John Hawkins in 1565. But some are credited to Sir Walter Ralegh, but as he was never in Virginia it is incorrect. The word potato is a corruption of the Irish word spáidh, which means potato because it has for many years formed the principal diet of the Irish peasantry and to distinguish it from the sweet potato.

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...
Nazar-Abu, succeeded him in the second year of Darius. Some of the tablets are checks, receipts, and other similar document.

THE DESTRUCTIVE NAIL

I looked at the carpenter nailing one day.
Some weather-boards on a walknailsake, And saw that that had to be
To a nail which the moment before he had tapped; And drawing it out, throw it away with a jerk.
What’s that for?” I asked him. “Have nails grown so cheap?
That you cut them away as useless to keep.
No,” he answered, “it bent in the driving, and so Lost it make a bad job, to the ground it must go; We draw while we’re able,” he said with a grin,
“For we can’t mend it, we can only mend it in.”

I noticed beside it a dent in the wood;
The mark had been made by the base of the claw, Through the strong force exerted the bent nail to draw; And there the depresion to eyesight quite plain, Though twice painted over, will doubtless remain.

No marvelous incident certainly; still it set me to thinking, as little things will,
How habits, like nails, be wrong ones or right,
Can’t be drawn when they are, change in tight; And, though drawn ere they stick to the head, leave behind,
By drawing, some traces on body and mind.

When a young man seeks money and nothing else, And, quoting Ben Franklin’s maxiness to hide, Does small things that lead to take in hand, Stoned the crowns over head, petty grains to command,
Though it in that wealth he is anxious to win, He has struck a bent nail, and has hammered it in.

When a girl shows thus to the world that she thinks bran, Of her culture and conduct as dressing and dressing; When she eagerly seeks for a confab with those
Whose talk only ruins on dresses and beaux, Neglecting home to go spin,
That nail will give trouble if once hammered in.

When a dressing young man at the outset of life,
Who has won some pure mates, and made his wife,
Leaves his home and his wife for some low, mucky den,
Where he drinks strong drink and thinks bran,
The nail he is driving may crook in sin:
Better pull it out quickly, not hammer it in.

When some neighbor of thiers sees their faults through a glass,
That makes them too large for the censor to pass, And, with sense of their wickedness righteously hot,
Calls on a more moral, the other a sin—
He is handling nails, like a young man.

Just as a corkscrew, twist it if he hammers it in.
When a wife finds her temper grown prosy and sour,
And the toose that once charmed her have lost all their power,
Then she scolds, till her husband, in fury and pain,
Is about to break his nail, for the sake of gold; There better by far did she never begin.

To tap on that nail, much less hammer it in.
When some woman—wife, widow, or spinster, the name—
Too eager to biff, the other a sin—
Nail that is not worth a glass,
The faults, of her sister branches closer to view,
Calling this one street gaffer, and that one a shrew,
Her nail has a flaw, is ill shaped and thin.
As he’ll find to her cost when she hammers it in,
Enough for the lesson. The nails that we drive,
Not through boards that are pulse less, but frames that are live.
Examine them well; closely scan are too late.
Should they prove of firm metal, well cut and quite straight.
Regardless of scoring, as in the case of a co-e.
Place each where it should be and hammer it in.

The New York and Brooklyn Bridge will be 6,060 feet long, the central span being 1,595 feet long and 135 feet high. It will be 85 feet wide, includ ing a promenade 13 feet wide, two railroad tracks, two automobile roads, and four sidewalks. The work is so far advanced that the bridge will be completed the present year, and that it will cost about $10,000,000.

Nine-tenths of the quarrels in this life would be avoided if the word "content" was to be held against charity. Never accept an insult. Men go about looking for men to kick them are seldom disappointed. Men who accept only the best interpretation of every act, are sure to have always the best acts to interpret.
first accused the sedate functionary of joking, but his solemn and respectable visage precluded that theory. Then a suspicion of insanity took possession of my mind, but eyehanging confirmed the statement. "Carrambo!" growled the President, "that one dollar has earned 137,468 times more than those fifty workingmen—or rather those hundred workingmen, for it has taken one outside man all the time to support the one in the mine. Or in other words, it would require 13,746,800 men at $1 per day each, from the date of the bond, to pay principal and accrued interest at 6 per cent on $1 for 387 years."

The old philologists teach that usury means "something that bites." It is a constricter that crushes and then swallows.—N. Y. Mercantile Journal.

THE BEGINNING AND ENDING OF THE 2300 DAYS.—No. 2.

Question. Why had not these kings received a kingdom when John had the vision of them? Because the Roman power was not dissolved, and Daniel said those ten horns are ten kings; that should arise out of the beast, the Romans; and John had his vision when the Roman power was in its glory. But he said they should receive power one hour with the beast. When does that hour begin and end? The question requires a wise head to answer.

"Saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come."—Rev. 14: 7.

Then if the uniting of those powers takes place at the proclamation of the gospel, as here referred to, that proclamation must be in the future. Then the hour commences when the uniting of the beast takes place; and the hour continues until the great and final battle takes place, as recorded, Rev. 12: 7; 17; 14, and 19: 10.

After the union of the two dragon powers, they become one power; and, as we said, we expected to find him again very officious. We find him in Rev. 12, and here he is. John said,

1 "I saw a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and the crown of twelve stars upon her head."—Rev. 12: 1.

2 "And bore a great burden, and was delivered, travelling in birth, in pain to be delivered."—Rev. 12: 2.

3 "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."—Rev. 12: 3.

4 "And his tail drew the third part of the stars of heaven and cast them to the earth."—Rev. 12: 4.

Daniel said he would; 9: 10.

The dragon stood before the woman ready to devour her child as soon as it was born. 5 "And she brought forth a man child, who was to rule all nations with a rod of iron; [his word]; and her child was caught up to God and his throne."

Why was this woman in pain to be delivered? It will be remembered, that we remarked that we expected to meet this opposing power, and here he is, after the Church of Christ, as she is to be when this dragon power is to arise to take the ruling of the nations, and to destroy all opposing powers. The woman is the Church as she is to be when she appears in the glorious habitments here described, with the fulness of the power of the gospel as well as the fulness of the word. The light and wisdom she is then to possess are as much greater than the light she now has as the light of the sun is greater than the light of the moon. This makes the Dragon or devil mad, and he hastens after her, and she brought forth the Lord Jesus Christ, who gives her power to go into the wilderness, for twelve hundred and sixty literal days.

A further solution of the woman and her being in pain to be delivered is this, as this woman is the Church as she will be twelve hundred and sixty days, or forty-two months before she is delivered. The red dragon is the kingdom of the devil, as shown Rev. 13: 1-4; he then has the ruling of the nations; and as he considers the Lord and his church his enemies, he is after the church; and she, knowing that she has lost all one way to make her deliverance, unitedly calls on the Father, in the name of Jesus Christ for deliverance, and the Father sent Jesus Christ to give her deliverance, and she goes to a place prepared for her safety until the end of the war, or one thousand two hundred and three-score days.

7 "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, but he was not prevailed not; neither was there place found any more in Jerusalem, the capital city of the kingdom of God ever after."

The great dragon, the devil, was cast out, that old serpent which deceived the world by the subtlety and craft of his power. He gave the woman to the beast, as cast out, into the earth, the pit, the draught, the dragon’s mouth, and the false prophet with him, or his angels with him.

10 "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night."

The dragon, I guess was mad with the woman because she brought forth the man child. And to the woman was given two wings of a great eagle, that she might fly into the wilderness for a time, and times and half a time, from the face of the serpent. Well, what power is there in the wings of an eagle? We will consult Moses, Exodus 19: 3:

"Moses went up unto God, and the Lord called him out of the mountain, saying, Thus shalt thou say unto the house of Jacob, and tell the children of Israel:"

4 "To have seen what I did unto the Egyptians, and how I bear you on eagles’ wings unto myself." Then if the Lord has promised to bear the church in the last days as he did the children of Israel out of Egypt, it is because he is worthy; not because she is rejected. No, but she will have faith in the promises of the Lord; and when the news comes to her ears that the little horn, or the beast, has set up the abomination of desolation, she then will know that there will be but twelve hundred and ninety days before the advent of the Son of Man; and that she shall have thirty days to make her escape from the face of the serpent to the place of her security. But the dragon has not finished his persecutions yet: "And the serpent cast out of his mouth a flood of water after the woman, that he might cause her to be carried away of the flood; and the earth helped the woman, and the earth swal- lowed up the flood which the dragon cast out of his mouth."—Rev. 17: 15 says, "The waters which thou sawest where the whore sitteth are peoples." Then the devil sent an army of men after the woman, and the Lord opened the earth and let them down. Where is the history of the witch? It is yet to be done, and yet to be written.

As the dragon power is to appear before the woman when he is organized out of ten crowned heads, all of them having crowns; and by the sword he is wounded in one of his heads by having three of his crowns taken from him, then brings about a union between himself and the ten kings for power and authority between them. One evidence of the union is his appearance before the woman, with seven heads ten horns and seven crowns upon his head; and with his tail he drew a third part of the stars. The tail is an appendage he has added since his organization; and Isaiah, speaking of this same event, says, 9: 15: "The ancient, the honorable, he is the head; the prophet that teaches lies, he is the tail." In this manner he appears before the woman, ready to devour her child as soon as it is born; and she brings forth the man, Christ Jesus, who gives her the wings of an eagle, and sends her to a place of security for a time, times, and half a time.

Now this time and the forty-two months of Rev. 11: 2 and the two witnesses prophesying a thousand two hundred and three-score days, 11: 3, and the forty-two months, Rev. 13: 5, and the twelve hundred and sixty days of Dan. 12: 7, are all events that begin and end at the same time. The twelve hundred and ninety days after the appearance of the man child and commence thirty days before, as these days will end at the captivity of the beast, and the destruction of most of his army; only one sixth of his army is left, from the testimony of Ezekiel 39: 2, at which time all these events terminate.

We will present another evidence that the little horn and the ten horns of Daniel are the beast of Revelation; but other prophets call him by different names. Rev. 13: 6:

"And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and that dwelling place forever.

8 "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

12: 17. "And the dragon was wrath with the woman and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Daniel 11: 36. "And the king shall do accord ing to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods; and shall prosper until the indignation be accomplished; for the end is determined shall be done."—57, 39, 39, and Dan. 8: 24. "And his power shall be mighty, not by his own power; and he shall destroy magnificently, and shall speak deceitful things, and shall destroy the mighty and holy people.

25 "And through his policy also shall he cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand."

8: 24. "I cut off the horn of this beast from the earth, behold, there came up among them another little horn, before whom three fell. Behold in this horn were eyes like the eyes of a man, and a mouth speaking great things."—57, 39, 39, and 9: 7, 8, 9, 10. "I beheld until the thrones were cast down, all governments destroyed and the dragon power set up, and the Ancient of Days was seated on his throne.

11 "I beheld then, because of the voice of the great words which the horn spake;
25 "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."

27 "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."

This is the same event as recorded in Rev. 12.

12. All the prophets tell of his blasphemies against God. Isaiah has a tale to tell of this persecution: he says, 44:4, 5: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to nothing, and vanity? Because all have sinned against thee, so shall they be given into thy hand. Therefore will I divide them among the people of the Most High." But he adds, 14:12: "As the branch unto which one seeth up as a goode worke, so shall they cast out of the grave like an abominable branch."

20 "Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people; the seed of evildoers shall never be renowned."

21 "Prepare slaughter for his children because of the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name remnant, and son, and nephew, saith the Lord of hosts."—32:26, 27.

24 "The Lord of hosts hath sworn, saying, Surely I will take vengeance of many evildoers in the land of the north, and shall deliver them to the hand of stronger than they; and they shall be ashamed."

25 "That I will brake the Assyrian in my land, with compass; and he shall drive him out of my sight as when he shall overflow mountains of the Lord, to destroy the name of the Lord thereof; and the Lord shall be exalted above the stars thereof; and his kingdom shall be exalted above all the earth."—41:10, 13, 25.

26: "And the Lord shall cause his glorious voice to be heard, and shall show the lightening down of his arm, with the indignation of his anger, and with the flame of a devouring fire; and with an overflowing flood shall he make an utter end of the place thereof; and darkness shall purify his people."

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28: "Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a high song to the mountains of the Lord, to the Mighty One of Israel."—45:23.

29: "And the Lord shall cause his glorious voice to be heard, and shall show the lightening down of his arm, with the indignation of his anger, and with a flame of a devouring fire; and with an overflowing flood shall he make an utter end of the place thereof; and darkness shall purify his people."

30: "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."—51:6, 9.

31: "And the Lord shall be King for ever and ever."

32: "Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a high song to the mountains of the Lord, to the Mighty One of Israel."—45:23.
scribed, but little of his work, save the opening of the seals and the sitting in judgment. The question is, are they that are described by Isaiah the same as by Daniel? Then, Rev. 11th, John talks of two witnesses that are to be there at Jerusalem at the time of the great gathering of the nations, and he says:

11: 8 "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the face of the God of the earth."

They have great power granted them while discharging the duties of their mission.

They are to stand before the God of the earth; who is he?

What is the two golden pipes, empty the golden oil out of themselves?" Is this the energy of their souls, for them to repent simultaneously and wake up to join in the battle of the Lord?

There are the two olive trees, and the two candlesticks standing before the face of the God of the earth. What is the two golden pipes, empty the golden oil out of themselves? It is said to wear sackcloth, for in their view, the fatherland is in the process of dying. They have two golden pipes, out of which it is said that the golden oil is emptied. Perhaps in the view of John, these two witnesses are the Lord's, and that they will be strengthened by the Lord to bring about the destruction of the wicked and destroy the wicked.

Again the church is delivered, the wicked destroyed, the kingdom set up, and the Lord ruleth.

As this event has been a subject the prophets have written more or less upon, we are disposed to hear what Micah may have to say about this woman.

6: 3 "Therefore will he give them up, until the time, when she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel. And he shall stand in the mountains of the south, and shall destroy the two camps, even the east wind and the west wind; and they shall dash out the outcasts of Jerusalem."

Again the church is delivered, the wicked destroyed, the kingdom set up, and the Lord ruleth.

He says:

Isa. 69: 4: "I will choose their delusions, and will bring their fears upon them; because when I called, they did not answer; but they did evil before mine eyes, and chose that in which I delighted not. Hear the word of the Lord, ye that tremble at his word: Your brethren that hated you, cast you out for your name's sake, said, Let the Lord be glorified; but he shall appear for your joy, and they shall be ashamed of that which they have done."

6 "A voice of noise from the city, a voice from the temple, a voice from the Lord, that rendereth recompense to his people." It is said that at the end of days, the Lord will bring a solution of the day.

7 "Before she travaileth, she brought forth; before her pain came, she was delivered of a man-child." Then, Rev. 11th, John talks of two witnesses that are to be there at Jerusalem at the time of the great gathering of the nations, and he says:

9 "Then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent."

And when we look back from the heights of triumph to which we now turn our eyes with longing and with hope,—when we trace the mysteries of providence.

The appointed path is often a dark path, and the way in which the Lord leads us is shrouded in shade and mystery. What then? We are to trust wholly in the course of duty and trust the Lord to see to consequences, and bring all things right at last. And we are under no obligation to understand the drift and bearing of all that surrounds us. It is enough to know that all things are working together for our good. Even Abraham "went out, not knowing whither he went," yet guided by the一只手 and the other hand of his God. We cannot tell why our present lot is so portioned out to us, nor what God means by all the providences which he appoints. It belongs not to us to know the hidden purposes of Him who made us.

"Will you ask the soldier thrown into the heat of the battle to explain the plan of the general? How could he? If he has done his duty, if he has thrown himself into the struggle, he has only seen the disorder of the charge, the flashing of the arms, the smoke of cloud and dust; he has only heard human cries mixed with the deafening sound of artillery. To call upon a soldier to explain the fight among the neighboring heights one eye followed the combat; one hand directed the least movement of the troops. So there is a battle which is pursued through the ages. It is that of truth, of love, and justice against error, egoism, and iniquity. It belongs not to obscure soldiers to explain the fight, for in the context, it ought to suffice us that God conducts it: it is for us to remain at the post he assigns us, and to struggle there firmly, even unto the end."

The MYSTERIES OF PROVIDENCE.

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The MYSTERIES OF PROVIDENCE.
the well-remembered path along which God hath led our feet from warfare to victory, and from weariness to rest; all will be plain, and clear, and blessed in the presence of Him who has said: "What I do thou knowest not now, but thou shalt know hereafter."

THE GOSPEL; WHAT IS IT?

We do not enquire what a gospel is but the gospel. For we read of some who had turned away from the gospel which was preached by Jesus Christ, and for this reason it is known and confessed, that there are many different gospel doctrines preached; while each and every one claims to be preaching the gospel of Jesus Christ. Hence, the question arises, in view of all this conflicting jargon; and I propose an examination by the way of a just comparison; in order to arrive at a proper solution of this important question. For it is indeed an important question, and should be well understood by all who seek salvation.

Seeing there is but one God, and but one Mediator between God and men; and but one faith, and one baptism, and but one hope of glory; the one and only foundation of our hope, is laid by God himself; and is specified, in the gospel proclamation. For we are saved by hope, and there is but one way of attaining that glory, which men may hope for salvation.

The gospel of Jesus Christ contains a three-fold prophecy, a part of which pertains to this present life, and must be fulfilled in the present state of existence. How could men depend upon the gospel which was preached by Jesus Christ, and proclaims contrary to all the promises of God? For we read of some who had turned away from the gospel which was preached by Jesus Christ, and for this reason it is known and confessed, that there are many different gospel doctrines preached; while each and every one claims to be preaching the gospel of Jesus Christ.

What is a Gentleman?—A gentleman is a person not merely acquainted with certain forms and etiquette of life, easy and self possessed in society, able to speak and act and move in the world with out awkwardness, and free from habits which are vulgar and in bad taste. A gentleman is something beyond this—that which lies at the root of every Christian virtue. It is the thoughtful desire of doing in every instance what others should do unto him. He is constantly thinking, not indeed, how may he give pleasure to others for the sake of pleasing, but how he may avoid hurting their feelings. When he is in society, he scrupulously ascertains the position and relations of every one with whom he comes in contact, that he may give to such his due honor, his proper position.

Love may exist without jealousy, although this is rare; but jealousy may exist without love, and is sometimes based upon a defect, bodily deformity, inferiority of talent, or rank, in a person in whom the display of his own power or rank, or advantage—such as in implied in habits, or tricks, or inclinations, which may be offensive to others. Love may exist without jealousy, although this is rare; but jealousy may exist without love, and is sometimes based upon a defect, bodily deformity, inferiority of talent, or rank, in a person in whom the display of his own power or rank, or advantage—such as in implied in habits, or tricks, or inclinations, which may be offensive to others.

Thou knowest not now, but thou shalt know hereafter.
in remembrance of my sufferings, or death and burial.

The Church has adopted the custom of partaking of the sacrament as often as once a month, and in some branches oftener. Is it necessary for those who are in the enjoyment of health, and able to attend Church from Sabbath to Sabbath, or as often as the Church meets together to hear the word dispensed; necessary for those enjoying this privilege to because we are commanded to. Again, it might be necessary, if something.

They, who lies upon a couch of pain, is unable to get to where the same is administered, and that loses this soul-cheering privilege? Yes, and that within a mile of where the bread and wine are administered.

If the Elders can be sent for ten or a dozen miles, and sometimes much further, to administer to the sick; can they not with the same propriety administer the bread and wine to those who are unable to come to the place of administration? If it might be necessary, if not commanded, that they might know that we were sick, and needed their prayers; also, that we had faith in the ordinances of the Lord’s house. They then know that we are sick and unable to go to meeting. They then frequently call and send for a friend to administer to us, when they are being sent. But do they administer the sacrament to us? I am speaking of the general practice, and not isolated, or individual cases. Let me suppose a case. Suppose that in a branch where there are from fifteen to forty members that can and frequently do meet together to partake of the sacrament, there should be one or a small sick family cut off from the branch; that one-half or two-thirds of the Saints should be unable to get to the sacrament, would it be necessary for those who could meet for that purpose to dispense with that rite; or would they need the strength that is derived from commingling that great sacrament, or sacrificing, offered up upon Mount Calvary, to help them on in the battle of life; while those who were sick could pass through their pains and trials without the aid derived from participation in this solemn service—the sacrament?

Moral Character.

There is nothing which adds so much to the beauty and power of man, as a good moral character. It is his wealth—his influence—his life. It dignifies him in every station, exalts him in every condition, and glorifies him at every period of life. Such a character is more to be desired than everything else on earth. It makes a man free and independent. No servile tool—corroding acid—sly thief—no treacherous house-sitter ever bore such a character. The pure joys of truth and righteousness never spring in such a person. If young men but knew how much a good character would dignify and exalt, how glorious it would make their prospects, even in this life; never should we find them yielding to the grizzling and base born purposes of human nature.

NOTICE.

When changing your place of residence, or desiring your paper sent to a different post-office, particularly in giving, in full, the name you have had last residing in, and distinctly state the name of the post-office, county and state into which you wish your paper sent in the future.

If your paper has been going in a package, state where.

When mailing a letter, whether in a railroad car, on a steam boat, or while visiting any place, in every instance give your own address where you are taking your paper.

When taking subscriptions for Herald and Home be particular in giving the correct address, the name of the subscriber.

If your paper has been lost, state where you have last found it.

15 November 77

SP Look Here.—A much opposite this notice will inform subscribers that their time is out with the number this week, and must be renewed, as stated in last week’s issue. Raisin mites are desired. Attention is called to the notice giving full instructions about how and where to send all money, orders, and business letters as recently advised.

Sears’ Herald

JOSEPH SMITH, HENRY A. STARBES, EDITORS.

Plano, Illinois, November 16, 1877.

MRS. J. W. YOUNG—SURELY.

And now it is Mrs. John W. Young who is the object of public solicitude and sympathy, as a sufferer from the monstrities of Mormonism—Utahism. The world, the religions world, the scabbed and blotted, is reeling under the ob­li­vions of the enunciations of Holy Writ, "Whatso­ever a man soweth, that shall he also reap," and we know no reason why Mrs. John W. Young should not be made an exception to the rule. She married John W. when he was a practical polygamist, insisting as a part of the marriage contract that he should put away those women with whom he had previously intermarried, according to a certain while many girls were looking into the sacred and binding book. She urged him to fulfill an oath pledged to other women, in order that he might marry John W. when he was a practical polygamist, insisting as a part of the marriage contract that he should put away those women with whom he had previously intermarried, according to a certain while many girls were looking into the sacred and binding book. She urged him to fulfill an oath pledged to other women, in order that he "the settlement," for days, miles, thence two miles with him. This last, it is said, to his ruin—Mrs. John W. may console herself with this reflection—retribution waits but the open door of opportunity to avenge the wrongs done by man.

We have no much sympathy in common with those who consoled with Mrs. John W. Young, and Mrs. Ann Eliza De Young; they both knew the condition of the men with whom they intermarried; they each might have foreseen the re­sult, from the facts presented in their own cases, and neither ought to complain of the hard fate their acts invited.

But it is not for the purpose of railing at these unfortunate sisters in misfortune that we took pen to write; it was for an other purpose, and it is this: 1. Can a system of religious belief which makes possible such an utter and unnecessary and unnecessary to the condition of a man in the world? 2. What right in the law of God, as given to the church, or as written all over creation, has any man, ambitious or ambitious, to shift the re­sponsibilities of his acts, by changing at will those with whom he marries; and so deporting himself that hearts are estranged, affections out­raged and family ties surrendered? 3. By what means will such a man escape condemnation in the final adjustment of accounts?

TO IOWA AND MISSOURI.

During a recent visit to Decatur county, Iowa, and Harrison county, Missouri, the junior editor of “The Saints’ Herald,” on a further view of the labors theretofore, and renewed his acquaintance with the Saints now there. Bro. Israel L. Rogers was our companion thither from Springfield, and at Charleston we were joined by Brn. Phineas Cadwell and C. A. Beebe of western Iowa; also by Brn. W. W. Smith and family, late of Fairdale, Nebraska. Our travel by rail ended at Leon, where we were met by Bro. C. H. Jones and taken to Davis City, nine miles, thence two miles with him. Arriving at his home, ten miles west, and two with Bro. Jones to Bro. Wm. Hopkins’ home, seven miles out, Bro. Smith and family stopping in town with Bro. D. W. Thomas. At Davis City we met, for the first time, Bro. B. V. Sprunger, whom, however, we had known by reputation for years as a laborer for the salvation of men, one whose work in the ministry has been at much sacrifice to himself and family. Bro. Wm. Cunningham, formerly of Utah and California, also Livesey and, with Brn. Thomas Bell and James Scott of Indiana, together with Brn. Mather, Sneathen, Abbott, and J. M. Brown of Illinois and Iowa, Rasmussen of Wisconsin, and Brumptwalt of Kansas, and near town Sitter Bissell and family, of Illinois.

Arriving at “the settlement,” or “colony,” or “location,” as variously called, we were, as so often before, once more at home; at Bro. Dancer’s, origin in divine direction and community, and to our stay, we found ourselves none the less among a score of others whom we visited, those known in other days and places, with still other cordial invitations which we tried, but in vain, to fill, or for our three weeks we would lengthen into months, which stay would have been pleasant if we had had work enough along to have filled in the time with profit.
The land in that much talked of country and especially in Harrison county, Missouri, is lower in price than heretofore, because many of the Missourians are anxious to sell out, even at a sacrifice, in order to go to Texas and Arkansas, where they can find a newer country and a wider range for stock than is now possible in Harrison and surrounding counties. And this move, if the part seem providential for those who have the means to buy and wish to settle in that country. And we learn that this desire to sell is not alone among the people of that part, but that it is more or less all the way to Jackson county, so that the Saints may take their choice and buy wherever they like, with advantages of prairie-land, timber and water suit to the ideas of each; for, as Abraham said to Lot, "Is not the whole land before thee?" and if every man who wishes to buy will search long enough, not purchasing unseen or too hastily, he can certainly suit himself some where in that country, providing his way and ability may permit, but not disappointments, as the common portion of man there is as yet no "surplus" to buy will search long enough, not purchasing at all and under cultivation, is offered and under cultivation, is offered at $10 per acre, without buildings; other lands with buildings, sometimes good and sometimes of little or no value, for from $12 to $20 per acre; those with several hundred acres, and what would be called fair improvements for about $14 and $15 per acre; most of those in such a county being better situated for timber facilities than is the majority of the land purchased a few miles north, in Decatur county.

We were shown by Bro. Z. H. Gurlay, a history of Harrison county, which relates the fact that all that part of Missouri lying west of that of Grand river, and north of the Missouri, which now makes some fifteen counties, was, up to 1830, all one county, called Ray, even to the north line of Fayette township, Decatur county, Iowa, in which the seat of Order of Enoch and the majority of the brethren located without knowing this fact, namely, that they were upon some of the very territory comprised in the county ad

The Saints' Herald. 1877.1 joining Jackson on the north, at the time the revelations of December, 1838, and June, 1844, were given, as found in sections 98:9 and 102:8, and therefore a part of one of the "counties around about"—one of the "adjoining counties" mentioned, and, if the Saints do right, much of this original county will be settled by our people in a very short time. In 1836 the county was divided, and Caldwell and Daviess were set off. Consequently, when some of the leading financial men of the Church were, as they are confident, directed by the Holy Spirit to start the experiment of building up a settlement of the Saints in those regions, they, by following that influence, located in what was, at the giving of those revelations, Ray county, Missouri, though this fact was unknown to them; which location of land the men who had it in hand could not have made in Missouri as it is now.

While in that region we had the pleasure of meeting many whom we had known before and of enjoying that hospitality which is proverbial. Among these were the following brethren and their families: George Adams, D. P. Young and Wm. Hopkins, of California; Henry C. Smith, Moses M. Church, Samuel V. Bailey, O. B. Thomas, A. Cochran, and sister Mary Brown, of Michigan; Samuel Ackers, of Wisconsin; David Dancer, C. H. Jones, Wilson Hudson, Z. H. Gurlay, A. H. Smith, J. C. Christian, and A. K. Andrews, of Illinois. We also met Brn. Edwin Stafford, O. J. Bailey, George Stone, P. B. C. and C. Johnson, B. H. and E. H. Gurlay, Hudson Harder, John and Robert Rankin, and other brethren. In that county, we have the noblest and most upright and spiritual brethren in the Church, and this is one of the very territories comprised in the county ad

Henry Schultz, whom we mentioned rather improperly in our last issue, that we mistook that gentleman quite seriously. We are pleased to learn that we did so mistake him, and that he is trying to do a good work. We regret having written as we did of him, and ask his pardon.

Bro. W. W. Blair was at Charleston, November 10th, and was received from him that he was to go to Burlington on that date.

Bro. Heman C. Smith was at Gravos, Missouri, October 30th, on the way to Kentucky.

Bro. E. M. Webb, writes from Sacramento, California, that "The work of the Lord is rolling on with us. We have good meetings, and the Lord blesses us with his Spirit. Elder J. R. Cook has returned to us, and the Lord is with and making him very useful." Six have been baptized by him into this branch since Conference, October 6th. The names of those baptized are sent. We pray that the good work may continue.

Bro. and Sr. Graunlich write from Healds-

A. Greek, of Nebraska, Missouri, would like to see the subject of tithing "more thoroughly agitated." How strangely men differ. About three years ago a good brother wrote us, stopped his Herald, and pronounced a woe upon us because we either wrote, or printed articles on the subject of tithing; and stated that if we did not stop teaching it to the people we should be damned.

Bro. Wm. Newton, of London, Ontario, stopped with us a day or so, on his way to Missouri, from the 18th to the 10th ultimo. From a letter received the first instant, he had arrived safely at Kansas City, and had found a number of the Saints. He visited Brn. Parker and Clough, nine miles from Independence, and found them well and fairly situated. He states that Bro. George Hayward, of Kansas City, West, has hired a hotel and is doing something to enlighten the people.

Bro. H. A. Stellman left the Office on the 11th of October for a few days rusticking in Iowa. He was still enjoying the fresh air of out door life on the 1st November, but would return in due season. He went to be present at the meeting of the Board of Directors of the Order of Enoch, and for his health.

Elder L. Hickey, of the followers of James J. Strange, of Coldwater, Michigan, reports having gone into Lignonia, Indiana, delivering several discourses on the principles of the gospel, which were well received. He writes that he does not expect us to take any special notice of it, as he is not regarded by us as belonging to the Church, &c. We assure Elder Hickey, that so far as he, or any others, preach the principles of the gospel as laid down in the holy writings and as exemplified in the life and example of the faith by Joseph Smith, the martyr, they have our sympathy and regard. Paul thanked God that the gospel was preached, though some did it for "contention."

No more No. 6 tract; no more "Songs of Zion." Don't order them.

Bro. A. F. Morris writes from Sweet Home, Oregon, October 28th, that they have had no preaching since Bro. Clapp left them, last August; there are many calls for the word. Brn. Mills and Clapp are expected there in the spring.

The brethren to whom the Semi Annual Confer-

erence directed the Presidency to write, respecting www.LatterDayTruth.org
the Danish Mission have replied to the letters sent them. Bro. Knud Johnson is willing to go, if the church is prepared to send him and sustain the Mission. Bro. Ole Madison writes that his circumstances are such that he cannot go, for which reason he says he shall like it.

Sr. Annie Flower writes from Pincynecville, Illinois, that an elder who could come there and preach would find a home with them. Her husband, Br. Thomas Flower, was injured three years ago so badly as to be helpless, but they still feel thankful to God for what blessings they have and ask to be remembered by the Saints. They send $3 to help the work along.

The Nodaway District Conference Minutes arrive, dated 11th, from West Wheeling, Ohio, that a spirit of others. It has been very successful in Asia Minor, there having been some desperate fighting, resulting in the route of the Turks, with the loss of many lives, and in killed and wounded, and in the reinvestment of the city of Kars by the Russians, the siege of which they were forced to retreat from last summer. Also, in the Balkans the Russians have gained considerable, among the victims being one by General Gourka, to which he captured 7,000 Turks, including two Pashas, 200 officers, and an English Colonel in the Turkish service. They have captured some minor fortifications, and still hold Plevna in a state of siege, but it is rumored that the Turks are cut off from their communications.

An official report from St. Petersburg says that, from the commencement of the war to October 27th, they have lost 61,042 in killed, wounded and missing.

Gen. McMahon gave a grand dinner in honor of Rev. President Garfield, and a big dinner also.

Another robbery of a stage coach between the Black Hills and Cheyennes, in Wyoming, led to the capture of the robbers, after a pursuit of 80 miles. They had in their possession a large quantity of money, jewelry, blankets, overcoats, and various other articles.

By the Chicago Inter-Ocean we notice that Misses. Stebbins, Post & Co., bankers, at Deadwood, send out $40,000 to $50,000 in gold, each week, that is mined in the Black Hills.

Srn. John Q. Wilder, formerly of Braidwood, Illinois, has made himself and family comfortable by a move to Missouri. He is at Bevier, and is also preaching on Garland, Colorado, and in the north-eastern part of that empire. Four hundred thousand persons are entirely dependent upon charity.

Sr. Henry B. Wood, of New York, says that he desires to emigrate to Liberia, Africa, as strong among the blacks of the Southern States, and in South Carolina $25,000 has been raised and a ship engaged to carry seven hundred of them there and it is the first time, so far as we have ever heard of, that any great number have been transported to Liberia.

A paper mill, at Turner's Falls, Mass., burned on the 7th. Loss $50,000, and throwing 300 persons out of employment. One man was at Dayton, Ohio; a $30,000 one at Northampton, Mass., throwing 75 men out of employment. Other lesser fires, too numerous to mention.

Correspondence.

We publish the following with regret. We had thought that Bro. Gurley would be able to get into the field this fall.—Eds.

SEWICKLEY, PA., Oct. 24th, 1877.

Editors Herald:—Having noticed the defeated condition of the fizzle and the failure of the shop's report, and having been informed by him recently that he had "more promises than he could fill," (unless he drew upon his individual resource), we close this effort to reach Utah this winter. It is said to be "an Americanism to get together and resolve some thing;" and it seems to me that the resolutions act upon the hypothesis that "to resolve" is all that is necessary. Fraternally yours,

Z. H. Gurley.

CHAIN LAKE CENTER, Martin Co., Minn., October, 1877.

Brother Johnson:—For I now propose I have a right to call all Latter Day Saints brothers and sisters. I am the daughter of G. N. Thompson, now of Lemars, Plymouth Co., Iowa, and I live with my mother, Miss Ada Rine, at the Chain Lake Center, Martin Co., Minn. I was baptized the third Sunday of last month by Elder L. S. Briggs, and was confirmed under his hand. I am the first one who has obeyed the gospel in this town, but reasonably suppose that I will not be the only one, in case a good, preaching Elder, who is deeply in the work, should come here and engage in it as they do in worldly business. All around here have heard from grandfather, but the instruction has not reached them. I am the best among them. He was never able to make a thorough business of preaching; nevertheless he has made a goodly reputation in the places where he has lived and my desire to have an Elder come who will engage thoroughly in the work. Grandpa will hear him, and I will do my work. I do not long to get the best things, and I am happy, and if I have taken the first step, and I long to take another.

Long to see the world built up, and God's gifts flourish in it. This is why I came here, to own and enjoy all God's promises. I have been from childhood a seeker after righteousness; I have had no other chance to hear only through grandpa; I have listened to him when he was talking to others and compared it with the Bible and agreed with my understanding of that book; book is the best guide. I have a desire to be a part of a Christian fellowship and want to see some of the Church, specially some of the traveling Elders. Pardon me if I am old to you, to the end that I might impart unto you some spiritual gift, that ye might be established? I seek to know the height, and depth, and breadth of the love of Christ Jesus. I wish to do all I can for Christ; be an instrument in his hands; will you help me. I have friends, for we have been walking along drivers off the break-water, or beached on the shore, and many others were damaged, or lost their deck cargoes in the storm.

There was an insurrection among the convicts working in the Montserrat, Mississippi, coal mines, the night of November 5th, and they set fire to the mine and murdered and wounded of twenty three of their number, by burning or in leaping from the windows.

The government of Brazil has already expended $70,000 to relieve the suffering by famine in the states, and part of the $16,000 to the unfortunate in the city.

We publish the following with regret. We had thought that Bro. Gurley would be able to get into the field this fall.—Eds.
May the opportunity come, and that speedily.

Our branch numbers twelve in all, six of whom are men, and should bring about the end desired, through prayers and means, to the extent of their ability. The enemy is at work and darkness prevails to some extent but by faith we live and look for light. This is an immense field, and the ground hard; but pray for us, that we may be enabled to labor it profitably. It is strange that those who are without evidence of divine favor, and feeling that the work is God's we take courage and move on.

We have not been able to gather in sufficient number for preaching, but, for some reason or other, the lady in possession of the latter has not seen fit to have our branch meet. We have not been satisfied with the results of our experience; hence we ask Bro. Joseph to remember me. I guess I will not see Plano this winter.

Kind regards Yours, Jos. F. McDowell

[Bro. McDowell has had much faith and prayers for his help to come from God.]

Eli A. Stedman

Lewiston, Monroe Co., Ohio.

Brother Joseph and Henry—At the June conference of the Pittsburg district, held at West Wheeling, 1876, it was thought necessary by the branch to have preached at least twice every Sunday, and that the Elders should be present in the congregation, and that we should also have prayer in each meeting. I had the privilege of being present at the last of the June conferences of this district and had come to the conclusion that we should not preach there, so we met with a refusal, plain and distinct.

Since the presidency over this little branch, I have learned some very important lessons, and one is my entire dependence upon God for success. I have not been therefore able to rely upon myself, and an entire consecration of time, talent and energy to the service of God. This I am earnestly endeavoring to do.

May God aid the elders of this district to labor for him with all their might, and be held to his will. May the object be accomplished, and many more souls be brought to the fold of the Father. May the Lord bless his people, and give us the spirit of love but of power, and of love, and of a sound mind. 2d Timothy, 1st chapter 17, verse 7. God's servant is never at rest, but the more he works, the more he suffers. He who has been enabled to use the blessing of God has been enabled to do good, to have an influence for the truth.

I love to tell the tale that is true, and would like to spread it far and wide, but my circumstances at present are so that I am needed at home. I feel that the good Father will open the way. I know that I must bend my strength, and our other brethren, to bring about the end desired, through prayers and means, to the extent of their ability. The enemy is at work and darkness prevails to some extent but by faith we live and look for light. This is an immense field, and the ground hard; but pray for us, that we may be enabled to labor it profitably. It is strange that those who are without evidence of divine favor, and feeling that the work is God's we take courage and move on.

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Eli A. Stedman

Pittsburgh, PA.

Brother Joseph—...
While at Hannibal, I paid a visit to the Colorado petrified giant, which was on exhibition there. The face was so small that I could walk under it. Length 7 feet 4½ inches, head, from chin to top, 15½ inches, or 31 around; 57 inches around the body, front and back. Shoulder to end of middlefinger the broad part, 25 inches across the high cheek bones, andretreating forehead. Lay on his back with left leg slightly drawn up, and left hand resting on that leg a little above the knee. His weight is said to weigh something over 600 lbs. He had a tall about 23½ inches long, which seemed to be broken off near the neck. I suppose you will find a more detailed account of him in the papers, and I had but a few minutes to spend with him at that time. Quite a number of scientific men consider him a genuine fossil, and true case of petrification. Yours fraudrally,

T. W. SMITH

NEBRASKA CITY, NEBRASKA.

H. A. Stebbins, Dear Brother:- The district conference closed last night, at 11:30 p.m. On account of continued rainy weather for a week previous, the attendance at the conference was not as large as I expected. The attendance was very small, which caused me great disappointment; for we had expected and prepared ourselves in mind for a large audience, both of the preachers and the people. Notwithstanding our disappointment, we enjoyed the union from on high during our waiting on the Lord. The conference ing Bro. Mark H. Forscutt delivered an excellent sermon on the subject of Election, and said that he had but a few more suspicions of its truth, and that if I might have made, for others to use, the business of the church. The statement that he at one time could relieve pain and heal all manner of diseases, I saw and visited also, and was greatly astonished. The two propositions, and the people voted that we sustained that of the love of the truth, as BEDE R. LAMBERT.

CORTLAND, ILLINOIS.

Brother Henry.—I was present when I saw that my father had a right to the privilege of being a Latter Day Saint, except (my son David, who was with me), nor of persecuting them. I felt some misgivings and doubts of my ability to successfully cope with him on a subject upon which I had less little experience, but feeling confident that we had the truth, and that God required me to defend him, when a better understanding. The people were unmoved; not even in a single instance were the doctrines to which I stand subscribed, and my friends were unmoved; not even in a single instance were the doctrines to which I stand subscribed, and my friends were on the subject of his claims, when in the opinion of the people a true criterion the bold advocate of Spiritualism has failed so far. Indeed, the Spiritualists themselves whom I have talked with admitted that Jameson completely failed on the first proposition—to wit: "The Bible and religious teachers are to be the directors of our actions and manners." Truly it was a failure on the part of the professor; and our Elders who keep bright their weapons of warfare need not turn to the right or the left to avoid the charge of being opposed to the question, as being the opposite one whom he may.

The second question: "Is there any God," is a more difficult question to meet and the discussion of it here highly entertaining to the audience. The Spiritualists are divided as to whom the victory belongs on this; but I have not heard of any one of the perversely favoring neither side, but who upon that score can boast over him. The proceedings of our late conference answer my question.

Bro. Page could not receive the Book of Doctrine and Covenants, nor did he believe the priesthood being necessary in the Church of Christ.

Bro. Henry, I have made these statements, because they are the opinions of one who has been the strongest defender of the Book of Mormon that the Church has ever had, dear to his friends and the Church at large. Would to God that the Church had a thousand such elders in the field with the ability that Elder Page had, even though they had some of his faults.

I truly thank God that I am firm in the faith of the doctrine to which I stand subscribed, and I remit my short coming, for the prayer of the Just is heard in heaven.

Yours for the love of truth,

W. R. CALHOUN.

MONTROSE, IOWA, Oct. 29th, 1877.

Brother Joseph.—Having read the letter of brother and sister Rowland, in the Herald of Sep­tember 1st, of their faith in God, and their prayers that you consider my stand pointed out, I am an Elder could be sent for, and after the child was administered to be speedily recovered, it has been left. He died before he could be sent for. We of the Church we adore thee is one that does hear and answer the prayers of his children when they cry unto him in his name.

Last December I had the misfortune to fall and break one of my legs so near to the hip joint that it was impossible to have it set, it being a badly crippled limb before, and the doctors pronounced it doubtful if I ever walked again. It caused me much suffering; but, knowing that our in less than that, could relieve pain and heal all manner of diseases, I could look to him and him only. There was no Elders near that could be got to administer to me, but thanks be to God for his loving kindness and mercy unto me, as he favored me with the privilege of being a Latter Day Saint, except (my son David, who was with me), nor of persecuting them. I felt some misgivings and doubts of my ability to successfully cope with him on a subject upon which I had less little experience, but feeling confident that we had the truth, and that God required me to defend him, when a better understanding. The people were unmoved; not even in a single instance were the doctrines to which I stand subscribed, and my friends were unmoved; not even in a single instance were the doctrines to which I stand subscribed, and my friends were on the subject of his claims, when in the opinion of the people a true criterion the bold advocate of Spiritualism has failed so far. Indeed, the Spiritualists themselves whom I have talked with admitted that Jameson completely failed on the first proposition—to wit: "The Bible and religious teachers are to be the directors of our actions and manners." Truly it was a failure on the part of the professor; and our Elders who keep bright their weapons of warfare need not turn to the right or the left to avoid the charge of being opposed to the question, as being the opposite one whom he may.

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I truly thank God that I am firm in the faith of the doctrine to which I stand subscribed, and I remit my short coming, for the prayer of the Just is heard in heaven.

Yours for the love of truth,

W. R. CALHOUN.

GLENWOOD, IOWA, Oct. 23d, 1877.

Pres. Joseph Smith, Dear Brother.—At the request of William I forward to Herald herewith message of Bishop Conferance. He placed your name among the attendants with the earnest de­mand that you would be present if possible. He is full of work during the discussion, and at the first quite awefull but now gaining rapidly.

The discussion is progressing pleasantly and but for the continued heavy rains would have been favorable in all respects. These have greatly diminished the audiences from the first. Two questions were decided on this evening, viz., the opinion of the people is a true criterion the bold advocate of Spiritualism has failed so far. Indeed, the Spiritualists themselves whom I have talked with admitted that Jameson completely failed on the first proposition—to wit: "The Bible and religious teachers are to be the directors of our actions and manners." Truly it was a failure on the part of the professor; and our Elders who keep bright their weapons of warfare need not turn to the right or the left to avoid the charge of being opposed to the question, as being the opposite one whom he may.

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Yours for the love of truth,

RUTH A. TURNER.

WANSKUCK, PROVIDENCE, R. I.

Oct. 26th, 1877.

Brother Henry A. Stobbin.—It is some time since I wrote to the Herald, and now I write to let the brethren know how I am getting along in temporal affairs and spiritual things. My par­ents and I have lived here over one year, about three miles from Providence Branch. Father, mother and I, are all the Saints that live in this place, and as a Teacher I am trying to do my duty, not in my own strength but in the strength of the Lord.

I have had a number of requests to me in regard to what I believe, but I am not ashamed to tell them, so I go to work and give them the first principles of the gospel of Jesus Christ, as taught in these pages. I believe them all to be true; they also tell me that if they do not obey it will be their own fault, and so say I. I tell them that it is only the honest in heart that I am trying to teach. I have had my work taken from me on account of my belief, and by not joining the Baptist Church, which is contrary to the memories of one who has been the strongest defender of the Book of Mormon that the Church has ever had, dear to his friends and the Church at large. Would to God that the Church had a thousand such elders in the field with the ability that Elder Page had, even though they had some of his faults.

I truly thank God that I am firm in the faith of the doctrine to which I stand subscribed, and I remit my short coming, for the prayer of the Just is heard in heaven.

Yours for the love of truth,

RUTH A. TURNER.

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LOOKOUT MOUNTAIN, Ga., October 21st, 1877.

Mr. H. A. Stobbs, Dear Sir—The Herald is a very welcome visitor in our house; and it has to do our preaching, and by its means is the only way we can get the message to the Saints.

It seems as if the time was near at hand when all people must give an account of themselves, he that is not ready will be left behind. I and my wife have prayed for the same.

However, before I finished reading them, I found I received from some unknown person a tract, entitled, *The Saints’ Herald*. I am very glad to have an Elder come this way and be acquainted with the things of the Saints.

The perusal of this letter is commended to the Saints, for I feel my weakness. Your sincere love to you for some time, I will do so, to let you know that I am still trying; in my feeble way, to advance the glory of God, the furtherance of his grace, and your prayerful, for what the Lord says is truth, and to pray for me, that I may at that act of sending an Elder to Texas, I have been a member of the Reorganization of the Saints, for I hope my prayers may be the generator of the Lord.

If an Elder will come he can stay as long as he will, and we will make it as pleasant for him as possible. I often prayed for an Elder to come, but my prayers have not as yet been answered; but I will keep on praying till I hope my prayers may one day be answered.

An Elder could find our house very easy by coming to Chattanooga. It is ten miles from there up here, he could just inquire the way to our house, and the people of the town and most any one can tell him the way to Mr. Gerber’s. My love to all the Saints.

Pray for me I feel my weaknesses.

Yours, very truly,

Tito, Gerber.

[The perusal of this letter is commended to Br. John H. Hansen and Heman C. Smith. It may be that one of them could visit Bro. Gerber, on the way south to Florida.]
Gailey, resident; 14th, 1877.

Elders and priests were requested to labor as much as possible. The elders appointed to labor were requested to confer with the president as to where it was most feasible to go.

The case of Br. McGilh was laid over to obtain information of him.

Br. J. was sustained as a minister of the gospel, to labor in this district.

Resolved that the presidents of branches have a right to silence any elder from preaching in the church who is not laboring with the branch, or president thereof, if all practicable.

That we sustain all the authorities of the Church in righteousness, including Eli Clothier as our District President.

Committee on the case of R. R. Montgomery, reported: To the president and brethren in conference assembled: We, your committee, would report, that after having the facts touching the baptism of Lydia Worley by R. R. Montgomery, in the Mason Grove Branch, do declare in our judgment the baptism of Lydia Worley was illegal, and that Montgomery should have been labored with before meeting; and also at Independence, where he baptized two, and at Pleasant Grove branches.

David Matthews, Montgomery should have been labored with before meeting; 52d., 1877.

Fully submit.

by J. R. Lambert; and at night by H. Short.

Sunday, at 11 a.m., by James Caffall; and at night by M. T. Short.

Adjourned to meet at Salem Branch, December 14th, 1877.

South-Eastern Iowa and Western Nebraska District.

The above conference convened at Syracuse, Ohio, September 29th, 1877; David Hopkins, presiding; Thomas Matthews, clerk.

Branch Reports.—Syracuse members, 1 baptized.

Proaching Saturday evening by H. C. Smith; Sunday, at 11 a.m., by James Caffall; at 4 p.m., by J. R. Lambert; and at night by M. T. Short.

Adjourned to meet at Salem Branch, December 14th, 1877.

Des Moines District.

A conference was held at the Little River Branch, September 29th and 30th, 1877; A. W. Moffett in the chair; S. M. Lowery and George E. Pettit, clerk.

Branch Reports.—Little River 98, including 4 Elders, 3 Priests, 2 Teachers; 3 baptized, 2 received and 1 removed by letter, 1 died, Charleston branch; 1 removed by letter, 11 baptized, 1 received and 1 removed by letter, 1 expelled. Davis City 44, including 1 Seventy, 7 Elders, 2 Priests, 1 Teacher, 2 Deacons; 6 baptized, 1 received and 1 removed by letter, 1 expelled. Leadenal 39, including 3 Elders, 2 Priests, 2 Teachers; 2 baptized, 2 received and 1 removed by letter, 1 expelled. Lomax 191, including 2 Apostles, 4 Seventies, 15 Elders, 7 Priests, 3 Teachers, 1 Deacon; 13 baptized, 2 received by certificate of baptism, 4 by letter and 1 removed by letter.


Priests H. Harder and Lewis Fowler reported. Bishop's Agent also reported. After presenting the names of C. H. Jones, H. Z. Gurley, B. V. Sprunger and A. W. Moffett for the district presidency the ensuing year, the lot fell upon Alma Kent.

Resolved that the Bishop's Agent be instructed to pay to Br. A. W. Moffett, for his assistance, the sum of $40.00.

Adjourned to meet at Lamoni on Sunday, Dec. 15th, 1877.

Officials present: 2 Apostles, 2 High Priests, 3 Seventies, 14 Elders, 4 Priests, 5 Teachers, 2 Deacons.

Sunday.—At 9:30 a.m., Z. H. Gurley preached, followed by C. H. Jones. Afternoon, W. W. Blair preached on the apostasy of the people of God in all ages from the right, but more particularly addressing himself to the latter-day apostasy.

We preserve that Br. A. W. Moffett resigned the presidency of the branch, but the minutes do not show it.—E. Stafford, Clerk.

Eastern Iowa District.

The conference met pursuant to adjournment at Davenport on September 22d, 1877, at 10 a.m.; President E. Larky was in the chair. On motion Br. I. B. Larew was chosen secretary pro tem. On motion, if the branch members were invited to participate in the conference.

A committee on grievances was appointed consisting of J. L. Adams, J. S. Patterson and I. B. Larew.


Davenport financial report, ending Sept. 15th:

Total income $74.55; total expenditure $74.61.

Eastern Iowa District.

The conference convened at Davenport, September 29th, 1877, at 8 o'clock p.m. Geo. W. Galley, president; Geo. N. Derry, clerk.

Elders' Reports.—W. Galley reported favoring the branch, but laboring in the branch and other places as circumstances permitted. C. N. Hutchins reported still striving to roll on the work.

Branch Reports.—Columbus report read and accepted. No report from Cedar and Deer Creek.

Resolved that this conference earnestly requests the several branches in this district to procure printed branch reports, or the reports can be not accepted.

That, in view of the limited number of effective officers in this district, it is earnestly requested that each officer will double his diligence in the district to clergymen.

Br. R. Spencer Smith, Chauncey Loomis and H. J. Hudson were sustained as presidents of their respective districts.

Formerly minutes read and accepted. Former minutes read and accepted. No report from Central Nebraska District.

Resolved that, in view of the limited number of effective officers in this district, it is earnestly requested that each officer will double his diligence in the district to clergymen.

Br. H. J. Hudson and Chas. Brindly were requested to labor in connection with a president of this district whenever opportunity occurs.

Resolved that we sustain both the spiritual and temporal authorities of the church in righteousness.

Officers present: 1 High Priest, 2 Elders, 2 Priests, 1 Teacher, 1 Deacon.

Proclaimed that N. C. Wadsworth was ordained to the office of Priest, under action of the branch, by Geo. W. Galley and H. J. Hudson.

Branch Reports.—Columbus branch met at Columbus, Nebraska, on the second Saturday and Sunday in December, 1877, at 7 o'clock p.m.

Massachusetts District.

This conference convened in Codman Hall, Boston, Mass., September 29th, 1877, at 10 a.m.; Hymn 109 was sung. Prayer was offered by the president, and an adjournment was had until 4 p.m.

At 4 p.m., meeting was called. G. C. Smith was elected president; J. B. Nondlen, clerk.

5 Priests, 3 Teachers, 2 Deacons; 4 baptized, 1 by letter, 1 ordained. Fall River 71 members, including 5 Elders, 3 Priests, 2 Teachers, 2 Deacons; 2 baptized, 1 removed.

A. Nickerson, C. N. Brown and E. N. Webster were appointed a committee to examine branch reports.

Bishop’s Agent reported having received from collections at conference and from individuals, from April 17th, 1875, to Sept. 25th, 1877, $86.45; and from the brethren in general funds ($120.00) to support of district $32.70, making a total of receipts $126.15; and an expenditure of $111.10, leaving a balance of the Agent’s funds of $10.95.

Report was received and referred to an auditing committee consisting of G. S. Yerrington and W. Bradbury.

The District President presented his financial report for the last quarter: On hand last conference $1,35; received from Bishop’s Agent $15.00; paid out to hands $11.75 and $10.75. Report was referred to the auditors.

The auditors reported that they found the reports correct. Report accepted.

A mission was granted to F. A. Potter to labor in the towns of Pawtucket, North Providence and Cranston.

Resolved that the District President be and is hereby authorized to demand the licenses of all elders in this district who do not report to the first conference held by this district in each year.

Resolved that the President, J. L. Rogers, and Senterlover Butler, clerk; to term expire at the sitting of next conference.

Church authorities sustained in righteousness.

Sunday services were as follows: Morning, at 10:30, preaching by G. S. Yerrington and Jesse W. Nichols; afternoon at 2:30, in charge of Senterlover Butler and Jesse Small, prayer, testimony in sacrament; evening, at 7:30, preaching by C. N. Brown and Wm. Bradbury.

Adjourned to meet in Providence, R. I., first Saturday and Sunday, December, 1877.

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**Miscellaneous.**

**Welsh Hymn Book.**

SOLON, Ohio, Oct. 29th, 1877.  
_Editors Herald:_ In the herald of first inst., your readers find a call by me for Welsh Hymn Books, a great necessity among our Welsh brethren. We desired to return the call, by asking our brethren throughout this country to send their names from the several districts, to the Editors of the _Herald._ We now soon will ascertain how many we and how much it cost for the printing. We can easily find a printer to do the work, and for a reasonable price. By this means we can make a vote of thanks. We will ascertain the number, and the price of printing the same, then a call will be made to each brother who has sent his name and asked for a book, to come and pay the money only enough to meet expenses. Again: let no brother or sister, after they read this call, cast it one side, by saying we will attend to it some other time. No, brother, do it at once. Our English brethren have their hymn books, why shall we be without them in our language. Singing praise to the God of Zion under the great and powerful glory to God—sing his praise all ye nations. While we pen these few lines, our thoughts carry us back to our native land—to those days when we joined the church, the bounds of Saints with their large representation from the branches is desired. Those Elders who can spare some time for the work of the ministry this winter, will please report in person if you can, if not in person, then by letter. We are anticipating a good time. Those coming by rail, please drop me a card, and I will meet them; if not met, get into a street car at Market St. and look for the Robins­ son's gallery, where we will be found. Bring the spirit of peace with you.

J. A. ROBINSON,  
President of District.

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**First United Order of Enoch.**

CANA GRUMER, GAILAND'S GAP, IOWA,  
September 25th, 1877.

At a meeting of the Board of Directors there were present L. L. Rogers, chairman; C. A. Beebe, and Phineas Cadwell. Meeting called to order, opened and prayed with I. L. Rogers.

On motion the account of A. S. Cochran, $20.50, was allowed, and an order ordered.

On motion the account of David Dancer was allowed, $125, and an order issued for the same.

At a meeting of the Stockholders held same time and place, votes were cast as follows for directors for David Dancer 333; E. Banta 303; I. L. Rogers 231; D. M. Gamet 205; P. Cadwell 182.

Amount received from S. S. Cochran, $26 50, and Phineas Cadwell.

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**Conferences.**

**Western District.** The next conference of this district will be held at Davenport, on the 10th and 12th of December next. E. Larkey, president of district.

**Central District.** The next conference of the Massachusetts District will be held in Providence, R. I., the first Saturday and Sunday in December, 1877. Geo. C. Smith, president of district.

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**Respectfully submitted,**  
ASA S. COCHRAN, Secretary.

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**Birth and Death notices inserted free; Marriage notices one dollar each.**

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**Unions.**

At Nortwood, Contra Costa county, Cal., September 8th, 1877, to Bro. and Sr. Rowland, a son; its name Ephram, blessed by brethren Thomas B. Davis and Orrin Smith.

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**Married.**

At the residence of the bride's parents, in Clinton county, Missouri, October 28th, 1877, by Elder James Kemp, Bro. James Wood and Sr. Heber Kinneman; both living near Stewartville, Mo.

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**Died.**

In Fayette Township, Decatur county, Iowa, September 6th, 1877, of cancer, Blanche, daughter of Peter F. and Emma Keown, aged 7 months and 27 days. Services by Elder Alex. H. Smith.

In Fayette Township, Decatur county, Iowa, September 11th, 1877, of cancer, Dinah Helen, daughter of Peter H. and Hannah Keown, aged 8 months and 29 days. Services by Elder Samuel V. Bailey.

At Mason's Bay, Maine, Lucy A., wife of Cha. H. Davis, aged 25 years. Services by Elder J. C. Houghton.

In Shelby county, Iowa, November 1st, 1876, Sr. Elizabeth Kearns. She was born in Green Brier county, Va., in 1790, and was baptized in the early Church in Ohio, by Br. Garland Meeks. She died in full faith, and in the hope of a re­
The Saints’ Herald

PUBLICATIONS ISSUED AND FOR SALE BY THE Board of Publication of the Reorganized Church, at their Publishing House IN PLANO, KENDALL COUNTY, ILLINOIS.

The Saints’ Herald: Official paper of the Reorganized Church; Journal of Latter Day Saints, explanatory of the faith of the Church, and containing copies of all the principal communications of the people, giving account of the progress of the Church, and setting forth the doctrines and opinions of its members. Published semi-monthly. Price $1.50 per year, half year $1.10, free of postage. Joseph Smith and Henry A. Stebbins editors.

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FORSCUTT AND SHINN DISCUSSION.

DISCUSSION BETWEEN REV. JOHN L. SHINN, Of the Universalist Church, and ELD. M. A. FORSCUTT, Of the Reorganized Church of Jesus Christ of L. D. Saints. J. L. Shinn affirms “The Bible teaches that the Coming of Christ to judge the World is now past.” M. A. Forscutt affirms “The Bible teaches the literal Resurrection of the Body from the Grave.”


The discussion lasted four days, and makes a book of 104 pages.

THE SAINTS’ HERALD is published semi-monthly, at Plano, Kendall Co., Illinois, by the Board of Publication of the Reorganized Church, and is edited by Joseph Smith and Henry A. Stebbins. $2.50 per year, 26 cents per number. Subscriptions intended for the office of publication, must be directed to Joseph Smith, Plano, Kendall Co., Illinois. All sums over five Dollars should be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express. Remittances sent in any other manner will be at the risk of sender.

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TO-MORROW.

This lovely day, so far away,
What peace from it we borrow;
Our hopes are bright, our hearts are light,
While waiting for to-morrow.

When cares are great, we calmly wait,
And think to soothe our sorrow;
We calm our fear, drive back a tear,
And break the word—to-morrow.

This day flies past, it can not last,
And we have borne our sorrow;
Another one has now begun,
But not our bright to-morrow.

Our Father dear, when will our fear
Dispel with all life's sorrow;
When will we meet, with pleasure sweet,
Upon our bright—to-morrow.

Although while here, the scaling tear
We drop, because of sorrow,
Earth, far as high, will reach the goal,
And find a sweet—to-morrow.

It is not where, vile earthly care,
Our peace doth ever borrow;
But far above, where all is love,
O, there's our bright—to-morrow.

Wildwood.

WHO WILL BE GATHERED, AND PARTAKE OF THE GLORY OF GOD?

"Gather thy saints together unto me; those who have made covenant with me by sacrifice."—Ps. 50: 5.

One of the greatest calamities that can befall a nation is its dispersion. It not only destroys their peace and joy, resulting from association; but it robs them of every blessing that would otherwise grow from their consolidated nationality, deprives them of the power of self-government, robs them of their independence, and makes slaves to every foe, that desires to lord it over them; and thus they become, instead of a power in the earth, the subjects of scorn, derision, and the heaviest oppression. Hence, when God made choices of Abraham's seed to be his peculiar people, he covenanteth to give them a land as their earthly inheritance; and when he had gathered them to that land he gave them laws and ordinances for their special guidance, and told them:

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe all his commandments and statutes, which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth; and all these blessings shall come upon thee."—Deut. 28: 1.

On the other hand:

"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe all his commandments and statutes, which I command thee this day, that all these curses shall come upon thee and overtake thee," etc.

Read from the 15th verse of same chapter.

Among the evils named, is this, "The stranger that is within thee shall get up above thee very high; and thou shalt come down very low." "He shall be the head and thou shalt be the tail." Thus showing their utter subjugation and weakness.

No argument is required to prove the necessity and blessedness of concentration, whether of men or means; this is understood, even among the savages. Yet for all this, when we apply it in a spiritual view, or, in other words, as affecting the interests of God's people, or God's purposes, (which are all spiritual), we are laughed to scorn. Yet it is an easy matter to show that this principle of concentration which is so essential to our temporal welfare as peoples, or nations, is equally essential to the glory and greatness of God's people and kingdom. If there is one subject that has occupied the attention of prophets and apostles in all ages, more than another, it is this:

Enoch's bosom swelled with unspeakable joy when he beheld the glory of the Lord that was upon his people when "They were all one heart and one mind, and dwelt in righteousness, and there were no poor among them."—T. Gen. 14, 15.

The Lord liveth among us, says the people of that day, and so they led the way to see divisions, contentions and oppressions that abounded among those who had departed from the Lord. Again, the heart of Enoch was made to rejoice when he learned that Zion should be gathered out of all the creations God had made, unto a place which should be prepared.

Abraham was comforted with the covenant God made to him that his seed should be blessed, on condition of their faithfulness, in the land the Lord had given to him.

After Moses had predicted the curses resulting from disobedience, he was made to rejoice in the knowledge that God would gather them out from all nations whither he had driven them to their own land, and would do them good, and multiply them above their fathers.

Deut. 30.

The Psalmist rejoiced in the assurance that the Lord would gather Israel from all lands whither they were driven, and establish them as his people forever.

Isaiah sang of the restoration of Israel, cheered by the certainty that God would restore her judges as at the first and her counselors as at the beginning, saying, "Afterwards thou shalt be called the city of righteousness, the faithful city."—Isa. 1: 24, 27. Read the whole of the visions of the prophet, and remember that he is declaring the future greatness and glory that shall rest upon literal Israel, when she has become the Zion of the Lord; and you will discover that the welfare of the whole world is bound up in that of the covenant people of God, and that this glory will come unto them after they are gathered to their own land in the last days.

To this bear all the prophets witness.

Some who read these pages may claim that the gathering referred to will be a literal and, not literal. To this we would oppose the curse of their dispersion, as found in Deuteronomy 28th chapter, and especially the 60th and 68th verses, and ask, Was that spiritual? If they were only a spiritual people; if Canaan was only a spiritual land; if the Roman nation referred to in the 49th verse, is only a spiritual nation; and if their final dispersion after Christ was only a spiritual gathering, then it will be a spiritual gathering.

But as the Jews were a literal people, Canaan a literal land, and the Roman nation who dispersed them was a literal nation, and the nations, among whom they have been dispersed for eighteen centuries are literal nations, then we claim that the gathering referred to will be a literal gathering of the literal seed of Abraham; and in no other sense can the word of God be understood. See Isa. 11th chapter; Jer. 40th, also 49th, 52d and 54th chapters.

"Behold, the days come, saith the Lord, that it shall no more be said, The children of Israel, every one going his way, and turning every one his tale. In the land of Egypt; but, The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither I have driven them; and I will bring them again into their land that I gave unto their fathers."—Jer. 16: 14, 16. See also Ezekiel, Joel, Zechariah, Micha, Zephaniah, etc.

From all the prophets we find unmistakable evidence of the literal gathering of God's people. The apostles also understood the matter in this light when they asked the Master, "Wilt thou at this time restore the kingdom again to Israel?"—Acts 1: 6. Christ told them, "It is not for you to know the times and seasons which the Father hath put in his own power." He then promises them power after they have received the Holy Ghost, and after this event we find Peter's mind further enlightened upon the matter. He did not learn the precise time; but he learned enough to know that their times of refreshing would come when Christ would come again, at "the time of the restoration of all things spoken of by the mouth of all the holy prophets since the world began."—Acts 3: 19–21.

The restoration of the Jews to power and glory and favor with God in their own land,
was one of the great things spoken of by the prophets, hence it will be fulfilled.

The apostle Paul speaks of this event in these words: "Having made known unto us the mystery of his will that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him."—Eph. 1:9, 10.

From this we learn that not only the ancient covenant people, but all who become identified with Israel through the gospel, will also be gathered together, and they will be gathered in Christ. The revelations of the last days have pointed out how, and where those who have been scattered by God's service, we are to be gathered unto. God has plainly designated this land as the gathering place, and Jackson county, Missouri, as the place for the city of Zion, and has declared "it shall not be moved." Now, as God is faithful to ancient Israel, so will he be to modern Israel. If the transgressions of the former have not changed the purpose of God, inasmuch as they repent, neither can the transgressions of the latter, inasmuch as they repent and turn to the Lord their God. Hence we look with confidence for the fulfillment of his word.

But we want to know, Who will be gathered and partake of the glory of God? The answer is at hand. "Gather together my saints unto me, those that have made a covenant with me by sacrifice."—Ps. 50:15. The chief object of this article is to ask, Are we the people?

Let us examine again, What are the qualifications? The first named are to be God's saints, "those that have made a covenant with me by sacrifice." What covenant is referred to? The gospel covenant, undoubtedly, that covenant, of which Christ is the Mediator. Well, we have entered into that covenant. What is involved in it? That we should believe God, and Jesus Christ whom he has sent, and as a consequence of our faith, repent of all our sins, and do the will of God in all things, that we should keep ourselves unspotted from the world, and the appearance of evil, and help to build up the kingdom of God on earth by righteousness and truth; in fine, that we should give ourselves wholly to God. This was our baptismal vow. Have we kept it? Are we keeping it? Do we love the pleasures of the world more than the services of God? Do we cling to our former idols? Is there anything, houses or lands, gold or silver, honor and fame,—our own passions and appetites that are dearer to us than the kingdom of God? If so, we are not true to the covenant. If we withhold anything, even ourselves, from God's service, we are covenant breakers. Yet how many are there who profess to love God, that have covenanted to serve God with all their hearts, minds and souls, who cling to the scordings of this world, and follow the fashions and vanities thereof; because they want to keep up with the world? They can not bear to be singular," yet they profess to be the peculiar people of God. But the people of God were always "singular," always coming out from the world, and following the will of God. Their hands must be stained by no bribe, no deceit must be found in their heart, no falsehood under their tongue.

The Psalmist asks: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?"—"He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

The above are the qualifications of those who shall dwell on the holy hill. Do we come up to this standard? In answering this and the former questions, let us be honest with ourselves.

There is one peculiar feature in the text at the head of this article that we will do well to look at very closely; and every one must be his own judge; but let us judge righteous judgment. "Those that have made covenant with me by sacrifice." What sacrifices are we making? The work before us is the building up of the kingdom of God; but the kingdom can only be built up by the preaching of the gospel and the ordinances thereof. To preach the gospel requires a sacrifice of home comforts and luxuries; leaving of wife, children and friends; foregoing of future earthly prospects of wealth; yes, even running the risk of a poverty-stricken old age and dependence. Can we make the sacrifices? Are we doing it? Somewhat of their manhood, and some even are devoting their declining years, and enduring in old age privations that it would seem they might be spared; but their love for God overcomes their love of ease, and "They shall be mine, saith the Lord, when I come to make up my jewels."

Again, the kingdom we are propagating calls for the sacrifice on the part of wife and children. The deprivation of husband, father, friend, provider; subject to the want of forbearance or friends, reduced to dependence upon others than those who should be their protectors and providers; liable to be talked about the favors of others, and those who would be comforted and cheered and bles. A terrible ordeal! but it must be passed. Who are willing? How many are making the sacrifice? Thank God, there are noble hearts, whose grand aim is God's kingdom, and they meekly lay their dearest treasures upon the altar and look forward to the prize. Such will be gathered such will dwell on the holy hill. Such will be among the priceless jewels of the Master for their reward is sure.

Others have to sacrifice their means to sustain those in the field and their families at home. How many are doing it? Let the empty coffers of the Church treasury answer. Let the disappointed, despondent hearts of those who have trusted to your pledges answer. Let the endless calls for preaching of the truth, which can not be supplied, answer. Let the consciences of those professing to be Saints answer. Do you fancy you can hear it in that cry for the bread of life that is going up from all parts of the world? Can you not find the answer in the Bishop's report? Does it not well up from an accusing conscience? And is your own heart condemn you, will not God condemn you?

Is not the fact that Zion is languishing, a sufficient answer? If, as a people, we had done our duties, fulfilled our covenants, Zion would have been redeemed even now, and the standard of the kingdom raised in every land; and the church would have put on her beautiful raiment, adorned with the jewels of the gospel gifts and graces instead of wearing the sombre garb of mourning, and the emblems of spiritual barrenness and poverty.

If we want God's blessings, let us comply with his law. If we want to be gathered in his time, let us make the sacrifice.

Elders of Israel, your place is in the field. God has called you to labor among you there. Perishing souls are calling you. Your own duty calls you. You must obey, or be found wanting. Rich and poor, your means are called for according as God has blessed you. To withhold it now is to jeopardize souls, and the interests of the kingdom of God. It is true he can do his own work without your help; but if he does, you will not enjoy its blessings. There are those, thank God, who are alive to their duty, and some outside who shame those within by their liberality to the cause. They will enter into the celestial kingdom before you, unless you repent. You have known the truth, and they have not. Let every one tithe according to his means, and pay it to God. Then each to labor who has a little, a little to labor who has more. And carry on the work of raising up the kingdom of God as it is laid down for us? If we do, we shall surely be among the number who shall be gathered into the courts of Zion to go no more out.

I for one have read the plan and sentiments of Bro. Cooper on the gathering, and am persuaded that it is equitable and just; and if carried out in the spirit and letter, I believe God will accept and bless it to all Saints. Beloved Saints, shall we waste our time and our talents and means, in the vain pursuits of life? Or shall we discharge our duties, and prove to God and the world that we believe the truths we teach and profess. I have not written this to find fault; but to remind all of our duties to the kingdom of God of God. We are accountable for more than our own souls, self-sacrificing faith, and love will lead us to bear an equal share of the burden. Let us be just, and not ask others to do our duties and theirs too. We ought to have at least five hundred "good and true men" in the field, and these doubled every year; if we are to keep pace with events and meet the crying wants of the thousands who need the bread of life. It is an injustice to call men into the field and not provide for those they must leave behind. Every true elder is content if he knows his loved ones are cared for. He is willing to risk himself in the world; and trust his God for his daily bread. The tithing, if properly paid, would meet all demands and make the burden just and equitable. The present order of things is oppression.

CHARLES DAVY.

The best of men and the most earnest workers will make mistakes through their own humbility. Thank God for mistakes, and take courage. Do not give up on account of mistakes.

We ought never to believe evil of anyone till we have heard the best of him. We ought never to say anything that is rude and displeasing, even in joke; and we ought never to carry jokes too far.

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THOUGHTS ON FINANCE

This question has been the one most difficult of solution, both in Church and State; yet, it is essential to their existence, and neither can long survive without a firm and well regulated system of finance. Men, in the hope of accomplishing good results and great benefits, may define what seems to them a consistent theory or practice; but no theory yet devised by human skill, has been so perfect in outline, or consistent in its practical workings as to command the respect and commendation of all interested, or that was not subjected to the severest criticisms and bold denunciations from those who fancied they saw a better way. This seems to be the history of finance; and yet, it is the chief auxiliary in founding and carrying forward organizations of every kind and name to the coveted success. Kingdoms, empires, republics, churches, social and benevolent institutions, each and all, have their public treasuries, and per consequence a policy, a way defined to collect funds with which to fill up the draughts upon that traffic.

While some have defined and worked industriously to carry out a given line in the hope of success; others, through jealousy, envy, or otherwise, have labored as assiduously to frustrate the end in view, and thus defeat the best laid plans and rob honest toil of well deserved fruits; because the emoluments of office, allure and drones of consumers; but, otherwise, have labored as assiduously to implement good results and great benefits, as to delight to wear her name, expect her offerings, and zealously to work in her behalf.

Men have ever been proud, covetous and greedy. Pledged honor has been broken, confidence betrayed because of love of lucre, because the emoluments of office, allure and drones of consumers; but, otherwise, have labored as assiduously to implement good results and great benefits, as to delight to wear her name, expect her offerings, and zealously to work in her behalf.

Treasure, however, when once gathered, has ever been one of the chief sources of evil. It is acknowledged to have been well said, "The love of money is the root of all evil." It is not overdrawn to say, that all the organized systems, of whatever name, have been imposed upon by illy defined policies, public frauds, favorites, thieves, betrayers of confidence, and drones of consumers; but, notwithstanding this discouraging history, we are not prepared to discard a good thing because it has been abused. We may observe, and more than we would cease to drink the refreshing draught because the stream had once become turbid from which we desired to quench our thirst. And, though fraud and failure have marked the checkered history of finance it can not now be either ignored or set aside. It is not motive power, an ingredient of strength, that can be wielded for good, in all organizations; and without which they can not exist. In a word, it is a main pillar, the "back-bone" of all institutions, earthly, and men of earth must have to do with it, however much faith they may have to buoy their hopes, or energy and zeal to execute their plans. When Rome was an organization nation, they kept a box into which, even the widow cast her "mite"; and a tithe was demanded by the law. Jesus drove the thieves and gamblers out of the temple, the public frauds who were eating up the substance of the temple, and diverting their hard earnings from their legitimate use; yet, he could not ignore a system of finance, but when he declared that the "kingdom of heaven is at hand" to the people of Judea, there was one appointed to carry the "bag," and this was the public treasury; as the kingdom grew the treasure was increased and became a power to build up the church and send her ministry abroad to teach the truth that maketh free. It was, indeed a royal treasurer who was raised to the sacred use; diverted therefrom, through fraud and corruption, it becomes a weapon of power in the hands of the "man of sin" to enslave the world and support a creed.

In the re-establishment of the kingdom of heaven, in these last days—the beginning of the "second temple"—a system was made for a system of finance, a public treasure, to be repented by gifts, offerings, and offerings, to serve a similar purpose that it did in the days of Jesus and the apostles, for it is the same system again reinstated.

The first ones to whom the honor of this kingdom was committed were not loyal, but diverted their doctrines, corrupted her people, practiced deceit and abominations, and they were rejected and sent away; while the hard earnings of the people, paid in good faith, were diverted from their intended use, and became a weapon of power in the hands of one, to enslave the rest, and support a system of usurpation and oppression, and raised its standard of protest against all this, and declared for the ancient faith; came to the front and pledged her word to redeem the honor of the holy cause, now charagined, and raise its sacred truth from trampling in the dust, covered with odium, biased and scoffed at by the haughty and the pride of the world, and to bear aloft the royal ensign of "glad tidings of great joy" to every nation, kindred, tongue and tribe. No one, or two, can redeem this pledge, perform the work which is for their and others' good. It will take a united people, imbued with faith, confidence and trust, each acting for the common good; and every believer accepts the covenant to guard her honor, abide her laws, encourage and sustain her, in the right, with means and effort, until her success is complete. Her triumph is their glory and reward; and who would be so mean as to delight to wear her name, expect her blessings, and so far as it is in their power, to make her glorious. Out of every nation the believers must come; and to every nation the teachers must go; yet all are not teachers or preachers; prophets or priests; bishops or deacons; but some labor in the vineyard, and some in the field; some at home, and some abroad; each in the place in which the Lord of the vineyard has called: whether of temporal or spiritual gifts, means and talents to employ and use it, or of spiritual gifts and time and opportunity to use them; all should labor, and do, according to the ability and gifts, for one and the common good. Notwithstanding the bad record, errors, breaches of trust, blunders, folly, usurpations, abominations, defects and wrongs of the past, it does not one jot release us from discharging present duty.

With others' failures to admonish us, can we not watch as well as pray, and move forward in solid phalanx, to assured success? Shall others' wrongs and failures slacken our diligence, weaken our confidence so that we may be pleased with what is more than passing, everything at stake? Are we prepared to give up the ship, and declare that the way is too strait and the sacrifices too great? If not, what should be the watchword of those who hope in the truth? The response readily comes, Rally to the support of the cause, each and every one in his or her place, and all have something to do, aiding in the way they may be able. Is it worth our attention? Are not all our hopes for the future centered in it? Where will we go? Nothing else, around, beneath or above, fills the pattern which the Master gave.

Where is our ministry—the warriors who should be in the field?—The messengers named by inspiration to proclaim the glad tidings of great joy! Ah! they are at home, in the vineyard, in the vineyard, in the vineyard, gathering rust; and that, too, when the success and defense of the cause depend upon their effort. It is a living, active ministry that we need, to give the bread of life to the world abroad. The material for the building of the kingdom is among the nations. It cannot be gathered in until workmen are first sent to prepare it. And they cannot labor at home and abroad. Will we aid them—send them? Methinks I hear a response, "We will." But the inquiry comes, How?—Every man in his own way, or not at all? This would be rebellion, which is declared to be, "as the sin of witch-craft." Each one acting for the cause; some in the vineyard, and some in the field. It may be that the fruits of any one of many blunders, and a prime reason for so many being found at home. The custom has been to ignore law, follow the device of men, hence, only the "fittest," as Darwin would put it, and they but for a season, have survived.

The Lord, knowing the inadequacy of men's powers to conceive and outline a successful financial policy for His Church, gave one himself, and enjoined obedience to it. Many have done a great deal for the support of the cause, temporarily, as they supposed, by constituting themselves their own bishops, or agents, for the want of confidence to aid in the legitimate way; thinking their own appointments the better paid out their means to serve the cause, and after all, have had to confess that they were misguided—misled—and that paid means did not served the end they had desired; yet, their means were gone, a sacrifice made, and the Church not served.

The proper way is, to place your means in the hands of the Bishop or his agents, to be used for church purposes; and let those worthy to receive, be aided directly by them. But some one says, "Fear if I put my means in the hands of the Bishop, or his agents, it will be the last of it." Let us see: Take a suppositional case. The writer of this article is sent by the General Conference to labor in a certain mission. It is not expected that he can fill all the calls for preaching, and this will necessitate associates. He calls for active laborers, as the law provides, and twelve men are sent. They hold a council, or conference, and acting upon the best advice given them, they are assigned to their several fields of labor. Their mission is an aggressive one. They are not to seek for ease, pleasure or friendship, at the sacrifice of truth; but preach the gospel in simplicity and power. Ten of this twelve go into new fields. No weary feet have trudged the way, sown the seeds, and harvested the grain for them, that are assigned to their several fields of labor. Their mission is an aggressive one. They are not to seek for ease, pleasure or friendship, at the sacrifice of truth; but preach the gospel in simplicity and power. Ten of this twelve go into new fields. No weary feet have trudged the way, sown the seeds, and harvested the grain for them, that are assigned to their several fields of labor. Their mission is an aggressive one. They are not to seek for ease, pleasure or friendship, at the sacrifice of truth; but preach the gospel in simplicity and power. Ten of this twelve go into new fields. No weary feet have trudged the way, sown the seeds, and harvested the grain for them, that are assigned to their several fields of labor. Their mission is an aggressive one. They are not to seek for ease, pleasure or friendship, at the sacrifice of truth; but preach the gospel in simplicity and power. Ten of this twelve go into new fields. No weary feet have trudged the way, sown the seeds, and harvested the grain for them, that are assigned to their several fields of labor. Their mission is an aggressive one. They are not to seek for ease, pleasure or friendship, at the sacrifice of truth; but preach the gospel in simplicity and power. Ten of this twelve go into new fields.
The Saints' Herald. [December 1.

The other two are more fortunate, and are sent into fields where there are a number of church-people to make them welcome and care for their every want. They all labor diligently. The brethren where the two go, with their friends made by the heroism of their predecessors, are full-handed and desire to aid the cause. They put their hands in their pockets, and with the remark, "Bro. A. and B. are the ones who have done the preaching for us, and they are the ones whom we shall aid," and so hand out their means. Thus, these two elders, A. and B., pick up all the funds of the friends of the cause, and apply it to their own individual use. If they go to the same place around and calls for means, it is all gone; yet a great deal has been given to aid the cause, according to the judgment of those who know and were interested in A. and B. They might just about as well have selected their favorite men, bought them a pair of stable ponies, and in true Methodist style, sent them on the circuit, to serve according to the pay received. By and by the men who went out among persecutors and haters of the faith, are heard from. They are working valiantly and winning victories for the cause, slowly but surely. Their zeal has not abated, but they sustain great public ridicule, and a little will suffice for present needs. They appeal to the Bishop's Agent, the rightful source, but there is no means in his hands. They struggle on awhile longer, appeal again with the same result as at the first. It is now inexorable, they must go home. But the fortunes of the church are as full as the fruit tree bearing the fruit, and all of it, the toll and sweat of their antecedents, who pioneered the way where their mission lay. Perhaps some of this ten are the very ones who wrought so effectually in building up the churches and making the friends, from which the two have thus reaped. Ten go home, and two are sustained. No one knows why the two are successful and the many fail. The Saints' money is used, and no account is rendered of it by Bishop, or agent; hence no one knows whether they are doing anything for the cause or not, for the reason, that every one is a law unto himself, and no man has the slightest right to be asked about. A. and B. go and spend the money, much or little, and the church is none the wiser, while they are left to call on the Bishop with as easy a grace as of the ten. It is our firm belief, that sooner or later, the Saints will learn that in order to succeed, when the Lord reveals a pattern, as he commanded,Mess, they should work by it.

Who are the best judges as to the way the means of the Church should be expended, to be served best; those who have the direct oversight, and know all of the laborers, their needs, capabilities, opportunities, &c., or those at home all engrossed with other cares and duties? To this there can be but one answer. Above all others, it is the duty of the leading spiritual authorities, and the chief Bishop, to know the laborers abroad in the world; and in a mission, it is the duty of those who have the direct charge, and the Bishop's Agents, to know the workers and look to their interest. Thus, the Bishop's duties are not supposed to be done away for. We are apt to forget, sometimes, that we have a world to conquer, to revolutionize, by the power of the truth; and that nations and peoples are to be converted to the standard of Immannuel, by sending the witnesses, the valiant legions abroad to battle in pulpit and forum. This calls for organization and system, as provided for by law. Think of it and forget all about the little close selfishness, crude and narrow contracted notions, that there are but a few to hear and fewer still to teach, and that you will not aid beyond a certain favor still, and do something to move the cause; and thank God, and take courage that you are found worthy, and have the ability to play a part in the greatest work with which men ever had to do. Let confidence revive and wisdom guide and guard her liberal impulse and the Church's reproof. Let those who heard the Bishop's account of the people refusing to pay their taxes, to support and perpetuate the government under which they receive peace and protection of person and property; because forsooth, they had a misgiving that it would not be properly expended, and that they could serve the interests of the government best by paying it out themselves? Of course, brethren should see it, that their means paid into the Church treasury is put to its intended use; the first of which is to sustain an active ministry. But the question comes to them, "How can we, if we place our means in the hands of the Bishop?" In every way, for an example: A mission is assigned everywhere, two states and a person appointed to charge; in each of these states there are Bishop's Agents appointed, districts formed and conferences held in each. It is the duty of the agents to report to these conferences the amount of funds returned to them, the work done, the expenses paid, and to whom. The people, in mind of these conferences, or observing the minutes of them when published, or examining the district record, can learn where every cent of their money goes. If any of their means has been squandered, paid out to a wrong use through heedlessness, self-will or a disregard of the advice given by those who have the right to counsel in the matter; or a neglect to ask advice when it was at hand, by vote of conference, make him refund the money and put it to its intended use; release the agent, and try another. But, some one says, "It may be that the agent cannot act, for they are not able to do the work." Then, don't trust them with the office, till they are responsible; if need be by vouchers. This should extend (and I am firm in the faith) from the head Bishop to all his agents, including ex-officio agents. No irresponsible parties should handle the people's money. It is an error, and those do a wrong, who would impose obligations on men that you are not authorized to call elsewhere for money to those traveling, and some prefer to do this, should make a minute of it, and report the same to the first conference held, and the Bishop's Agent in the district where they labor, or send it directly to such agent. This is a duty. Therefore, the Elders are required to render an account of all the means placed in their hands while on their missions; and if they have received a sufficient amount to supply their needs, they cannot call on the Bishop, or agent; and if they should receive more than what is required to meet their present wants, used in an economical and consistent way, they should hand it to the Bishop's Agent in the district for the good of the work, whether it is much or little. Should any Elder spend a greater amount of the means which may come into his hands, (grow extravagant and reckless), than the conference and agent believe they are justified in paying, or is unjustly compared with what others have done, they should call on the Bishop's Agent for one who knows the value of means—Book ofCovenants Sec. 70 and 72. If an Elder from abroad should be traveling in a district by invitation, or a chance passing through, and de-
sire aid, he should be referred to the agent. Anything else is a breach of the law, and comes under the head of begging, the same as if the poor and needy one should come along and wish to be helped. An elder receiving such aid should report the amount to the conference to which he is amenable, and the Bishop's Agent, that no impostion be practiced by drawing means from several agents, by one individual, and thus squander the people's means unknown to the Church authorities.

But some one asks, "What if some church or individual should desire some gifted Elder to come and labor in their vicinity awhile, can they not send for them, pay their expenses, and reward them as they may choose?" Yes; but the money thus used should be an extra purse raised, and should not interfere with the tithe, donations and free-will offerings, designed for the regular missionary work, to be placed in the hands of the Bishopric; unless said Elder is invited to labor in the district by those in charge; then he can appeal to the Bishop to give in excess of his regular pay, and the elders and stewards may put out an extra purse, to defray expenses; and not infringe upon that sent in to sustain the regular ministry: neither cut it off from coming into the hands of the legal holders. The idea is preposterous, that the conference should send out Elders abroad, and they take as requested, night and day, in the front line of demand; while in discharge of their duties, some gifted Elder makes a tour through the church branches, preaches a few stirring discourses, the Saints are elated, and filled with the milk of human kindness, as a gift of gratitude they hand out to the Elders, the means, and those in the front are heard from, and perchance need aid, there is nothing with which to help them. The fortunate Elder goes off, spends the money, let it be much or little, and then appeals to the Bishop for aid, with the same grace as those who have been laboring with their load from hand to hand and received a cent to aid them. Yet this is as it has been; and it is one of the main causes of our ministry being crippled and at home. Any one coming into a mission to labor should report branches and preach the word abroad; No one, I am convinced that he will; and that he that gives in faith, and that teaches with faith are one—laboring to one end, and have equal claim upon the promises of reward. I have seen some liberal; give with faith, confidence, and a cheerful hand, as if they had a struggle equal to Jacob's wrestle with the angel, as to whether they would hand out a nickle or apostatize; and when the sacrifice was made, would seem to dream over it for weeks, not yet quite satisfied with letting a cent go, when it was in their power, to prefer it to a dollar; that it was a larger soul within; and the principles of their faith will do it if they will allow them place. Will the brethren, especially where I have a right to advise, and whose inquiries have had something to do in bringing out these thoughts, take notice and aid us by their means, to keep a live ministry in the field? If so, occasionally send in something to the Bishop or agent; and remember that although you may have some favorite minister—cousin, uncle, or otherwise attachments, and you lavish untold gifts upon such a one, this does not release you from the moral obligation to sustain the regular ministry, help keep up regular Church demands, that the gospel may be sent to all the world. Do not forget that this is a big world, and that we are engaged in the noblest work of this or any other age: laboring to found and build a spiritual kingdom, and consecrated to God, in which government we all hope to have an honorable name and abide forever, that which is worth all else beside. Then let us not let the sacrifice of a few nickels cancel-
ous souls, or defeat our loftiest aims; so that we find in the judgment, the blood of men and nations hanging on our skirts, because we were married to earth. In the hope of serving a good purpose, I submit these thoughts for the consideration and candid judgment of my brethren, to call the attention to the letter of the law, with a view of abiding its direction in finance as well as in spiritual things.

With profound reverence for God's truth and cause, and love and esteem for his Saints, I remain as ever in the faith,

W. H. Kelley

UNION, NEBRASKA, Sept. 16th, 1877.

THE INDIANS.

From my early childhood I learned to love the wild sons of the forest. Living in their midst, they were my boyhood companions. Many of them have a habit of breaking into our homes, and I know that, even when wronged by the United States Government, they quietly submitted to that wrong and continued friendly to the whites. True, tears stood in their eyes when speaking of how they had been forbidden to go for the pay which was yearly their due, for fear that they might join the un­friendly tribes, when I read for in my own day the United States. In sorrowful tones they often asked of the whites they met, "Are you angry?" but they betrayed no sign of resentment. Years after I felt to pity those same poor souls when they were compelled to leave their homes, and were carried from the State of Michigan to new homes beyond the Father of Waters. I had read of the cold-blooded cru­elies of such fiends as Pizarro and Cortes, who butchered thousands of better men than them­selves, that they might possess their homes, their lands and their gold. Of Hernando De Soto and his armed hosts, who were received by the Indians as the best robbers that had ever encoun­tered which they were. I had also read of the mild nature and peaceful disposition of the Indians found by Columbus, and how those harmless people were afterwards cruelly exter­minated by the Spanish invaders; and of the injustices exhibited by our New England fathers towards the Indians among whom they settled, and heard for in my own day the story of a Black Hawk, who, though doubtless himself not entirely free from guilt, yet doing what almost any king among civilized nations would have done under the same circumstances, was hunted like a wild beast on the prairies of Illi­nois; and who at various times sent the white flag of peace as a token of his desire to surrender, yet that flag was fired upon, and he compelled to fight, contrary to his desire. And later, I heard from the lips of an Indian agent the story of the wrongs done to a tribe of In­dians in Minnesota; and how he was compelled to remove them from their homes of peace and plenty, and had nothing of anything which could be raised, and where there was no game upon which they could subsist. And now I read of the cruelty of our people as ex­hibited towards the Nez Perces, or Numepou, as they call themselves; of the disposition and habits of these people, whose character is so­bably indicated in the following extracts from the "Scientific American," October, 1877.

On page 282, the writer says:

"Townsend in his narrative states that the Nez Perces are 'almost universally fine-looking, robust men, with strong aquiline features; a much more cheerful cast of countenance than is general among the race of Sahaptins. Some of their women might also be called beautiful. While the Chinooks are generally of low stature, the Nez Perces are tall, athletic men, bordering on six feet in height.'

"In their domestic arrangement, the style of dwelling and dress, they show decided superiority over both the Indians east of the mountains and those of the Pacific coast.

"Although known as 'royers,' the Numepou have a different origin, and have fenced cornfields. After the planting season, they start off with their tepees, or skin tents, and lead a roving life until winter drives them back into their huts.

"In contrast with the habits of the Chinooks, the Sahaptun house is kept free from vermin and filth. In his allusions to the Columbian and Free tribes, Mr. Bancroft distinguishes between Flat-heads and Nez Perces as if the latter were not to be properly reckoned among the flat-head tribes. That the Nez Perces have lately shown a good degree of military ability is only too well known to our regulars, but authorities are generally agreed in ascribing this trait of peacefulness. Read Mr. Bancroft's 'Fur Hunters' [sic] statement that they do not follow war as a profession, and can not be called a warlike race. They show skill in preserving and cooking their food, and while most of the tribes surrender to the women the duties of digging for roots, picking berries, and other labors of the household, the Nez Perces of Missouri divide these labors. It is worth mentioning that their marital relations are rigid, and immorality, as it prevails to so unhappy an extent among the civilized, is almost unknown.

"At Fort Wallula is the station where twenty years ago these people defended the missionaries from the attacks of other Indians."

An editorial in the same number, page 311, reads as follows:

"The everlasting Indian question is pressed painfully upon our consideration with the news of every encounter between the Government forces and the wild mountainîers; and the recent battle in which Colonel Gibbon was the commander, in which twenty-five of his force were killed, and forty-five wounded, without any advantageous result, most earnestly bids us pause and think of the situation. For what purpose is all this waste of life? Far off in those mountains brave men are led to be slaughtered by Indians, whose cunning and desperation render them most formidable foes. Is not this policy of chastising the savages a most costly one?

"Mr. J. W. Nesmith, at one time Superintendent of Indian Affairs, says of these people: 'They are the finest specimens of the aborigine race upon this continent, and have been friendly to the whites from the time Lewis and Clark visited them up to the inauguration of the present outbreak. From a kind, docile friendly people, the mismanagement, frauds, and downright robbery perpetrated by the General Government and some of its racially repugnant agents, have so driven them to take up arms and converted them into a fierce, dangerous and relentless enemy.'

"The thirst for gold, which has ever been a dominant cause of strife and bloodshed in na­tions and families, has brought about the present conflict, and from all appearances it is ended there will be many houses of mourning in the land.

"We have been told by eminent Western missionaries, and by men who have lived among the Indians for years, that they have not committed outrages on white settlers until driven to extremity by encroachments upon their rights, and that in the case of the Nez Perces the Government is responsible for arousing the savage instincts by pursuing an un­just and vicious policy of dealing with them."

The following is "Chief Joseph's Speech," being a "verbatim copy of Joseph's reply when he was asked for the last time to surrender to Gen. Miles, through Howard's Nez Perces sent into Joseph's camp," as furnished by an officer who was present, and published in the Bismarck Tribune.

"Tell Gen. Howard I know his heart. What he told me before I have in my heart. I am tired of fighting. Our chiefs are killed. Look­ing-Glass is dead. Ta-hool-hoot is dead. The old men are all dead. It is the young men who say Yes or No. He who leads the young men is the chief. I have no话 who lead the little children. The little children are the future.

"Tell Gen. Howard I know his heart. What he told me before I have in my heart. I am tired of fighting. Our chiefs are killed. Looking-Glass is dead. Ta-hool-hoot is dead. The old men are all dead. It is the young men who say Yes or No. He who leads the young men is the chief. I have no talk who lead the little children. The little children are the future."

But many fail to sympathize with the Indians because they are treacherous. Have more favored nations never been treacherous? Have our own people always been free from treach­ery towards the Indians? Please turn to Herald for November 1st, 1877, p 327, and read "How We Treat the Indians."

But the Indians are cruel. Have the whites never been cruel? Yes, among all nations there have been men who have committed the most frightful crimes. To say nothing of their long ages of bloody persecu­tions of each other, we might retort by re­ferring to the cruelty of Spaniards, English and Americans, as exercised towards the Indians themselves. Logan, who had ever been the friend of the whites, was forced by their treachery and cruelty, through which all his efforts for peace were frustrated, to take up arms against them. He had no relative left to take part or sympathize with him in the bloody war that followed—wife, children, all murdered in time
of peace—so that he could say in his last memorable speech, "I ask for peace for my people, not for myself, for there are none left to mourn for Lorn."

Now all the voices of the Indians, then look at history; see if they are "sinners above all people," then judge then you may judge at the judgment seat of Christ. Then let every Latter Day Saint devoutly pray that the glad day may speedily arrive when "they shall beat their swords into plough-shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his own vine and under his own fig tree: and none shall make them afraid." In that day we know that these same wild Indians, the children of Laman, if they repent and believe on Jesus Christ, will "be a white and delightful people, for the mouth of the Lord hath spoken it." So mote it be.

H. S. DILL.

THE ATHEIST AND THE GLOBE.

The famous astronomer, Athanasius Kircher, having a friend who denied the existence of a Supreme Being, took the following method to convince him of his error, upon his own principles. Expecting him upon a visit, he procured a very handsome globe of the starry heavens, and placed it in a corner of the room where it could not escape his friend's observation. The latter seized the first occasion to ask when it came, and to whom it belonged.

"Not to me," said Kircher; "it was never made by any person, but came here by mere chance!"

"That," replied his skeptical friend, "is impossible. You surely jest." Kircher, however, seriously persisted in his assertion, took occasion to reason with his friend upon his atheistical principles. You will not," said he "believe that this small body originated in mere chance; and yet you would contend that those heavenly bodies, of which it is only a faint and small resemblance, came into existence without order and design?"

Pursuing this chain of reasoning, his friend was at first confounded; in the next place convinced, and ultimately joined in a cordial acknowledgment of the absurdity of denying the existence of God.

THE WANT OF DECISION.

Sidney Smith in his work on moral philosophy speaks in this way of what men lose for want of a little decision:

"A great deal of talent is lost to the world for the want of a little courage. Every day sends into its graves a number of obscure minds, who have remained in obscurity only because their timidity has prevented them from making a first effort, and who, if they only had been induced to begin, would in all probability have gone great lengths in a career of fame. The fact is that in doing we must not stand shivering on the bank thinking of the cold and danger, but must jump in and scram­ble through as we can. It will not do to be perpetually calculating risk and adjusting nice chances; it did all very well before the flood, when one could consult his friend about matter for one hundred and fifty years, and live to see its success for six or seven centuries afterwards; but at present a man waits, doubts, and consults his brother and his uncle and his particular friends, till one day he finds he is sixty-five years of age, so that he has lost so much time in consulting particular friends that he has no more time for over-squeamishness at present, and his opportunity slips away. The very period of life which men choose to venture, if ever, is so confirmed that it is no bad rule to preach up the necessity in such instances of a little violence done to the feelings, and efforts made in defiance of strict and sober calculation.

A PROPOSITION.

Dear Sisters:—I write to those who desire to help roll forth this glorious work of the latter days, and I believe there are few indeed who will say, "It does not mean me."
The proposition may seem to be a ludicrous one; and even now I feel like giving it up, and only acting upon it myself. But I do often hear sisters say, "How I wish I could do something for the cause, or to help spread the gospel." And I know they really mean what they say.

I too have often said, and do really desire the same, but how to accomplish anything in that way was my study, when there appeared to be nothing to give; but, after thinking awhile, I saw how I could give continually and never miss it either, and I doubt not but others would do the same if they thought of the same way.

We were not able to keep the law of the gospel, that is tithing, though we really wished to, but I believe any one can give a tenth of any of their produce at any time they may wish as an offering: so I resolved to make a beginning, however small, for without a beginning nothing could ever be accomplished. And if every sister who feels an interest in the work will join me in this little enterprise; namely, to give one-tenth of all the eggs they gather from their poultry, I think there would be enough realized at the end of the year to keep a good faithful elder (for that is the kind that is always wanted) in the field all the next year. I fear some will say,"If I could not give more than every tenth egg, I would not give any thing." Well, it is small indeed, but when we remember what the little drops of water and the little grains of sand do, we can take courage, knowing that the Lord will dispose the day of small things, if that is really all we can, and will bless us, so that it will not be long before we will be able to do more. I feel confidence in this, but what would freely give what I have named.

Now, let me tell you how I manage to get a much without making a mistake, for I think we should be very particular, when we resolve to give a tenth to the Lord, that we do it and not permit one to be kept back, either by carelessness or through forgetfulness; so I have a small dish to keep the eggs in as they are brought into the house; all the family know this and do not put them elsewhere; neither are there any taken out of this by any one but myself, and when the number gets to be more than ten, I take out nine, depositing them in the general egg-box, putting the tenth in its place, and leave what there are above that number in the dish until I get ten again, and soon, when I get a dozen or two, I sell them, lay the money away to be handed over to the Bishop's Agent when convenient, keeping an account of all that is sent.

Now, sisters, who will join me? Just let us see what we can do in this way in one year, or from this time until next September; and send our names to the Bishop or his agent, to be published in the Herald of September 15th, 1875. And when our husbands see what is realized through so small a channel they will hand over a tenth of their corn and barley; then the Lord will give the increase. I am in earnest, and my name with what I have paid, shall go to the Herald, and my figures will be very small too, for it takes some days to gather ten.

E. B. BURTON.

PROFANITY.

We are emphatically in the age of profanity, and it seems to us that we are on the topmost current. One cannot go on the street anywhere without hearing the vilest words, and his reverence shocked by the most profane use of sacred names. Nor does it come from the old or middle aged alone, for it is a fact that the younger portion of the community are most proficient in degrading language. Boys have an idea that it is smart to swear; that it makes them manly, but there never was a greater mistake in the world. Men, even those who swear themselves, are disgusted with profanity in a young man, because they know how, of all bad habits this clings the most closely and increases with him; it is the misery, the unhappiness, growing on one so invisibly, that almost before one is aware he becomes an accomplished curser.

Will He Succeed?

In nine cases out of ten, man's life will not be a success if he does not bear burdens in his childhood. If the goodness or the vanity of father or mother has kept him from hard work; if another has helped him on at the end of his row; if instead of taking his turn at pitching off, he stowed away all the time—short, if what was light always fell to him, and what was heavy about the same work to some one else; if he has been permitted to shirk, until shirking has become a habit, unless a miracle has been wrought, his life will be a failure, and the blame will not be half so much his as that of his weak and foolish parents.

On the other hand, if a boy has been brought to do his part, never allowed to shirk any legitimate responsibility, or to dodge work, whether or not it made his head ache, or soiled his hands, until bearing burdens has become a matter of pride, the heavy end of the work his choice, parents as they hid him good-bye may dismiss their fear. The elements of success are his, and at some time and in some way the world will recognize his capacity.

It is easy to pick holes in other people's works, but it is far more profitable to do better yourself. Is there a fool in all the world that cannot criticize? Those who can themselves do good use are but as one to a thousand compared with those who can see faults in the labor of others.

It is easy to exclude the noontide light by closing the eyes; and it is easy to resist the clearest truths by hardening the heart against it.
CONTENTION.

"Better is a dish of herbs where love is than a staffed ox and hatred therewith."—Proverbs.

"To be, or not to be," contented, is the question? Whether it is better to live in constant anxiety and unrest, with a portion of contention thrown in, or to study carefully the condition of our lives, and school our minds to contentment.

Our thoughts took this direction upon hearing, a day or two since, that a brother had sold out his home in, or near the borders of Zion and was about to return to the place where he formerly lived. No objection may be urged against a brother doing just as this one is reported to have done; but what is the reason for it? In the case referred to it is because he has not done quite so well temporally as he "thought he ought to do." We do not know how well he thought he "ought to do," nor does it particularly matter; suffice it to write, his hopes in going to the borders were sustenance of their homesteads, establish their hearth stones and altar places, and there abide, beautifying, adorning, enriching and enlarging in spiritual and temporal prosperity, leading to the Lord as they are blessed of him, in all holiness.

QUÉSTIONS AND ANSWERS.

Question.—What is the meaning of the word "surplus," as used in the law of Tithing?

Answer.—The word as used there means whatever property or moneys any Saint may possess, over and above what is in present and immediate use and purpose. It is illustrated thus: He who has three horses, and has use for but two, the third is surplus. He who has a yearly income of one thousand dollars and has use for but seven hundred and fifty, has two hundred and fifty surplus income. He who has five hundred acres of land and has one hundred lying idle, has one hundred acres surplus land; and he who has a lot of odds and ends, mules, horses, cattle, hogs, wagons, plows and other things, which are not in active use nor profitable to keep for their prospective increase in value, has just so much surplus.

Again. He who has faithfully paid his tithe out of his yearly increase and still has, over and above all his needs, money to spare, or board, has a surplus—the word surplus meaning primarily, "that which remains when use is satisfied; excess beyond what is prescribed and wanted." We do not wish to be, nor to be thought uncharitable; but our experience in regard to the carrying into effect the law of tithing has about compelled us to think that much of cavilling and apparent doubting about the proper meaning of the word arise from a direct unwillingness to admit that any construction of the word has any bearing upon, or application to us, as individuals; and that therefore the law has no demands upon us. And we are further impressed that this doubt that the word surplus has any meaning at all, is a direct excuse behind which we excuse ourselves for not performing a very positive and necessary duty.

We do not mean to accuse the brother who sent the inquiry to which this is a reply, of any lack of disposition, or failure of duty in the matter; for we know nothing about what he has, or has not done in the premises; we only reply to the general question in a general way.

A NEW EVANGEL.

We are in receipt of a book, ("O, that mine enemies had written a book"), and proclamation issued from Niles, Michigan, by J. C. Mann, who, at the opening of his work, offers "one hundred dollars" if any "theologian, bishop, or priest can make void one fact laid down by the author." Then follows his proposal of moneys received it is plain to be seen that any construction of the word has any direct unwillingness to admit that any construction of the word has any bearing upon, or application to us, as individuals; and that therefore the law has no demands upon us. And we are further impressed that this doubt that the word surplus has any meaning at all, is a direct excuse behind which we excuse ourselves for not performing a very positive and necessary duty.

We do not mean to accuse the brother who sent the inquiry to which this is a reply, of any lack of disposition, or failure of duty in the matter; for we know nothing about what he has, or has not done in the premises; we only reply to the general question in a general way.

Bro. H. Hackett writes from Bronte County, Iowa, that his wife, Sister Hardman, is in La Salle county, this State, on a visit; that she is having quite a time teaching her folks the way of truth; that he has relatives and friends in Bureau county, whom he has a pressing invitation to visit, and that he proposes to do so after corn picking; and wishes some Elder to meet him there, as a good opening may be made. He sends eight dollars, of J. R. Babcock's plan, to aid the gospel, whatever that plan may be, from the Pleasant Ridge Branch.

Bro. Frank Hackett writes from Sauk county, Wisconsin, that the Willow Branch of the Church enjoys the good Spirit, and the Saints are trying to live for the blessings of God. Bro. Hackett desires to be the instrument of good in the hands of God.

Bro. M. E. Elliott, of Union Branch, Indiana, writes a letter with many good exhortations to the Saints to continue faithful, and to study and read the word of God, not expecting the Elders to teach them all they are to learn. He finds in the Herald great consolation and instruction, and by the Holy Spirit feels that he can testify to www.LatterDayTruth.org
the world that this is the work of God, the day of his power and of Christ's second coming.

Bro. G. H. Hilliard, of Southern Illinois, writes that the prospects are fair in that region. He is baptizing some occasionally.

Sister Jemima Cal ist of Locust Hill, Knox county, Missouri, writes that, though alone, yet she rejoices in the good news read in the Herald and bears her testimony to the work of God.

Bro. E. L. Meulse writes from Plattsmouth, Nebraska, that they now have an organ and eight members there, with good prospects for the work.

Sister Elvira Brayton, of Gladwin, Michigan, writes that she and her son are the only members of the Church there. They have no visits from the ministry, hence no preacher but the Herald and Hope. For twenty-six years she has waited for the redemption of Zion.

Bro. T. W. Smith writes of baptizing three at Pittsfield, Illinois, and of preaching in the Baptist Church there, and in the Christian house at Colchester, at both places with liberty of the Spirit.

Bro. L. D. Morgan writes from South Bethel, Pennsylvania, of the further successful labors of Bro. J. T. Phillips in that county. He has baptized some substantial ones, one or two of whom embrace the work in Wales before false doctrines abounded.

Bro. Columbus Scott closes a letter thus: "Baptized two—Bro. and Sr. Lemmon—near Pella town, Iowa, county, Indiana, on Sunday, October 21st. The openings for preaching in these parts remain, crowds of listeners, large and attentive."

Bro. E. H. Webb writes from Sacramento, California, that the work of the Lord is moving on there; good meetings, with unity of feeling and the Spirit of God. Bro. J. R. Cook was there when he wrote and had baptized six into that branch during October, and is doing much good by his ministry, says Bro. Webb.

Bro. Geo. Hayward writes encouragingly of the prospects in Wyandotte, Kansas, and expects to organize a branch there soon. Bro. Thomas Steward, who embraced the faith in England years ago, and going to Utah saw the abominations there, has just been baptized by Bro. Hay ward, and writes of his thankfulness to find the truth once more.

Bro. R. Colvin, of Bomb End, Ontario, writes that the Saints of the Buckhorn Branch are strong in the faith, though some have been tried by death in their families.

Bro. H. R. Mills writes from Pittsfield, Ill., that the work moves on there. Bro. T. W. Smith baptized three and preached during one week.

Bro. L. D. Sperry, of Detroit, Minnesota, writes that, as a branch, they enjoy a reasonable portion of success.

Bro. Wm. Chambers, of Spring Creek Branch, Harrison county, Iowa, writes of good meetings and spiritual blessings among the Saints there.

Bro. R. M. Elvin, of Nebraska City, writes of an able course of lectures on the Book of Mormon, delivered there by Bro. M. H. Forcett; also of the earthquake there November 15th, which gave them quite a fright in that city as well as elsewhere. He baptized one the 18th.

Bro. W. R. McDonald has removed from Beaver, Missouri, to Rock Springs, Wyoming, where he is doing much better financially than he could in Missouri, having a special chance. He intends to commence preaching there. The Belharmites are friendly. Elders passing through Wyoming are requested by Bro. McDonald to call on him.

Bro. D. C. White, of Newton, Iowa, writes that he labors to keep up an interest in the branch, but a dark cloud seems to be about them, and the light and life of the Spirit seem to be small, while controversy and differences mar their peace. Personally he has had some success in conversation with an Adventist gentleman. A Mr. J. K. Kent who is there calls our faith the Church, and claims to have had acquaintance with "many of the Elders," and more so with the Strangites. Bro. White would like to be informed by letter if any of our brethren have known him.

Bro. James Bradley writes from Blue Cut, Jones county, Iowa, expressing thankfulness for the strength and encouragement received through the Herald. He says that the Saints in that region are trying to live by the law. The manifestations of the Holy Spirit attended the late conference of their district. For himself he rejoices in increased light and knowledge and endeavors to bear his trials. Bro. J. S. Patterson has preached in that region this fall, and Bro. Larkey and Ruby are expected soon, when probably some will be baptized.

Sister Mary Stone, of Watsonville, California, writes that they have a large branch, but not a very large attendance at meetings, partly because of numbers living so far from the meeting place, and partly because of apparent indifference. But God's promised Spirit is with them. Bro. Daniel Brown presides over the branch. Brn Mills and Clapp have visited and preached there lately. Sister Stone desires prayers for her continuance and for her husband's conversion.

Sister Cynthia B. Knowlton, of Green's Landing, Maine, writes, "Thankfulness for gospel truths, though they have tribulation in the world. Much preaching has been done there, but the people claim an excuse because of others' failings. She exhorts the Saints not to look on others but their own, for each will be judged singly."

Sister Lucinda Dyes, now of New Franklin, Missouri, writes that she is firm in the faith. She hopes for replies from the Saints to whom she has written, and thanks Bro. E. C. Brown for a letter of good advice.

Bro. John Weir, of Bloomington, Iowa, is grateful for the blessings of God received, and exhorts the Saints to seek for the gifts and graces of the Holy Spirit, for those manifestations that are promised to bless and establish in the faith. He thinks that hard feelings, contentions, etc., are the cause for considerable of the lack of the spiritual gifts, whereas the Saints should enjoy them.

Brother Albert Haws writes from Brightown, California, that he has been preaching most of the time the past four months, having labored in Sacramento, Amador, Butte, and Yolo counties, and in the branches at Oakland and Sacramento. He regards the prospects as encouraging, and says that wherever the Saints are living as they should live they are respected and honored, the only stumbling block being the name "Mormon," which has such a stigma, which he does not wonder at considering the Utah doings, and do not know of the difference. He writes a plan which he thinks would aid the matter universal, which we will publish in a future number. A Mr. Lake Crystal, Minnesota, writes that although they have no preaching, yet that they hold regular prayer meetings and enjoy the Spirit, and the Saints are trying to live right. He writes a dream which may be indicative of good.

We have postal card from Thomaste Tyler, of Hope, State not given, and with no post mark on it to inform us from which of the twenty post offices of that name in the United States it was mailed. Another letter addressed to Kendall county, town not mentioned, went to Washington and we got it just two months from the time it started from the writer, money enclosed.

Bro. G. O. Kennedy writes that the Colorado Saints are trying to improve in righteousness, but they need some experienced ones to act as guides and leaders among them. May the Holy Spirit lead and teach them that they may not err to any degree.

We received a San Francisco Evening Post for November 15th, from Bro. William Hart, in which was an article entitled "Helps for the People," written by a Mr. Stephen D. Dillaye, in which is suggested a plan by which the Government may assist the worthy citizen seeking to make a home. For the benefit of our colonizing brethren, who may desire to make use of wise men's views and improve upon them, we shall present the article referred to in a future issue. We thank Bro. Hart for sending the paper.

We are being constantly invited to visit the different conferences, being held in the various districts; and would be much pleased to comply with these invitations, but other duties make it impracticable for us to do so. We hope no offense will be taken at our refusal, when we can not accept. When we can we shall certainly accept and comply. We are also frequently called to go to places more or less distant from where we live, to administer to the sick, and attend funeral services; and as sometimes happens, as in a late call to go to Flag Centre, Illinois, that pre-existing arrangements prevent; we hope that in such cases, likewise, no offense will be taken, as it may be taken for granted that when we can comply in justice to other demands upon our time, we will comply with such calls, as we feel it to be our duty to spend our lives in the service of good and humanity.

Saved in your money and orders for Bro. W. W. Blair's book, "Joseph the Seer; His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained." It is nearly completed, and is one of the best works ever published by the Church, it being an able defense of the prophetic character of Joseph, and of the divine authenticity of the Book of Mormon, and of the doctrines especially assailed by the Adventists. Price, cloth 75 cents, paper 50 cents, including postage.

Also a new edition of the voice of Warning, pocket size, is on hand. Cloth 50 cents, paper 30 cents.
Bro. and Sr. George Berry, of Fontanelle, Nebraska, send $10 towards aiding the Utah Mission, and also money for tracts in its aid.

Sister Rebecca Dayton continues to teach the visitors at the Kirtland Temple of the true doctrine.

Bro. J. R. Cook writes from Sacramento, California, that he has recently baptized five noble ones, those who were members of the Baptist Church, and another has given in her name. The following is part of the letter:

"We are under obligations to the following brethren for papers received: J. R. Badham, G. O. Kennedy, R. M. Elvin, J. J. Westwood, and J. A. Crawford; the latter of whom has a three column article in the Canton (Ill.) Register, on Mormonism, contrasting the real article with the doc.

"Our experience is, that he does not believe monism, contrasting the real article with the doc. religious, and never spoken of in any hands at a baptism, for that was not the ordinary way of indwelling of the Holy Spirit, which seems to me to be as unrequired the laying on of the Apostle's er's, H. A. Hinson, that of November 11th, for the latter of whom has a three cent each, of Elders J. Smith, W. W. Blair, W. H. Kelley, Z. H. Gurley, A. H. Smith, W. T. Smith, I. L. Rogers, H. A. Stebbins, David Dancer, E. Banta and M. H. Forscutt.

"A warrier in the St. Louis Baptist Chrision says that he does not believe "in the Indwelling of the Holy Spirit in the present age," and believes that "men do not receive the Holy Spirit since the days of the Apostles," and thinks that the Holy Ghost and the laying on of hands was simply for the primitive church, yet says:

"If it required the laying on of the Apostle's hands at Samarias and Ephesus, to confer the Holy Spirit, we are surprised now that since the Apostles are no more with us? Certainly not by a baptism, for that was not the ordinary way of conferring it. In the New Testament, as seen from the two passages cited in Acts. Now we are told that all of those miracles were done by the "self same Spirit," and if we have this "selfsame Spirit, we ought to work miracles too. Why not?

We are told (not in the New Testament), that there is an ordinary and an extraordinary gift of the Holy Spirit, which seems to me to be as un founded as the sectarian's division of faith. The Indwelling of the Holy Spirit is of necessity mi rrored in the never spoken of in any other way in the Bible. But this distinction is made that we may be in harmony with some passages principal in the Epistles, but we should bear in mind that those who were addressed to persons who had the Apostles' hands laid on them."

Bro. J. W. Bryan has been preaching at Shreve port, Louisiana. The Sunday Herald, of that place, for November 11th, contained an announce ment for him as follows:

"Elder J. W. Bryan requests us to state that he will preach at the Court-house this evening at 3:30 o'clock. Subject: 'Divine authenticity of the Book of Mormon.'"

In the same paper, for almost the same hour, was the following, to offset Bro. Bryan's effort:

"Mr. Editor:—There will be open air service this afternoon from the Court-house door, beginning at 4 o'clock. This is at the earnest prayers of the brethren. Let these brethren be adapted to the occasion. Some live questions will be raised and a startling history revealed. Testimony of one of the driven out of the hall. Let everybody come. Very respectfully, Joelt D. Daver, Pastor Methodist Church."

No tidings yet of the result.

The following slip, from the Colorado Independent, published at Garland City, Colorado, and sent by Bro. F. C. Warnky, shows the success he is making in his missionary labor:

"Last Sunday afternoon Elder F. C. Warnky was made happy by the success attending his efforts in the establishment of a Sabbath School. About thirty scholars were in attendance, and the inaugu real promised a prosperous and flourishing school. In the evening a large number congregated in the gallery, and listened attentively to his able disc. course. A religious feeling has, of late, been a distinguishing mark of the young preacher, which has been caused by the determined efforts of Mr. Warnky, and which ultimately must be of benefit to our not over virtuous community."

Bro. Francis Earl writes from Coldwater, Mich. igan. He expects to go next to Allegan county.

The following from the Marcellus (Cass county) News, of October 19th, shows that he is laboring for the truth:

"We listened to a very good lecture Sunday night at the Ferguson School-house by Rev. Mr. Earl, on Mormonism. His ideas of that doctrine and the ideas preached by Brigham Young are widely different, as the true Mormons, of which sect this county has quite a respectable number, have nothing to do with polygamy."

The following remedy for divorces, cut from one of our exchanges, is offered the readers of the Herald, for their consideration. We believe the rules would be a very great preventative:

**A REMEDY FOR DIVORCES**

Marry in your own religion.

Never both be angry at once.

Never taunt with a past mistake.

Let a kiss be the prelude of a rebuke.

Give your warmest sympathies for each other's trials.

If one is angry, let the other part the lips only for a kiss.

Neglect the whole world beside, rather than one another.

Never speak loud to one another unless the horse is on fire.

Never find fault unless it is perfectly certain a fault has been committed.

Do not herald the sacrifices you make to each other's taste or preferences.

Let all your mutual accommodations be spontaneous, whole-souled and free as air.

The very felicity is in the mutual cultivation of undefined.

Consult one another in all that comes within the experience, observation or sphere of the other.

A hesitating or grum yielding to the wishes of the other always grates upon a loving heart.

Never reflect on a past action which was done with a good motive, and with the best judgment at the time.

The beautiful in heart is a million times of more avail, as securing domestic happiness, than the beautiful in person.

Since the generality of persons set from impulse more than prudence, men are neither so good or so bad as they seem.

Those who blow the coals of others' strife, may chance to have the sparks fly in their own face.
The Turks outside have tried to break the Russian lines around Plevna, but were repulsed with heavy losses.

Tobacco has been such a profitable crop in Wisconsin this year that the farmers intend to go into the business more extensively next season. 250,000 acres have been devoted to tobacco in Sauk County, Wisconsin, for four hundred dollars, or twenty-five cents a head on the crop.

A very large crop of rice is expected in southeast Georgia and Florida this year. But none could reach them, and they died of exposure, and great losses were caused, as is shown by the sea crop in Georgia and South Carolina this year. But rice is a scarce commodity this season in New England. In places where a year ago elder was selling for one dollar a barrel, it now brings six dollars a barrel, and but little is to be sold even at that price.

The wheat crop of the present year is estimated at 250,000,000 bushels, the largest ever grown. The United States corn reserve in Outagamie county, Wis., which number 1,046,400, have raised during the summer 4,500 bushels of vegetables, and 250,000 bushels of grain.

Snow finally occasioned serious damage to the rice crop in Georgia and South Carolina this year.

The New England farmers are expressing great satisfaction with the cotton crop in Georgia and Florida this year. They are still bold and hardy Kars.

Part of the business portion of Prairie City, Illinois, destroyed by fire.

It is stated that a large number of snow in Arkansas during June, 1877.

THE SAINTS' HERALD, June 15th. An army of laborers in Chicago, by which the great mercantile dry goods house of Field, Leiter & Co., on State street, was destroyed. The streets were filled with people for blocks away, and the buildings were preserved for hours, but the fire was kept within the block. Several firesmen were killed, and several wounded, by falling floors, or by being burned or suffocated. Savages were marauding and robbing in mind and body, a worse condition of which he feared, and for this reason took his life. It is believed, and so expressed by him before. He was 56 years old.

A cattle dealer was robbed of $2,000 at his own gate, in Black Earth, Wisconsin, last night, by two men with pistols.

The railroad general, Skoleff, has captured more Turkish positions near Plevna. Turks still hold Erzeroum, in Asia Minor.

Three hundred more Russian Munenites are on their way to America.

16th.—An army bill has just been passed by the United States Senate, which limits the army to 25,000 men.

An earthquake shock at Omaha, yesterday noon, caused quite a sensation. Large buildings vibrated, and chandeliers swung to and fro, and people in the streets were frightened. The Court House cracked in several places, and the post office was broken in Yankton, Dakota; and the shock was also faintly felt at Lincoln and Nebraska City; at Atchison and Manhattan, Kansas; at Iowa City, Des Moines, and Sioux City, Iowa.

Some minor battles are taking place at and near Kars and Erzeroum. There has been a heavy fall of snow in that country.

Labor troubles between the spinners and weavers of the cotton mills of England, and the owners, on account of a proposed reduction in wages. A great strike has taken place.

Brother Henry.—I have thought a long time to appeal to you to come up here and preach a meeting, and to be helped by us of the Plumb River two or three years ago, and the seed sown then and has taken root, and caused a split in the Methodist Church at Nora, and there is a little band there that has come out of Babylon, and they are like sheep without a shepherd, but in the meeting and preaching, and this is in this section. I think that a good work might be done here this fall and winter, and I wish that you, or Bro. Joseph, or Bro. Blair would come, and I think that the meeting, and the Bluff Point meetings, at Conference. Bro. Joseph has been at our house at Vincennes, Iowa. A man by the name of Gentleman of Sidney, I think, has stopped with me, and he says that if an Elder comes here to want it, he wants to come to and hear him. He lives in Galena, and there are a great many anxious to hear him, I have a home for you, or for any Elder who will magnify his callings. Come on the Illinois Central Railroad to Lea, twelve miles west of Freeport, sending me word when you will meet me, and I will meet you with a conveyance. I see by the Conference minutes that Bro. T. W. Smith is appointed to labor in Central and Northern Illinois. Why did you not come? He is your address; and, if possible, either yourself, or Bro. Joseph, or Bro. Blair, come also. As ever your brother in the gospel, LEVI CHERRY.
We received the news of one of our old friends being critically ill in August, and we soon found him and the whole family and made us welcome. He that supposes he is keeping his own strength, I am not afraid of them. August 13th, I went to Lander's school house, in the morning and I started at that place. It is a good opening for some of the elders in Kansas, and other calls for preaching. I could not go, as I was working all the week on the railroad, to support my family.

October 11th, I went to Blue Rapids, thinking to start a new school, but I had held a series of meetings, I had met some friends in the practice of higher things, but I did not get to camp till morning, and then we met sister Saint very well indeed; but we administered to her, and the next day I took her to Blue Rapids, so that the Saints could look after her. That being the old town and on Tuesday, she had good meetings. The next day I left for home, and sister Baker recovered so that she got to St. Joseph the same day I did, and is now at home.

Next Sunday I will preach at Crab Orchard School House; so this is what I have been doing. I have not had time to write to you. Your brother in Christ,
Lyman Wight, but believed that he also was false. Some times my father preached, but he said that you must not believe everything you hear. He was a Bishop in the Church, and his prayers were that his children might be brought to an understanding of the truth, and I feel that it was through the prayers of my father that God has granted my life and given me so much mercy. He died in the fall of 1853, in strong faith that God would redeem him. He was a very kind and affectionate person, and I am proud of being his son. And right now, my mind has been agitated by the thought of the opportunity that was missed by my brother, Elder John Hatcher, president, Levi Painter, clerk. Thus the work moves slowly, but, we hope, surely. Yours in the faith.

T. W. SMITH.

MAGNOLIA, Harrison Co., Iowa.

J. S. and Henry—Since my last writing I have been busy in the field and have not had time to write. I have been in the field since the middle of June and have been working hard every day. I have been very much tired and have not had much time to rest. But I have been very happy and have been able to work hard.

Woodbine, Harrison Co., Iowa, November 7th, 1877.

Brother Robbins—My address has been so well remembered for some time respecting the redemption of Zion. I was so exercised that the first of January I reached Colchester, and I have been busy ever since. I have thought that if all would take hold, or even the sisters, how soon we could have a possession.

Are there not many things we could dispense with, both in the world and in the unseen? As we wake up from the sleep of the night, and make ourselves just as comfortable as we are now? Can we not lay by some of the fashions of the world and be satisfied with simpler things? There is much to be desired by the saints, and those dresses that are gathered in bunches? There could be something saved then. Now, beloved sisters, I do not mean this as a slur, but I feel the importance of the subject, especially since the last conference, at which such a spirit of peace prevailed. I thought that surely the Lord’s arm of power was over us. It was so that we had been to a great many gatherings, but never to one where it was so peaceful. Surely the Spirit of God was there. How long do I see Zion established? I am to judge righteous before the Lord, and we go at it with our might, will it not be granted to us? And if we persevere and labor, we will be surprised to see the way opened.

What a glorious work we are engaged in, and how much we can do if each one will try and do their best, if it is not more than one dollar per year. We have a great object in view, and we can not do with less tea and coffee and other food that we have here. We must not forget our dear brethren and their families, those who have to labor in the field. My age is seventy in July. Your sister, HANNAH E. ADAMS.

Shawnee Prairie, Red River Co., Tex., November 18th, 1877.

J. S. and Henry—Since my last writing I have been busy in the field and have not had time to write. I have been in the field since the middle of June and have been working hard every day. I have been very much tired and have not had much time to rest. But I have been very happy and have been able to work hard.

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The Southern Nebraska District.

A conference was held at Nebraska City, October 21st and 22nd, 1877; R. C. Elvin, presiding.

Sunday afternoon, a sacrament meeting. Evening, preaching by M. H. Forscutt.

Officials present: 2 High Priests, 9 Elders, 5 Priests, 2 Teachers.

On Monday—M. H. Forscutt chosen clerk pro tem. Report of committee on order of business was read and adopted.

An appeal from M. Elvin against the decision of the Nebraska City Branch for having refused to make the going to a theater a test of fellowship was read, and on motion, the branch decision was affirmed.

Elders R. C. Elvin, R. M. Elvin and J. W. Waldsmith reported.

Br. R. M. Elvin presented the following recommendation:

"That conference instruct the several branches of the district that their reports for the next quarter be given out, and with that for the future the branches render four reports annually, the first, to cover all changes during the period from January 1st to March 31st, the second from April 1st to June 30th, the third from July 1st to September 30th, and the fourth from October 1st to December 31st. A unity of branch reports will greatly help the district, and the president could, and with good results. The president might, with the church, settle the annual report for the Church Record and General Conference. Yours for the best interests of Zion.

R. M. Elvin."

On motion, it was adopted.

District Treasurer's Report:

On hand July 5th, 1877, $4.80; received $17.10; paid to J. W. Waldsmith, $10.10; on hand $5.00. J. W. Waldsmith, Treasurer.

Elders Jas. Thomsen and J. Armstrong reported by letter, and to wish Chas. S. Mason, Geo. Kemp, M. H. Forscutt, Thos. Hughes; Priests A. Buchanan and J. Everett, and Teacher Ferguson in person.

Branch Reports.—Palmyra 44, including 2 Elders, 2 Priests, 1 Teacher, 1 Descon. Financial: On hand and received $16.78; paid to minister $15.78; on hand $1.00. Also, $1.00 paid for license.

Nebraska City Branch, including 2 High Priests, 11 Elders, 4 Priests, 2 Teachers, 2 Descons; 2 baptized, 4 received and 1 removed by letter, 3 expelled. Financial: On hand $2.38; paid for rent, branch expense, ministry, etc., $10.65; on hand $15.45; Sunday School: Average attendance during three years, 24 17-100, verses recited 95, 43, Enrolled $43, 43; have 300 volumes in the library, 16 copies of Hope received; $9.57 on hand.

Afternoon: Bill for record, $3.00 allowed.

A resolution was adopted disapproving of publishing notices of excommunication from the Church, unless there is reason to fear that the party will impose on or do injury to the Church.

A resolution was adopted advising scattered members to be enrolled with some branch, and so incident to the church, and requesting the officers of the branches to seek to carry out the intentions of the resolution.

Whereas, the gathering at Zion and her borders is of paramount interest at the present time, and as there seems to be a praiseworthy effort on the part of the Locating Board of the Church to adopt such plans as shall best serve the interests of the church in the grapevine, we, for the North Eastern District, respectfully, to the Branch Council, do hereby advise, that at the last conference was reported silenced, but later restored by Thos. J. Smith and R. C. Elvin as a court of oyer. C. Berlesen and H. Nielsen, in favor of the decision rendered by the branch council, said: In 1874 it was made a "rule" in the Scandinavian branch that "no elder be permitted to hold meetings with the district secretary. With the knowledge and sanction of branch authorities, but meetings were still held in violation of this rule. After due consideration the conference was interrogated and decided in favor of the branch rule. This also was left unheeded and the conference appointed a committee to write to Rev. J. Smith, who refused to resign. Therefore, "elders" might, after all, have a right to hold meetings irrespective of constitutional authorities, but the reply showed that he agreed with the conference.
book, committees may be appointed by the district conferences, from time to time, or the Bishop of the Church may audit them, or he may authorize the Bishop or his Agent to audit them as such, and who request it to be so credited.

Second.—Agents should keep account of all donations and free-will offerings which are paid to them as such, and also of all money received by them as such, and such Agent or the Bishop or his Agent, to be credited by them. For the use of said finance clerks there are for sale, as advertised by the Board of Publication, Branch Finance Books, printed and ruled for the special purpose of such accounts, with head-ings for those funds, which, if in common use, would result in good to the whole work, both local and general.

I will say that I would say, that my earnest prayer is that God will guide and direct you in all things, giving you the Spirit of wisdom and understanding, and that you may be efficient and competent servants of the Lord for the advancement of his work, so far as pertains to that which you are required to do. May you also desire to merit and receive the confidence of the Saints and the approbation of the Almighty. In the hope of the gospel, I remain your fellow-laborer in the Lord.

I. L. ROGERS,
Bishop of the Church.

**Appointment of Bishop’s Agents.**

**CANADA MISSION.**—Having received from Bro. John Traylor, the agent, hitherto, for the Kent and Clinton, Canada, Canada Mission, for the change, I hereby accept the nomination of said district, and appoint Bro. James Robb as Bishop’s Agent for said district.

**ALABAMA DISTRICT.**—Upon the certification of the clerk of the Alabama District of the nomination, I hereby appoint brother Franklin Vickers Bishop’s Agent for said district.

**MISSOURI MISSION.**—Upon the certification of the clerk of the Central Missouri District, of the resignation of Bro. J. B. Belcher, and of the nomination of Bro. W. C. W. Cato, sen., I hereby appoint the latter Bishop’s Agent for said district.

**Branch Meeting.** A meeting was held by the San Francisco Branch, August 19th, 1877, at the residence of T. J. Anderson, Bro. D. S. Mills residing.

After opening services, sacrament was administered by D. S. Mills, the president remarking that he had thought it proper to assemble the Saints together on the present occasion to dispose of some unfinished branch business, and take into consideration some suggestions that had been made concerning the work to be done by the branch, and to see what can be done for its welfare in the future.

The case of Angus McMillan was presented by Bro. D. S. Mills, stating that he had been proceeded with in a legal manner, so far; the court that had been convened to hear the case had decided to suspend the church and to continue the work against McMillan, it remained for the branch to finally dispose of the case in any manner thought proper.

The following verdict of the court was read—We, the undersigned Court of Elders, in the action entitled Church vs. McMillan, do find all the charges fully and completely sustained, wherefore we hereunto submit to the San Francisco Branch of the Church of Jesus Christ of Latter Day Saints that called upon us to sit in this place. D. S. Mills, President. H. E. Miller, J. B. Stover.

The above decision was sustained by the unanimous vote of the branch.

After a careful and impartial review of the case by the brethren and sisters present, it was moved and seconded that Bro. Angus McMillan be excommunicated from the Church. Sustained by the unanimous vote of all present.

Bro. Wm. Anderson tendered his resignation as Branch President, on account of his removal from the place.

After the case was considered as accepted.

Bro. D. S. Mills then addressed the meeting, upon the condition of the branch, and the suggestions that had been made to him by various members as to the proper work to be done under the circumstances. It was well known that San Francisco, in harmony with all other branch treasurers, has sent an eloquent remonstrance, with an express statement, with its signatories and other citizens and the next branch, to be understood by the President and brethren present, that we shall be prepared to execute the will and mind of the Saints who reside in San Francisco.
Cattle in Colorado.

The rapid growth of the live stock business in Colorado may be understood from the following statement, made by J. M. Wilson, president of the Colorado Cattle Growers Association, at their annual meeting, held at Denver: "During the past year large herds of cattle have been driven into the country from all parts of the States of less than two hundred thousand having been driven from Texas alone. The great country lying to the east of us is at present not less than one million acres of nothing but buffalo, in now occupied by thousands of head of cattle. Beaver Creek, the South Platte, Republican, and all their tributaries, were so thickly covered with deer, elk, antelope, and buffalo that not only for Indians and wild animals are now all occupied by herds of cattle. This year the herds of Colorado and Kansas will mingle, and the Great American Desert, which has been inhabited by the States, will be bridged over by the cattle men, and a continual line of settlement will exist from this point to the east in number and size of our herds has forced us to occupy and graze these lands."

A tutor of one of the Oxford colleges who lived in his walk was some years ago accused by a well-known politician, who asked him if he was not the chaplain of the college at such a time, naming a number of persons. The interrogator observed, "I know you by your lip."

He fathered a number of children, and none suffered through her wrong doing. She left an infant son, which survived 13 days, then he passed away. He was a nice man, but not as those that have no hope. Services by J. Briggs and R. W. Briggs.

At Heber City, Wakenshaw, Utah, September 4th, 1879, Mr. John W. Lambert, age 46 years and 5 months.

Birth and Death notices inserted free; Marriage notices $1.00 each.

Expelled—This is to certify that David Mills was expelled from the Hyde Park (Pa.) Branch of the Church, November 11th, 1877, for being rebellious and disobedient. Thomas A. John, president; William J. Thomas, secretary, pro tem. R. J. Lambert, Downville, Crawford Co., Iowa.

Died.

At Kawena, Illinois, October 27th, 1877, of disease, Thomas, son of Bro. Thomas and Sr. Alice France, aged 4 years, 1 month, 17 days. A verse of the hymn he loved to sing:

Will the angels bright, with the angels bright,
Bear me on to that happy home,
Where the folds of the white robe are light,
Shall we stand round the great white throne.
Grace, may it all be there.
If we've love the Lord and obey his word,
We shall be happy forevermore.

At Hennepin, Summit Co., Utah, October 12th, 1877, of diphtheria, John R., son of J. E. and J. Foster, aged 4 years. Also, at the same place, October 20th, 1877, of diphtheria, the daughter of the above Joseph E. and J. Foster, aged 4 years. Her end was peace, she bid us all good by, told us not to weep and mourn, for, says she, I am very happy.

Near South, now wife county, Mo., August 24th, 1877, sister Rachel Woodhead, widow of Elden Woodhead. She was born May 6th, 1858; baptized in 1874; emigrated in 1874 to Utah; joined the Reorganization at Malad City, Idaho, March 6th, 1876; moved to Missouri in 1876. She died of the latter day.

At Wheeler's Grove, Iowa, October 1st, 1877, by fright caused by an infuriated hog, Sr. Julia, wife of W. H. Willson, and daughter of Sr. Serena Andrews, was in the same family, was 24 years, 2 months and 22 days old, during which time, as a daughter, a sister, a wife, and a church member, she has made a record which will not be forgotten as a model modest and kind, and none suffered through her wrong doing. She left an infant son, which survived 13 days, then he passed away. He was a nice man, but not as those that have no hope. Services by J. Briggs and R. W. Briggs.

The Saints' Herald: Official paper of the Reorganized Church of Jesus Christ of Latter Day Saints, explanatory of the faith of the Church, and containing correspondence from different parts of the world, giving accounts of the progress of the Church, and setting forth its principles and purposes. Published semi-monthly, containing sixteen large pages. Price $2.15 per year, half year $1.15, free of postage. Joseph Smith and Henry A. Brannan, editors. Zions' Hope: A paper for children and Sunday Schools, published semi-monthly, price 25 cents per annum, 50¢ per half year, free of postage. Juvenal and Zions' Hope editors.

Holy Scriptures:

Inspired Translation by Joseph Smith the Martyr.
Bound in imitation Turkey, gilt edges.

Turkey Superfine... $2.70
Velvet... $3.50
Clasp... $3.75
Rococco... $3.75
Arabesque, gilt... $4.00
Rosso, plain... $3.50

New Testament, inspired edition... $7.50

Book of Mormon:

Full Run, Sprinkled edges... $1.45
Full Turkey Morocco, marbled edges... $1.75
Full Turkey Morocco, full gilt edges... $2.25

Doctrine and Covenants:

In sprinkled Sheep... $1.45
In Morocco, marbled edges... $1.75
In Morocco, full gilt edges... $2.00

Hesperis:

Poems by David H. Smith, 202 pages, fancy cloth, gilt edges... $1.50

Blank Books:

Branch Records, well bound in leather backs and corners, in imitation leather, printed headings, and ruled for each Record of Members' Names, Blessing of Children, and Membership. Also blank paper for recording Branch Business Meetings. Every branch should have one of these for large business. Each, for small branches...

District Records, printed headings and ruled for large and small branches...

Branch Finance Books, headed and ruled for Receipts and Expenditures of money, for Branch, District, and General Church Funds; price 30 cents.

Baptism, Confirmation, and Ordination Certificates bound in flexible covers, 40 cents each.

Pamphlets:

Rules of Order and Debate for all the Deliberative Assemblies of the Church; also a Chapter on Branch Rules, and one on Reports of Branches and their Adjournments, 300 pages, bound in limp cloth, 50 cents.

Visions of Joseph Smith, Seer, 100 pages, bound in limp cloth, 50 cents.

The Discoveries of American Ancient Records and Belles, with the Statement of Dr. Lederer (Converted Jew) and others...

In colored covers, 43 pages, by mail 10 cents each, three for 25 cents, twelve for 75 cents.

Voice of Youth. A distribution to all People, 74 pages, by mail 20 cents each; three for 50 cents, one dollar, etc.

Trial of the Witnesses, to the Resurrection of Jesus—A Legal Argument, 30 pages, 10 cents each.

Concordance to Book of Covenants, 25 pages, 5 cents.

Minutes of Annual Conference for 1873, 30 pages, 10 cents.

1 December 77. Look Here—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired. Attention is called to the notice giving a schedule of current accounts. Amounts due, with interest, together with all money, orders, and business letters as soon as possible.

The Saints' Herald is published semi-monthly, at Plano, Kendall Co., Illinois, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, and is edited by Joseph Smith and Henry A. Brannan. $2.15 per year, semi-monthly, six large pages. Published semi-monthly.

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A HOLE IN THE TOP AND A HOLE IN THE BOTTOM.

Among the many objections brought up against the divine authenticity of the Book of Mormon, the construction of the barges mentioned in the first chapter of the Book of Ether, or rather that part of their construction referred to in the heading of this article, is held to be a serious one. It appears to be the opinion of the objectors that it would be impossible for a vessel so constructed to remain afloat on the water, the hole in the bottom being a sure means of destruction, it being to their minds a means of ingress for a volume of water, by which the vessel would speedily be swamped. They also see to an equal lack of wisdom in the command to make a hole in the top, seeing that there was instruction to have it (or perhaps both holes) closed, to prevent water from getting into the vessel—and as a consequence no air could get in to sustain animal life—and they look on the whole book as a bungling attempt to impose on the credulity of the public, and with all its claims it is cast aside as unworthy the notice of an intelligent people.

We are willing to admit that to the masses of superficial thinkers, and to the uninstructed in the scientific construction of vessels for ocean traffic, there may be some ground in the brief account given of the formation of the barges in the Book of Mormon, for the hasty conclusions they have arrived at; yet we must give expression to our surprise that men claiming to understand the proper mode of construction for vessels fitted for ocean navigation and other purposes, a writer who claims to be a writer in a Peoria paper recently did, that they have walked the decks of every vessel that floats, should be found denouncing the construction of the barges on the same ground as the ignoramuses, and those who know nothing of vessels or their construction. We think that this writer betrays an ignorance, that is inexcusable in one making such high claims to knowledge in such matters; and as it has been my humble lot in life to walk the decks of some few of the vessels that traverse the ocean, and to become acquainted somewhat with their construction, it shall be my object in the following lines to offer the knowledge so acquired in defence of the construction of the barges mentioned in the Book of Mormon.

I first call the attention of the reader to the brief description of the barges in the first chapter of the Book of Ether, page 585, first European edition, Book of Mormon, which reads as follows:

"And the Lord said to the brother of Jared, Behold, thou shalt make a hole in the top thereof, and also in the bottom thereof, and when thou shalt suffer for air, thou shaltунстш the hole thereof and receive air; and if it so be that the water come in upon thee, behold, ye shall stop the hole thereof, that ye may not perish in the flood." 

It will be seen by the above quotation that there was a command to make two holes. Only one of them was intended for obtaining a supply of air, as is evident from the fact of its being spoken of by the Lord in the singular number, when instructing the brother of Jared. Reason tells us that this would be the hole in the top; now this is precisely the way ships are ventilated in our day, i. e. through a hole or holes in the top; and, furthermore, the closing of them at times when the sea is breaking over the ship, to prevent the water from going into the hold, and causing those on board to perish, is a modern practice, a very wise one, and of course was as wise and good when given by the Lord to the brother of Jared. We suppose that all will agree in the above conclusion, so we will say no more on that point, but shall pass on to the hole in the bottom.

Regarding this opening in the bottom of the barges, and the use for which it was intended we are left entirely to conjecture, so far as the Book of Mormon is concerned. Reason tells us that it could not be used for the admission of air when the vessel was afloat; and coupling it with the fact that the Lord commanded that when air was necessary the hole, (not holes), was to be opened, is to my mind an evidence that it was intended for an entirely different use; it may have been for sanitary purposes, as the inside as well as the outside of vessels needs cleansing frequently on long voyages, such a hole in the barge makes a neat pipe-line.

But the objector may say that the vessel would sink with a hole in her bottom! To this we reply, Yes—and No. If the vessel was built as some of our vessels of the present day are, she would fill rapidly and sink, if the hole in the bottom was left open; which no sane person, (the brother of Jared not excepted), would be guilty of doing, if they knew that the peculiar construction of the vessel would not admit of it; but if the barges were constructed upon the principles that other vessels now in use are, they could have floated if at the opening the whole length of the vessel was left open, or even the ship itself might seem impossible and perhaps ridiculous to some, at first thought, and they may be led to exclaim, "Can such things be?" Well, read on, and perhaps I will convince you that it is not impossible. First let me suggest a thought regarding the probable use of the hole in the bottom of the barges. Suppose that after the brother of Jared had made the holes in the bottom of the barges, as commanded by the Lord, before launching them into the water he had attached something like our hydrants of the present day, on the inside of the vessel, so that water could be obtained for sanitary purposes when necessary, and when not so required could be shut off, would he not be acting like a sensible man, and doing just what men in our day would do under similar circumstances. The fact that the details of how this hole in the bottom was utilized are not given in the Book of Mormon, is no argument against such precautious measures were not carried out by the voyagers.

Let us suppose again that the Lord in giving instructions for the building of the barges ordered them built on the principle that life-
boats of the present day are built, then it would be perfectly possible for the voyagers in these barges to leave the hole in the bottom entirely open without the slightest danger of the vessels sinking. For the information of those not acquainted with the construction of doors, let me state that in the early days of my acquaintance with them, they were built similar to other boats, only stronger, and broader across the centre, or nautically expressed, broader in the beam, which gave them greater carrying powers and made them less liable to the difficulty with such boats was that if ever the sea broke over them they would retain all the water that fell into them, and we had to work very industriously to remove it with buckets, or scoops made of wood for that purpose; and frequently before it was half remarkable iron ballast, placed along the bottom, to prevent her capsizing in a sea way, and the holes in the bottom proved a complete success; for every time the sea broke over the top of her and filled her full, her floating powers brought her up again, and the water inside discharged itself to the level of the water outside, which thus became a means of safety instead of danger. There have been several improvements made since the first boat was constructed, but still they are all constructed on the same principle.

I remember while on my mission in England, in the years of 1842 and 1843, that in company with Bro. Bradshaw, of London, I visited a boat-builder's shop in Commercial Road, London East; and there was privileged to examine a life-boat constructed on the above principle, and she had five holes in the bottom.

I will also describe briefly another class of vessels with holes in the bottom, that are extensively used in many of the rivers of Europe and America, whenever it becomes necessary to deepen the channel by removing mud or gravel by dredging machines; these vessels are the receivers of what is brought from the bottom of the river, and are used to carry it elsewhere to deposit; they are so constructed that the ends as well as the sides are air chambers, while the centre of the vessel is used for carrying purposes, and is in the form of the hopper of a mill on a large scale; the bottom has a large hole or opening, about four feet square, to which is attached a door hung on one side with heavy hinges, and on the other is an iron rod reaching to the deck, by which it can be opened or closed at pleasure; with the door closed it is capable of carrying all the hold or hopper can contain. Although the bottom of these vessels is not the same as that of the above, yet the air chambers give it sufficient floating power to carry all that can be got into it. When a number of these vessels are loaded, they are usually towed by small steamboats into deep water, and there the hole in the bottom is opened by means of the iron rod mentioned above, and then the vessel is displaced through it instantly, and the vessel instead of sinking as some would suppose, when the hole in the bottom is opened it literally rises out of the water a foot or two, as it gets released from the weights of its burden, as the result of the floating power given it by the air chambers.

We might lengthen out this article indefinitely in describing other vessels similarly constructed, but we presume that sufficient has been said to satisfy unprejudiced readers that it is possible for vessels to be built so as to be of greater use to man with holes in the top and holes in the bottom than they possibly could be of, with a closed bottom. We believe that the none will dispute that God knew this when he ordered the construction of the barges we read of in the Book of Mormon.

But the objector may say that the vessels described were not intended for ocean traffic, and hence are not like the barges. We believe that we might claim with propriety that the life-boat is for ocean traffic at the most dangerous times and places, but we will look for a moment at the regular ocean steamer of the present day. Have they holes in the top and bottom? Yes, most of them have several holes in the top as a means of ingress and egress, and also for ventilation, and they always close them when necessary in time of storms, lest they perish; and we think we are safe in saying that most of them have a hole or holes in the bottom into which are inserted steam pipes with hose for the cleansing of the vessel within and without. Now, if the wise men of our day are constructed as life-boats that are open at the bottom, God commanded the brother of Jared to build the barges on, and if they find that vessels so constructed are more useful, safe and convenient, is it not reasonable for us to claim that men who have walked the deck of every vessel that floats, and know not these things, have been doing so with their eyes shut; and may we not claim that the laugh of derision so freely used against their vessels upon the exact principles that God commanded his pupils, during the great thousand years which only the great master and his disciples had passed away. The sixth was ushered in when the angel flew through the midst of heaven, having the everlasting gospel to be preached to the inhabitants of the earth; but is short. Then cometh the seventh day of rest. Then cometh the great School Teacher, to instruct his pupils, during the great thousand years. This corresponds with the seven days, or periods, that God was preparing the earth for the reception of man. He finished it on the seventh, as Christ will do when he comes.

This interpretation was given to me on this, the first day of November, 1857.

A. F. Bred.

WAS THE MOON ALWAYS DEAD?

Now that astronomers have almost by unanimous consent accepted the doctrine of the development of our system, which involves the belief that the whole mass of each member of the system was formerly in a state of intensity of heat, they can no longer doubt that the moon once had seas and an atmosphere of considerable density. The moon has, in fact, passed through the same changes as our own earth, though not necessarily in the same exact way. She was once more of our earth, though not at the same time. The earth was once vaporous as our earth, though not at the same time.

She was once glowing with intensity of heat, though this stage also must have continued for a much shorter time than the corresponding stage of our earth's history. Must we not conclude that after passing through that stage the moon was for a time a habitable world as our earth is now? The moon is now ice and dry, covered with a mass of cloud which had girt our moon's whole globe, even as in the youth of our earth her seas enveloped her in cloud form, must at length have taken their place as seas upon her surface.

The atmosphere which had supported those waters must at first have been dense by comparison with the present atmosphere, perhaps even by comparison with the present atmosphere of our earth. Then the glowing surface of the moon gradually cooled, until at length the moon must have been a fit abode for life. But whether, when thus swept and garnished into fitness for habitation, the moon actually became an inhabited world, is a question which will be variously answered according to our views respecting the economy of nature in this respect. Those who hold that nature makes nothing in vain, will need only to ask whether the support of life is the one sole purpose which a planet can subserve; if that should appear probable, they will find it easier to believe that the moon during its habitable stage, has been inhabited.

Others who, looking around at the workings of nature as known to us, perceive, or think they perceive, that there is much which resembles waste in nature, will be less confi-
dent on this point. They may reason that as of many seeds which fall upon the ground, scarce one subserves the one purpose for which the seeds can be supposed to have been primarily intended, as many younglings among animals perish unsuited to the plan, in my opinion, fail of their apparent primary purpose, so our moon, and possibly many such worlds, may never have subserved and never come to subserve that one chief purpose for which the orbs peopling space can be supposed to have been formed, if purpose indeed reigns throughout the universe.

HOMES FOR THE PEOPLE.

The following article on the plan to aid citizens to obtain homes is the one referred to by us in our last issue, sent by Bro. Wm. Hart, of San Francisco, California:

A HOMESTEAD FOR THE LABORER, AND GOVERNMENT TO AID HIM IN IMPROVING IT.

TRENTON, N. J., Nov. 1st, 1877.

Editor Irish World—My dear Sir:—Some month or two since I published in your valuable journal an article entitled "A Homestead and Government Aid to the Laborer." I had expected to have followed it up at once with a sketch of the general plan for the organization and working operations of the colony, with the form of a petition to Congress, to be generally signed, asking for government aid; but long and continued sickness has prevented my doing so until now. Since that communication I have learned that the Hon. Hendricks B. Wright of Pennsylvania, has proposed a similar plan, and that the Hon. N. P. Banks, member of Congress from Massachusetts, has introduced a bill in Congress, which I have not seen, embodying the same ideas.

I have received letters from all parts of the United States, begging for information and asking for instructions what to do and how to proceed to accomplish the end proposed. The general outline of the plan has been so well adapted to success I hand you herewith. If you think them of sufficient importance to place before your many readers, they are at your service.

GOVERNMENT.

The organization of the colony should be perfected by the election of a President for one year, eligible to re-election, but removable for cause by a majority of the colonists; a Treasurer, elected for the same period and subject to the same rule for re-election and removal, same as President; a Secretary, to be elected for two years, subject to re-election and removal; an Executive Committee of three, to be elected, one for one, one for two, and one for three years, subject to re-election and removal. These officers should regulate the administration of all the affairs of the colony and of the village.

SUPPLIES.

All articles needed for farming—all cattle, horses, wagons, harness, building materials, supplies, groceries, domestic goods, furniture—should be purchased by the Executive Committee, and sold to each colonist at its prime cost, under regulations and restrictions to be approved by the President, Treasurer and Secretary.

All money should be drawn under requisition to be made by the Executive Committee, approved by the President, registered by the Secretary, and countersigned by the Treasurer.

As little furniture as possible should be purchased, to save transportation. Transportation should be arranged for the whole colony, to the nearest possible point to the location of the colony, with a stipulated amount of baggage. At the point where public transportation can be had, in readiness there will be wagons, carts, oxen, and supplies for immediate use, ready to remove the colonists to a point on the location selected.

The Executive Committee should also have in readiness tents, sufficient to shelter all, cooking utensils and camp equipage to meet the necessities of all.

Ten span of horses, with wagons, harness, etc., and ten yoke of oxen, with farm carts or wagons, would probably do all the work required for the start. Cows, hogs, sheep, and poultry should be purchased in quantities adequate to supply the necessities of the colony.

The property thus purchased should be owned by the colony, subject to the lien of the government, and also subject to such rules of distribution and use as should be determined by the colony, and approved by the government.

The co-operative plan, as tending to economy, should be adopted until such a mode of final distribution as would secure payment and fidelity to the interests of the whole colony would be reached.

An account with each colonist should be kept by the Secretary. The sum that each could draw for seed, for putting in crops, for buildings, for farming utensils, for household furniture and for supplies should be definitely settled so as to reserve $100 for each head of a family to harvest and market the first crop.

With these general rules reduced to order, so as to secure absolute equality, a colony can lay out this new center or village, in an affair as any other, in a manner equitable to all, and so as to make comfort, prosperity and good feeling among all.

Until the distribution and payment for the property furnished to each, the title and ownership of that property should belong to the government, under the trusteeship of the officers of the colony. But on the payment by any colonist for the personal property he takes, the absolute title should be transferred to him or her.

RULES.

First—No one less than twenty-one or more than fifty shall be numbered among the heads of the colony.

Second—It is desirable that the families should not exceed five in number, unless the children are of an age to render themselves useful.

Third—Good health, absolute temperate habits, with known industry and integrity, should be the colonists' choice.

Fourth—The number of heads of families should not be less than fifty. Above this there should be no limit, only a rigid regard to character.

Fifth—It should contain carpenters, wagon-makers, tailors, shoemakers, harnessmakers, blacksmiths, grocers, physicians, teachers; indeed, every useful trade and every useful occupation should be represented as far as possible.

This foregoing are mere suggestions. The managers of the Land Department of the Northern Pacific Railroad arranged complete working plans for colonization and settlement, covering every detail, and probably many improvements in the details would suggest themselves to the colonist. But nothing will do but one course, since it involves an absolute system, strictly pursued—as order is the first law of all just government.

THE CENTER, OR VILLAGE.

As all colonies may not, and will, devote themselves to agriculture, the taking up and purchasing one square mile, or 640 acres, to be located as the center or heart of the colony, for a village, may be made to contribute largely to the comfort, convenience and prosperity of the colonists. If there were fifty farms of 100 acres each, located immediately around the center or village, no colony would be more than a mile and one half from the center.

THE VILLAGE.

This should be laid out with a park of twenty acres in the center. All lots for dwellings should be of uniform size, not less than half an acre. Business lots on one street may be of less size, but none less than a quarter of an acre, including streets. The streets would occupy 100 acres, so that, with the park, this would leave $20 acres—or about 1,100 lots.

Each lot should be numbered, valued and registered, so that the Secretary would have a perfect record of title, value and price realized.

SELECTION OF VILLAGE LOTS.

Each colonist should have the immediate right to select one lot. But the choice should be subject to competition, and the highest bidder should have the first choice, and so on till each had made his choice. Each lot should then be appraised at such a price as the officers of the colony should establish. All premiums and all sales should go into a general fund for the benefit of the original colonists equally.

SELECTION OF FARMS.

The location of the village having been agreed upon, the location of the farms should then be made. The colonist bidding the highest sum for a choice should have the first right of selection, and on this plan the selections should be made one after another. The fund produced by the bids for choice should be placed in the general treasury of the original colonists, either to pay off the debt of the government, or to be invested for grading streets, public schools, or such other purposes as the original colonists should agree upon.

Ten lots should be devoted to church purposes and be donated for religious and charitable uses, with this sole condition, that any abuse or interference with any other church should work a forfeiture of the title. A condition may also be inserted in every deed that no liquor, beer or intoxicating beverage of any kind, excepting only native wines, should be sold or in any way be trafficked in, except for strictly medical purposes. And that any evasion or violation

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of this rule should work a forfeiture of the title. This is not a plan to hazard the funds of the government or to usurp the funds of the rich to benefit the poor. It is a plain road to insure employment for the industrious and to promote the welfare of all. It is a means by which a benevolent government may, at the same time, aid men who are willing to earn their bread by the sweat of their brow and relieve unemployed labor of its wants. It gives no invitation to and will tolerate no scheming idler. To him who would become a colonist, industry and frugality must be inseparable. In such colonies the same rule and the same privileges belong to all. Diversity in stations and conditions of life furnishes the means to bestow the aptitudes of labor everywhere exist. One lawyer succeeds, another fails; one doctor becomes noted, another, equally learned, plods on in obscurity; one clergyman fills a church, another empties it. So one laborer economizes time, opportunities and toil, earning and saving, while another less careful accumulates nothing. No earthly law can prevent it. To own land is to have a part of the world's surface. The sun, the rain, the temperature, the seasons, are his never-ending lessons that wait upon him, in seed time and harvest, to rich to benefit the poor.

To the Congress of the United States:

We meet with many who claim to be followers of the scriptures, and acknowledge it to be the highest authority from which we derive our knowledge. But, according to their understanding of it, they have crucified labor beyond the pale of human endurance; they are a curse to civilization. The colony system proposed is a remedy for the greater part of the wrongs to which labor is forced to submit. It will prevent strikes, it will leave no room for tramps, except those incorrigible idlers whose way is to the lockup, and whom we are required to send into our communities. The legislature, in our present condition, is governed by our understanding is governed by our knowledge will be corrected; and as near right as the "standard" is right. It is claimed that "the law of the Lord is perfect." This being a "truth," all who are educated up to this "standard," having governed themselves by this, "perfect law," must in consequence be correctly educated.

The commandment of the Lord is pure, enlightening the eyes. Now, in order to place some rule to govern us; and it is of the greatest importance that we have a correct understanding of the rule; for our knowledge will be according to our understanding. If any man will do his will, he shall know of the doctrine." The commandment of the Lord is the light in the mind of the Lord concerning us. We here learn what our duty is—which is to observe his "law," or his "will." After having complied with the law of the Lord, we in consequence receive the "gift of knowledge," which gift puts us in possession of a knowledge of the things forbidden in the word of theLord. Who then becomes our teacher, and instructs in the way of our duty? This is an important question, and demands an answer. Before answering, let us notice another portion of the "law of the Lord." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Will this scripture in view, we will proceed to answer the above question. "Now we have received not the spirit of the world, but the Spirit of God; that we might know the things that are freely given us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

We here learn who becomes our instructor, after we have become subject to the requirements of the law. The Scripture does not cite us to men for instruction with our duty, but to God. In case of you lack wisdom, let him ask of God, that giveth to all men liberally and abundantly; and it shall be given him. If we wish to be instructed in the path of duty, where shall we go? To God. How shall we go? In faith. "For without faith it is impossible to please God." What is my duty as an Elder in the Church of Christ? It is to let my light shine before men, that they may see my good works, and glorify my Father which is in heaven. It is said, "Ye are the light of the world." Again, "Ye are our epistle, known and read of all men." Can I, as an Elder in the Church, perform my duty acceptably while idling away my time, engaging in noisy contents, with holding honest dues, circulating or covering up falsehood, or by performing any and all of the things forbidden in the word of the Lord? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

If I, as an Elder, aspire to eternal happiness, I must observe "the Law of the Lord," which supplies me with wisdom; bring into subjection all unruly passions. "Be kind unto all men, apt to teach, patient." "Not slothful in business, fervent in spirit, serving the Lord." If I ever want to "ask, believe, receive," let us give an answer from the "Law of the Lord."
LEAKS IN THE SHIP.

Editors Herald:—In your issue of August 1st we have the figures of what it costs to support the families of those Elders in the field, which is something less than six hundred dollars a year on the average for each family. We think there must be some mistake about this, or else there is need of reform somewhere. We do not know how it may be elsewhere, but in this section of country, laboring men cannot command the back labor that will admit their using more than half the sum above named for the support of their families. Why, then, should it cost so much to support the families of the Saints? It is an old saying that a small leak will sink a ship, and we think that the ship of Zion has some leaks which need to be stopped.

Some one has said that it is but a step from the sublime to the ridiculous; and at the expense of being considered ridiculous, we will venture to name a few leaks which occasionally show themselves in the good old ship. One of the most dangerous leaks, to our mind, is pride; a desire to keep pace with the styles and fashions of the day regardless of our means. A second leak, of no less magnitude, is the use of tea, coffee, and tobacco. It is pleasing to know that there are some who are zealously trying to stop this leak, but there are by far too many who are indifferent about it. Another leak, of some magnitude, is the keeping of some useless animal, generally, according to the German language, a hoont; but even in the English language, a dog; it is difficult to estimate the magnitude of this leak, but we think we are safe in setting it at fifty cents per week, or twenty-six dollars per year.

Another leak, of less magnitude, perhaps, but of a far more serious nature, is the disposition of parents to gratify the alimentiveness, or the appetites of the children. Look at that fond hearted mother, who, instead of using a little switch to bring her darling to terms, has found a remedy in the sugar bowl, pieces of cloth in their dresses, and on their faces; and one who claimed that God had sent him the privilege of speaking God's word as to whether it is a brute or the government of God, never owned a church without living prophets in it; and consequently, if their divines, or pretended prophets, were but mere titular and not really true divines, that when such facts should be verily proved, they who stood up before them as the Lord's prophets, and were not, ought to die; and as they themselves ought to die, and the man of God who proved them, thought so too; hence they were slain. And what was the sequel? For theirs was then the most popular religion in the land of Israel, and upheld and encouraged by the government. And should the same reach us, the women are foremost in their zeal to propagate a religion of the passions, even if there be little or no reason or truth about it. "Jezebels" we hear of in after generations, who, like their old mother, inherit her murderous spirit. These are they who claim all the popular, howling divines of the land, and who ride on the ears at half prices, with big salaries, and frequent donations, and oyster feasts, and church festivals, who have plenty of time to play croquet and who lead the vain fashions of the gay.

These are the man made preachers of modern times; and though not made by the king or the government as those were: yet the devout "notable" women all speak in their favor. And should the same ever living and unchangeable God pour the Spirit and power of Elijah, or of Ezekiel, upon some man as a "witness" for him, and send him to go and sit in the midst of Israel, and to prophesy, and to act as a reprobate, and should such a "witness" hear one of these man-made priests boldly belie the Almighty to his face, by saying to him, "Thou hast said that we Methodists are thy witnesses, and the salt of the earth," and then add the doubtful sentence, "Are we," what would the man say to that other one? For God's "witness" cannot help but know that such a speech was devoid of truth, by the light of God's own written word. But we will not say that it was dictated by no spirit. For if the Lord put a lying spirit into the mouth of four hundred of Baal's prophets, he might not have withheld it from one in this age, of like disposition and character. But in this case, no liberty was extended to God's "witness" for they acted as though they were not only their own, but of the whole nation only; until after their court closed. And when being told by such witness, after meeting closed, that he had misquoted God's word, he said, "Did I?" Yes, sir. "Well, it was only technical." And what did that learned divine mean by "technical?" I understand it to be according to their arts and pseudonym, etc.: changing the truth of God into a lie. What then? Why, the woman Jezebel steps in to justify her minister by saying to God's "witness," "If you go to meeting to find fault, you had better stay away." For if there is a good man on earth, he is one. And you must not judge. But how can any one that is not a child of the Gospel. In the first place we need a small, concise tract that will fully set forth the difference between us and the people of Utah, with room on it to announce our meetings; and let the elders and the Saints have them in abundance to throw into every neighbor's house, and into every church and home, so that they may keep it before the people; and also let the brethren have it published in every paper in the country, even if they have to pay for it. In this way we could warn our neighbors and rid our garments of the blood of this generation, and also prepare the way before those who go out to preach the truth and have sought to judge God's witness? And why do you judge all the Saints to be the greatest sinners, and cast them out of your synagogues, not allowing them the privilege of speaking God's word as it is in your Bibles. No answer.

J. S. C.

SILENT PREACHERS WANTED.

Br. Joseph and Henry:—As the papers throughout the country have published all the acts and doings of the people in Utah, and the people in general do not know the difference I believe a greater effort should be made to disabuse the minds of the people. It may be asked, How is it to be done? I will endeavor to answer the question. I am well aware of the financial condition of the office and of the Saints in general, but this is not a sufficient excuse for leaving the people in ignorance of our true position. We must remove their prejudices, show them the truth, and let them hear the word of the kingdom. In the first place we need a small, concise tract that will fully set forth the difference between us and the people of Utah, with room on it to announce our meetings; and let the elders and the Saints have them in abundance to throw into every neighbor's house, and into every church and home, so that they may keep it before the people; and also let the brethren have it published in every paper in the country, even if they have to pay for it. In this way we could warn our neighbors and rid our garments of the blood of this generation, and also prepare the way before those who go out to preach the truth and have sought to judge God's witness? And why do you judge all the Saints to be the greatest sinners, and cast them out of your synagogues, not allowing them the privilege of speaking God's word as it is in your Bibles. No answer.

The secret of accomplishing it will be by doing what we so often agree to do, namely, all we can. What a big word that is! How many make that promise, and how few fulfill it. But we do not claim that there are not a few of you there are but few of us that do all we can. For instance, how many of you, my dear brethren, are willing to make a sacrifices of some things that are worse than useless, in order to do all you can? Suppose that all the brethren who use tobacco, would stop it, and also liquors of all kinds, and tea and coffee, and many other things for which we spend money foolishly. Make a calculation of what it costs each year for these things, and take the money and do all we can with it. Then suppose the sisters stop their tea and coffee, and not use so many yards of cloth in their dresses, and on their children, and leave off a few flowers and ribbons, and wear plainier hats and dresses, and put

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away the money that all these needless things cost, and do all they can. In this way tens of thousands of tract cards could be sent to the world every year, and a great work be done. This is one of the best ways to remove prejudice and reach the minds of the people that can be found, and I hope that every brother and sister who sees this weak effort of mine will resolve them selves into a committee of one and not wait for others, but go to work with their might and do all they can. And if we did all we could, a hundred more elders might be put into the field in less than a year, with plenty of tracts to distribute among the people.

A. HAWS.

BRIADON, CALIFORNIA.

THE FUTURE LIFE.

Booswell said to Dr. Johnson, "It appears to me, sir, to be very difficult to unite a due attention to this world and that which is to come, for if we engage eagerly in the affairs of this life, we are apt to be forgetful of a future state. We are, as it were, a kind of substitution for the dark side of humanity.

Dr. Johnson said: "Sir, it is true, but I submit it as a point of time, nor to mind anything that duty demands of me, less than if I had been insured to live fifty years more.”

This is a wise rule. Dr. Johnson was right when he said it ought to be imprinted on every mind. It is at once the teaching of common sense, and the sentiment of the Christian religion. Dr. Johnson did not wish his children to be gloomy and sad-minded. There is an inheritance of sunshine in a bright countenance, and a fountain of comfort in a cheerful spirit. Common humanity demands "the full price of the land." From the tenderest years, and constantly of our frailty and look always upon the dark side of death would tend to gloom the heart and cover the face with shadows. Therefore, to a certain extent, man wisely forgets his mortality and loses sight of the awful concerns of eternity. There is no wisdom, however, in becoming so engrossed in his earthly surroundings as to render him indifferent to or forgetful of the approach of death. His should be the rule laid down by the pious Scotchman, viz: "To neglect nothing to secure my eternal peace, more than if I had been certificated I should die within the day, nor to mind anything that our secular obligations demand of me, less than if I had been insured to live fifty years more.”

A wise man will not wait for "seed time" to pass before getting ready to plant; neither will he wait for death to get ready for eternity.

KELLY AND JAMIESON'S DISCUSSION.

Bro. Stebbins:—Thinking that it might not be unintershing to yourself and the many readers of the Herald, to know something of the recent debate at this place between Elder Wm. H. Kelley, of the Reorganized Church of Latter Day Saints, and Professor W. F. Jamieson, Spiritualist, I take the liberty of addressing you the following. And first allow me to say that I shall not at this time attempt a synopsis of the discussion, for I fear that this would be too lengthy for your pages. But it is not to be supposed that I have neglected all the principal points of debate, for my object is to lead them into his own channel of thought, and never misses an opportunity to walk in, if his opponent leaves the bar down.

He is not all of life to live.
Nor all of death to die.

Man is not all of life to live. He does not die with the body. There is life in the corn of wheat. The parent stock dies. Life springs from death. Death is the parent of life. So with man. Temporal death—the death of the body is only the gate opening to life properly called, the “forever” life.

There is great difficulty of these things looking him always, as a living witness, in the face, is it not strange beyond all telling that man should forget his immortality? That its seriousness should be trifled with? That this paramount interest should be crushed down and smothered by the petty concerns of this world.

Among the many reasons that might be assigned for this state of things, we find, perhaps, the chief in three following:

1. The fact that dissolution is gradual in its coming—Time moves stealthily along in its course, and long before we discover its approach, the best of us have finished their course. The doctrine is that death is not a sudden, but a gradual process. As it was, so it will be. As it has been, so it will be. As it is, so it will be. The old will be taken away, the young will come in, and there will be no intervening generation. As it is now, so it will be forever. There is no death in the body, as such, but in the soul. The body is only the gate opening to life proper. Time's wheel is always in motion, and only balance wheel of life.

2. The current harmony with this we find a strong auxiliary to forgetfulness in the exciting pursuits of life. There is rivalry and opposition to meet at every turn. So that in the heated contest men, in the very act of living, forget its opposite, dying.

3. But, after all, perhaps the principal reason why death is not thought of and tried to forget it, if the way was never so clear so that the first two reasons are strengthened by this, and men banish thoughts of death, and lose the only balance wheel of life.

A wise man will not wait for "seed time" to pass before getting ready to plant; neither will he wait for death to get ready for eternity.

KELLY AND JAMIESON'S DISCUSSION.

Bro. Stebbins:—Thinking that it might not be interesting to yourself and the many readers of the Herald, to know something of the recent debate at this place between Elder Wm. H. Kelley, of the Reorganized Church of Latter Day Saints, and Professor W. F. Jamieson, Spiritualist, I take the liberty of addressing you the following. And first allow me to say that I shall not at this time attempt a synopsis of the discussion, for I fear that this would be too lengthy for your pages. But it is not to be supposed that I have neglected all the principal points of debate, for my object is to lead them into his own channel of thought, and never misses an opportunity to walk in, if his opponent leaves the bar down.

The disputants were both promptly present at the appointed time and place, i.e., at the Court House, Glenwood, Iowa, October 15th, 1877. The questions for discussion were as follows:

1. The Bible, the Christians' chief witness, and reason to teach and endorse modern Spiritualism. Professor W. F. Jamieson affirmed.

2. The Bible and nature furnish clear proofs of the existence of a God, who governs and controls all things. Elder W. H. Kelley affirmed.

3. Does the Bible teach and endorse the practice of polygamy? Professor W. F. Jamieson affirmed.

Three evening were allotted to each question, and two speeches of one-half hour each, were allowed on a side, each evening. The weather being fine throughout the sessions, there was no complaint, and no one was dissatisfied. In the course of the debate, Mr. Malcom, a Free Thinker, of Grantville, Iowa, made a few short speeches, which were all allowed, and were listened to by the authors of truth. Before the debate

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people mostly feared for Bro. Kelley, and the Spiritualists were jubilant with the prospects before them; part of the time flattering themselves that Kelley would not come to time, as they called it; but the scale is turned now, and I don't know but they wonder why Jameson ventured to meet such a man as Wm. H. Kelley. This with the growth of Atheistic Spiritualism is below par in this vicinity just now. Taking it all together, I think the debate has had something of this effect upon the people here:

It dispelled much of the prejudice against the Saints.

It opened the eyes of many to the difference between the true Latter Day Saints and the Polygamous Mormons.

It overthrew the germs of modern Spiritualism and Atheism in the minds of some.

If possible, it more firmly established every Saint who heard it, in the doctrine of Christ; it confirmed the wavering and encouraged the firm.

And, above all, it showed up the difference between Atheistic Spiritualism of modern Spiritualists and the true Spiritualism of Christ.

It had a quieting and discouraging effect upon the Spiritualists, and an encouraging and gratifying effect upon Christians generally.

It taught men that science, reason and the Bible go hand in hand, and that there was no quarrel between them.

It confirmed the fact that men of God need not be afraid to "give a reason for the hope within them." During the debate, on Sunday evening, Bro. Kellogg addressed a large and attentive audience, and he is loudly called for to hold a series of meetings here; but, in consequence of previous arrangements, he declines to do so.

Fearing I have been too tedious, I remain your brother in Christ,

G. P. Waterman.

HARMONY.

In almost every branch of the Church there will, at times, arise misunderstandings and differences in which the opposing parties are apt to be exceedingly tenacious of their own views, and, thus, sometimes, a state of feeling is produced which produces much disturbance and fraternal affection,—that "brotherly kindness,"—which is so essential to the spiritual welfare of the individual as well as to the prosperity of the branch; and it is not unfrequently the case, that the ill feeling thus engendered is kept alive and perhaps intensified by continual agitation. Even those who have taken no part in the controversy, and whose earnest desire it is to promote harmony and good feeling, are apt, from their very earnestness, to make these unfortunate differences a prominent theme in their conversation with the brethren and sisters, in their remarks at testimony meetings, and in their public addresses.

It may be well to consider whether this is the proper course to pursue under such circumstances. We all know that the more an unseaworthy mess is stirred up the more will our nostrils be offended; that the more fuel is supplied, the longer will it be before the fire will burn out. Let us, then, ask ourselves whether there is not danger that while we insist that our words shall be like "oil upon troubled waters" they may rather be like that same oil poured upon fire—adding intensity to a flame already burning too fiercely.

It is not to be understood, however, that we should cultivate that feeling which says, "I have no interest in this matter; I will have nothing to do with it one way or the other;" but, on the other hand, to discountenance the abuse of divine institution and act very cautiously. A word may be spoken now and then, when we have reason to believe that it will be like "seed sown upon good ground;" we may reason occasionally with an intimate friend, or with a wife or child, or brother or sister, and that patiently, and kindly, and calmly; above all, we should not, earnestly, leaving the offenders, if we may call them so, to the working of the "still small voices" of conscience and to the teachings of him who came to proclaim "peace on earth and good will towards men."

And if we are of those who have taken an active part in the controversy, and if we have used language which has confirmed the wavering and encouraged the active part in the controversy; if in the heat of debate we have used language which has given offense, or if we are, as we think, justly troubled with the unsavory mess is stirred up the nostrils be offended; perhaps we should consider it our duty to withdraw from opposing parties sometimes arise misunderstandings and disagreements. Whether this is the course so many of us have taken no part in the controversy and thus, sometimes, a state of harmony, and a strengthening of the neglected and neglected, and an encouraging and away to peace among yourselves. Let us all watch over ourselves; examine our own hearts; bridle our own tongues; be sure that we remove the beam from our own eye before we trouble ourselves about the mote that may possibly be in our neighbor's eye; strive to regulate our "walk and conversation" by the teachings of him who "spake as never man spake" and of those whom he has commissioned and sent forth; confident that if we do this, his blessing will rest upon us and insure to us unity and peace, even "that peace which passeth all understanding."

AN EXTRAORDINARY SENTENCE.

A correspondent, says the New York Observer, sends us the following extract from a sentence pronounced by Judge Reading, of Chicago, upon the liquor dealers who had violated the law by selling rum to minors. The terrible sarcasm it contains is a powerful sermon on the whole business of rum-selling:

"To the dressmaker, you may sell clothing for women, if they will buy. You have given your bond and paid your license to sell to them, and no one has a right to molest you in your legal business. No matter what the consequences may be, no matter what poverty and destitution are produced by your selling according to law, you have paid your money for this privilege, and you are licensed to pursue your calling. No matter what families are distracted and rendered miserable; no matter what wives are treated with violence; what children starve or mourn over the degradation of a parent—your business is legalized, and no one may interfere with you for exercising it, and you may suffer with your legal business—"
“This is something which you, who now stand prisoners at the bar, have not paid for; this is not embraced in your license. For this offense the Court sentences you to ten days' imprisonment in the county jail, and that you pay a fine of seventy-five dollars and costs, and that you stand committed until the fine and costs of this prosecution are paid.”

**SAINTS’ HERALD.**

**JOSEPH SMITH, HENRY A. STEBBINS, EDITORS.**


**WHAT OF THE NIGHT, WATCHMAN?**

Written this number the twenty-fourth volume of the HERALD closes. For eighteen years have the thoughts, wishes, desires, arguments, and testimonies of the Saints been heralded to the Church and the world; together with the “sound of the gospel,” which is and has ever been the delight, comfort, stay, and consolation of Israel.

These years have been years of walking, though not idle walking, for much labor has been done. The regathering scattered elements; the rebuilding of the broken altars, and establishing again the spiritual waste places, have all engaged the animate half-enabled of those who could labor. We can by no means count these last years, although time may have seemed to go with burdened flight, on leaden wings.

Many have paused while the years have been passing, to mourn the lapse of time and the poorness of the effort being made to accomplish the great result all have expected to follow the triumph of the latter day work.

What the latter day work was to be in its ultimate, perhaps was but feebly conceived at its inception, by many of its promulgators, else we should not now be compelled to acknowledge, with much shamefacedness, that many sleep who hoped to remain until their Lord came. We must also believe that none forecasted the evil that has grown out of the work; nor the fatal result of the false and unbelief-belief that was for the men of the Church as “wheat.” For disguised as the boldest may try to do, the advancing truths of the latter day work have been closely dogged, by doubt, disquiet, unrest, and finally—unbelief—indulgence. This is not the legitimate effect of an adherence to the truths of primitive Mormonism; but is, on the contrary, traceable to the perversion of those truths. Wherever the believer has tried, honestly tried, to abide in the faith, as originally taught, he has grown intellectually and morally; has had an influence for good at home, and abroad where he was known.

One of the results of the work of eighteen years is the settling down of some theories that have proven impracticable in the past, and the rising in their places, a good, healthy, common sense view of the very day duty of the Saint, making him to be, what he ever should have been, a standing Saint; practical, truth-loving, sober, alert, and diligent. There has been, as a consequence of this result, a steady improvement in the moral tone and influence of the Church; until her adherents, instead of being half fearful and full of anxious forebodings lest ruin should meet them at every step, now walk with assured tread and bearing. It is true that some of the elementary fragments, remnants left here and there, still refuse to adhere to that portion that we regard as the body; the reasons for which seem satisfactory to them, however fallacious they may seem to us to be. We have no right to say that they are disloyal, and ignorant in disregarding the claims made by the Church; for this would be wide of the truth, it might be; and would also be more proscriptive than charity would warrant. We prefer to say that we believe the loss to be theirs, not ours, and there let the issue be, between us rest.

The experience gained in these years of effort shows plainly that the real secret of the rapid upbuilding of the Church in its first days of prosperity, was the unflinching fidelity with which its Elders preached the gospel—the saving truth—the word of God to man. Wherever this is now done, belief follows.

One other thing that has been done, and for which we feel thankful, is that it is now being quite universally believed wherever a knowledge of the work is spreading, that polygamy is an error conceived in the days of disbelief of the Church, and not the fruit of that faith. For this we have worked, watched, waited, and prayed.

The HERALD has been made the bearer of some of the results of the work of eighteen years of effort. The results are of the most discouraging aspects any sacred book has ever been exposed to. But we have conscientiously tried to make it the organ of the people; and have now no apology for a people which is the reason why we write.

No such condition of surroundings is compatible with a profession of godliness; for no godly man will be so cruel to his dumb, brute associates and dependents; neither will a godly man consent to see daily, the picture we have painted; unless, indeed, he be so benumbed in thought by the demoralizing and debasing habit of smoking or chewing tobacco, that he has no perception of the incongruity between such surroundings and his profession, or so lazy that he will not mend his ways and “tidy things up.”

**CLEANLINESS.**

It is not personal cleanliness that we write of now, though that is highly essential to the well-being of the Saint, but it is cleanliness of the home, including house, village lot, farm, and all the necessary, comfortable, convenient, and ornamental buildings and surroundings.

One of the most discouraging aspects any farming locality can present to the seeker for the lost Arcadia, or an earthly paradise, is an extended sweep of farm premises in an unattractive condition. Fences broken, or badly, shittily mended; pens for cattle, sheep and hogs, wet, muddy, and filled with broken boards, fence rails, blocks of wood, stones, and general litter, with wild bees and other insects in disregard thereof, with the openings either left without the doors, or the doors left swinging with the hinges bent or broken, or perchance the opening filled with rails and fence boards put in cross wise; sheds standing awry, posts leaning or down, the straw with which they were covered wet and sodden, with great holes through which wind and rain pour down upon the imprisoned animals confined in the filthy yards adjacent; barns with roofs “leaking like a sieve,” siding loose and weather-beaten, doors banging, broken or off the hinges, and propped against the opening with a neck yoke, plow beam, or old rail, and windows devoid of glass; hay and corn which is not tidy and which has been brought less and dirt and dust from one and a half to three feet high, over which the cows have wandered at will, some even preferring to lie down on its partly dry surface than to stand or lie down in the mud in rainy nights; a door yard in which small pigs, now and then a larger one, when the gate is left ajar, or can be thrown from its fastenings, ducks, chickens, and calves, are free commoners; a well just at the edge of the yard with the pump sunk a halffoot in the ground, and a cordon of mud puddles on three sides, in which the ducks swim, the pigs wallow, and the calves stand to drink, and round the edges of which they leave their droppings, to be pushed into the puddles by hurrying foot or dripping rain, to soak there and seep their liquid refuse into the water of the well; the house itself dilapidated in window, roof, chimney and siding, showing many a gap, raviel, or hinge or dint in a nail.

But, you can see all this and more, in some farming regions, where the people are “too poor” to take a newspaper; and once in a while such things may be seen where Saints (called) dwell; which is the reason why we write.

We saw some things in our trip last summer, in a certain locality where Saints are gathering and locating, that we thought out of keeping with the profession that the Saints were making. We saw horses standing half deep in a slush of their own droppings, and rain trodden into mire; we saw cattle standing in muddy pens, in low places, or stuck out on turf so closely cropped that a goose would starve; and once we saw a cow so poor that her skin was almost like parchment over her bones, tied to a stake in a valley covered with good grass on either side of her, while the narrow circle her short tether allowed her was eaten completely bare, and as she made fruitless efforts to bite the grass just out of her reach, she would after each failure, raise her head and low, so pitifully—they told me it was the cow of a Saint, and that he milked her—if he did, he was literally drinking her life slowly away.

We saw a barn-yard so deep in mud and mire no man could have gone from the barn (gate) to the barn, without wading. Some corn crib standing near had furnished dozens of rails for
the criss-cross garniture of that brown sea of mud, while the entrances to some pig pens close by, were guarded by a regular cloisonne de frise of rails, broken rails, and fence boards; the gate had become rickety, and had fallen; but the opening was still kept closed, partly by the gate half pushed by, and a board or two as bars.

We saw a Saint on horse back, riding a horse with tail and mane rigid and stiff with cockle-burs; or else a cow, or from the well round which the machine, one half (the half paid for we suppose) submerged in the water with which the swale was afloat.

We saw a room in which a half dozen Saints had met, and within the room a cloud of tobacco smoke half as dense, or so, as was that which prevailed over the sittings of the famous Tobacco Parliament of one of Prussia's earliest and most celebrated rulers, and we shall not say that we did not help to augment that cloud,—but it was not Saintlike; and we repent.

One man seeking to palliate or excuse persons whose premises, rented or owned, presented appearances similar to those we have so feebly described, may urge that "it is a new country, and times so hard that these men can not do as they would." To this we reply that no country in the world is so easily kept clean as a new one, with the single exception of its native mud. All timber on a prairie farm is carried there, and it could not become scattered if it were not done by careless hands; or left where temporarily used, out of its proper place, by negligent minds. No land is so new, or land so rich, naturally, in a prairie country, that it will spoil if the droppings of the cattle, or their pens, sheds, or houses is so hardy and so thrifty that they will "swallow and grow fat" against the combined forces of mud, (native soil), their own droppings, rain, and an insufficiency of food. Nor will wife and children who are compelled to live—stay—live as does (in homes we saw) a succession of prairie settlers, dependent upon the changes of the atmosphere, the hand of the weather, and the whims of the weather, and with little else but to do, to eat, and to sport.

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The idea that trial may be escaped is a fallacious one. No Saint ever attained to a standing of worth and strength before God and the world, who had not been tested by trial; and oftentimes, by trial of the severest kind. Some metals fuse in a slight heat, while others must be put into the crucible seven times heated; so, also, some may be hammered into shape by light blows, while others need the ponderous strokes of an arm incured to toil. Thus the Christian, of gentile spirit and firm, may be perfected by strict discipline, while he who has come out of the rough ways of sin at the call of the Lord, and disgusted with sin, may need for his perfecting the severest enforcement of the principle of self-abnegation, and may be called upon to undergo trial that will appal the heart, and test the spirit to their extremest extent; but as Jesus became the "Christ indeed," only after the forty days of trial, and was then accorded the victory, and was crowned with the benison of peace; so will he be also who endures unto the end. Let such then become discouraged, or disheartened, when tried, for the trial itself is an evidence of latent worth in the soul, for the adversary disturbs no one of but little, or no worth.

FREEDOM of thought is often confounded with license of thought, just as license is mistaken for liberty. No train of thought ever resulted in good to man that ignored the rules of right reasoning, just as no man ever succeeded in inventing any noble and lasting work which reflects, not that which is reflected; no man can confidently expect to become a successful mathematician who ignores the unit (1) and its opposite, the naught (0). So, also, no man may anticipate to reach the heights of truth who ignores any fundamental base of truth from which he may reason, as reasoning is but a succession of mental processes by which a definite conclusion is reached; he who ignores, or denies, the common basis from which all must reason, and throws distrust and contempt upon those who wisely content themselves within the spheres of right reasoning, is foolish; and though he may take shelter under the plea of freedom of thought, this free thought, like the dove, must return weary of flight, finding no resting place.

A man of steadfast principles, upon whom a community may safely rely to act in consonance with his avowed sentiments, is always regarded with respect; and in all situations where his abilities are available society will look to him for their use; the argument with them is, "We know him and can tell just what he will do, therefore we can trust him to do what is to be done." An honest worker of this sort in community is worth his weight in gold, and when one else thinks, and act only as their model acts.

The doctrine and Covenants of the Church, admonishes the Saints to "seek to put good men in office; and sustain that law of the land that is constitutional." The place most certain to feel the influence of the precept and example of the Saints, is the immediate locality where he dwells; and so he makes the community to feel that he is a man of good and steadfast principles, he is a moving element for good in that society, and will make his mark, and a good one.

If, however, it is discovered that a man is but a shadow, the reflected part of another, what honor and respect the community have to bestow will be given to him that causes the shadow, that which reflects, not that which is reflected; no credit attaching to even a good shadow, in this case.

So likewise, is it with Saints called unto some specific work or calling. Any one called of the Spirit to do a specific work, or to attend upon any specific calling, can secure the honor and credit attaching to that calling, only by working closely in accord with it; and no man can safely perform work for which he is not fitted. Ye who
are called then, make yourselves well acquainted with your specific calling, and do the duties of it with unyielding fidelity and unwavering trust; ye shall reap if ye faint not.

QUESTIONS AND ANSWERS.

Question.—Is it lawful for a branch numbering, say sixty, to be disorganized by fifteen members, without giving previous notice thereof to all the members of the branch living within its boundaries?

Answer.—Section 169 of the Rules of Order, provides for a branch rule declaring what number of the whole shall constitute a quorum for specific business; but in the absence of such a rule previously adopted by a branch, the latter clause of the section applies, in accordance with a general rule of the Church which directs that where six, or more members are associated together in an organized capacity, there the Church of Christ exists. For all specific branch business, where measures for the good of the whole branch are to be considered, any number of the membership, with the branch officer, convening at a regularly stated time, or upon a regular call form a quorum and may act for the branch; as it is understood to be the duty of all members, not only to keep the time of meeting, but also to attend. Nor is it needful that the specific matter be stated in a notice to the branch, if the notice be general that business of importance with a view to the improvement of the condition of the branch would be considered; provided that the meeting was a called one.

It is quite probable, at least that is our experience, that in a branch membership of sixty, not often would there be an attendance of more than fifteen at business meeting; indeed, we know a branch of over a hundred and thirty where the average attendance at business meetings is less than twenty, an average less than fifteen to sixty. Hence, if business of importance must necessarily wait a large attendance the business is prevented altogether; besides this, a factional minority might, by absenteeism frustrate all attempts to branch membership, and direct what number of enrolled members, and direct what number might, by absenteeism frustrate all attempts to branch of nine members at one time, and the audiences are good sized and comfortably for meetings, and prospects for more baptisms are good.

Bro. J. H. Parr, of Brighton, California, says that eight have been baptized into their branch membership. He sends for books, as they all desire to be posted.

Bro. Geo. Gould, of Clotherrav, Minnesota, says that quite a number of Saints have gone from there to other parts, but what are left enjoy the Spirit and the blessings of God, and the sick are healed, both those in and those out of the Church.

Bro. A. C. Everett is at Mattoon, Illinois, and feels well and firm in the faith, though alone.

Bro. J. M. Parks writes from Santa Rosa, California, that he has been preaching in Potter Valley, and baptized two, and others are likely to obey.

Bro. Sherman I. Smith, of Allegan county, Michigan, writes of the Coldwater conference and of being encouraged by the testimonies and presence of the Spirit.

Bro. M. H. Bond and Francis Earl were preaching at York Center, Indiana, early this month; Bro. Kelley and C. Scott at Coldwater, Michigan.

Bro. George Hayward writes of organizing a branch of nine members at Wyandotte, Kansas, November 11th. They have a room fitted up comfortably for meetings, and prospects for more conversions and baptisms are good.

Bro. B. V. Springer, of Davis City, Iowa, writes that he is preaching in that place every Sabbath day, and the audiences are good sized and attentive. He trusts that some good will result.

Sister M. A. Christy wrote November 8th from Portlandville, Iowa, that she expected Bro. Chas. Derby that week, and she believed that his preaching would do much good among the people.

Bro. Walter D. McKeight lives at Creston, Iowa, and would like to have a call from traveling elders.

Bro. E. N. Beach, of Colorado, has been on an exploring visit to Southern Colorado and New Mexico and saw the extensive ancient ruins thereabouts, and collected some specimens of pottery and other antiquities. We were pleased to receive some that he offers.

Bro. J. W. Bryan wrote from Shreveport, Louisiana, November 27th, that he would start that day for Texas, Anderson county, first. His work in Shreveport has caused an interest which he hopes will result in the obedience of some, after further study and investigation.

The book "Joseph the Seer" will not be bound and ready to mail till some time in January.

Bro. Wm. Newton writes that they are having good lively meetings at Wyandotte, Kansas. Brn. Hayward and Newton preach there.

Sr. E. Davis, of New Harbor, (state not given), writes that the Herald with its many testimonies has confirmed her faith in the latter day work; for which she expresses thanks to God.

Brn. G. T. Griffiths and W. T. Maltland, have been traveling in Iowa, about Inland and Tipton, with partial success. Bro. E. Larky was also in company with Bro. Griffiths a part of the time.

Bro. Wm. Bradbury, Providence, R. I., writes that Br. E. O. Toomey had baptized one, an old time Saint—they are welcome—and had solemnized one marriage.

Bro. John W. Short, Joplin, Mo., writes feelingly of the glory to follow; rousing the Saints to more active effort. He greets the Saints, as if for the last time, bearing testimony to the work.

Bro. Geo. W. Shute had been preaching and exhorting at Netawaka, Kansas, November 8th.

Bro. W. F. Donaldson, of Logan, writes that the Saints were blessed at the organization of a branch of Saint in Junetta, Virginia, November 25th.

Bro. J. B. Jarvis, of Scanton, Kansas, writes that the followers of Wm. Bickerton are striving to build up at Great Bend, Kansas; but that they are divided into two parties. They believe that Joseph was a seer and prophet, but ignore the revelations in the Book of Covenants.

Bro. E. W. Green, is at Hopkins, Missouri, and wants to see the Saints badly. They think the Herald a good preacher.

Sr. Anna E. Spann and her husband, of Reedville, this, formerly members of the United Brethren, write cheerfully of their experience in the new dispensation. She has seen the power of God manifested and is glad. Brn. W. T. Jones, E. Thomas, and James Pieron had been there and taught them the way.

Sr. America I. Thompson, of New Marlon, Indiana, writes that her heart is made glad by the spread of truth as seen in the Herald. She hopes for salvation with all Saints.

Sr. Iovla Y. Knights, of St. Joseph, Missouri, is also rejoiced at the growth of the work, and is willing to put forth an effort to send truth in tracts, and in missionary work. She sends a dollar, saved by small amounts to this purpose.

Bro. Peter H. Billings writes from Deer Isle, Maine, that he had received an excellent evidence by the Spirit. He heard a voice say that the Book of Covenants was true, the book itself being seen by him encircled by light.

Sr. Anna M. Brown, writes from Monongahela, that the Lord has opened the way for the truth in that place. Elder Brown, presiding Elder of the Pittsburg District, her father, is at work in the field there. May God prosper him, and his Courage Sr. Anna, go on in the truth.

Bro. James F. Cooper writes from Milton, Florida, (how widely are the Saints scattered), rejoicing in the truth. He is anxious for the further preaching of the word and the redemption of Zion.

Elder L. D. Hickey, to whom we referred in our issue of November 15th as preaching over at Ligonia, Indiana, has again been laboring there, and seems pleased that the people will hear the gospel. His themes, so far, have been the gospel, Book of Mormon, and the necessity of prophets, etc. He states that he has had good liberty in preaching the truths of these subjects; of this we
have not a doubt, as it has been so constantly promised in the revelations to the church, that whoever preached, "He that repenteth and is baptized shall receive the Spirit, which beareth testimony. We have every confidence in this promise. Elder Hickey writes us an excellent letter, dated the 4th instant, breathe a good spirit.

Letters received from Bro. J. H. Lake, of Farmington, Iowa, and Bro. Frederick Salibury, of Elvaston, Illinois, state that the conference of the Nauvoo and String Prairie District held at Kookuk, Iowa, was an excellent one. The Spirit was with them to a good degree.

Uncle William Smith, of Elkader, Iowa, was at Colchester, Illinois, visiting his sisters, Catha-

rene and Lucy, on the 4th instant; he is intending to visit Piank soo. We shall bid one of the heroes of the early days welcome.

Bro. Daniel Evans writes from Sullivan, Mis-
souri, December 7th, 1877: "The work is on the increase here. One year ago last July, our branch numbered eight members, and now there are twenty-three, all new converts, and I have no doubt, as it has been so constantly promised, that they shall receive the Spirit of the Almighty."

Nov. 26th.—The war vessel Huron had her engines disabled in a terrible gale off the North Carolina coast and went down, as well as 105 men out of the crew. This is a big loss. The Government are doing all possible to aid them in whatever efforts they may make to support themselves, and by the re-establishment and maintenance of schools to bring them under civilization. We may hope to do the same thing a good work for them and for ourselves."

Mr. Shurr's recommendations are in, brief, as

follows: He first points out the necessity of keeping faith with the Indians. Then he suggests that, "as hunting stimulates their warlike tendencies, therefore it should be discouraged, and causes of it should be removed according to their ways of living."

[News Summary.]

Nov. 26th.—The war vessel Huron had her engines disabled in a terrible gale off the North Carolina coast and went down, as well as 105 men out of the crew. This is a big loss. The Government are doing all possible to aid them in whatever efforts they may make to support themselves, and by the re-establishment and maintenance of schools to bring them under civilization. We may hope to do the same thing a good work for them and for ourselves."

Mr. Shurr's recommendations are brief, as
Correspondence.

COLDWATER, Michigan, December 27th, 1877.

Editors Herald.—According to announcement, conference for the Michigan District convened at the Fowler School-house, Branch county, on Saturday, the twenty-second, at three o'clock P.M., the various objects of the faith and results of the faith, and the manner of life among the Latter Day Saints. At first a feeling of disappointment was manifest, when it was announced that Mr. Smith would not be in attendance; but the Saints came together to make and enjoy a good meeting, and were resolved not to allow a disappointment to hinder them, and all became interested and interested before them, God approving their course by being there, and the usual formula, two forms buried in the watery grave, a throb of joy among the Saints, the Lord was with us to cheer and confirm the preaching the thunder of glory, and the usual formula, two forms buried in the watery grave, a throb of joy among the Saints, one satisfied, and three of the court.

The Saints are feeling quite well. At the close two were baptized, Sister Cornish said that he believed what I said was true. I told some that I thought the deacon would have performed his paper before the conference, but I do not know.

The Eastern Maine conference convened last Saturday and Sunday; hope to have a good one. I would really like to go to Ohio this winter, but I cannot go. I intend to try to do about the fair thing, laboring in old Maine this winter. I wish to be remembered by my work and in general and in particular to press on in the good cause, for so it is. The Saints are feeling quite well.

December 5th.—Our Eastern Maine Conference is over; had a good time; house and town and a good interest shown by the people. Much of the Spirit present. One was baptized during conference by our humble servant; others say that they will soon obey.

On Tuesday I was called to attend the funeral of sister Mutal, which was held in the M. E. church. She has been a good and faithful member, and her close of services I was attacked by a Baptist lady, one that had been a school teacher. She advised her to read the Bible, and when I replied and when we parted she said she would go home and read her Bible, and see if I would do that she would go to work and do much more. Many of the young people have read our publications, and said it was not in the Bible; but I go to her in mine what she had denied but she had never seen before, and she must go home and read the Bible. I thought it was a good thing for a few nights before seeing her in battle with me, and the dream came to pass. I expect to go to that place to do much more. Many say now (as they are coming out to hear us), that they previously thought our doctrine was the Brighamite doctrine. Prejudice is rolling past like the thunder storm, and when I read in the ad...
dress of Pres. Joseph Smith to the Conference, that he believed he should live long enough to see the name of Latter Day Saint made honorable, that the spirit of Zion should rise up, and that he should be with the Lord. He came with it; truly I believe it will be so; and let us strive to do our duty and God will bring it about in his own time. Yours ever in the faith,

C. F. Page

INDEPENDENCE, Missouri,
Nov. 15, 1877.
Editors of the Herald:—I notice in the Herald of November 15th this assertion, "Brother Page could not receive the Book of Doctrine and Covenants, and I, with many others, have heard him relate a positive contradiction of the Book of Covenants, also of the judgments foretold in that book. When anarchy stalked abroad, and murder and robbery were among the people, then he saw the Saints in trouble, and that persecution perplexed them sorely. Amidst the jargon and contention they knew not what to do, until they met him and heard his testimony of many different parts of the earth where they were scattered, to instruct them; then he saw them flee to Zion, the Zion that the Lord founded, which the poor of his people can trust in; for when they arrived there destitute, the friends and brethren of the house kept the poor to supply the poor. This is all a vision of the future, but mark how clearly it agrees with the prophecy in the Book of Covenants that I called to a question of the Prophet that he that will not take up his sword against his neighbor must flee to Zion for safety." Many, some, and few read upon scripture; all read vision of the return of the ten tribes from the north country, which is forbidded in the Book of Doctrine and Covenants. Expectations of the return of the Jews are the same as in Jeremiah 31:8, 9. I think that prophet saw the same vision, which proves that God shows his servants in all ages of the world the things of the future, when they have the comforting promises of the Savior to those that believe his word. Now if the brother's assertion is true that Elder Page did not receive the Book of Covenants, it contradicts the other as a positive declaration, and makes my argument conclusive, for the Hedrickites received the Book of Covenants, rejecting all others as a small matter. I hear and read many erroneous opinions about Elder Page, but they cannot hurt him. I can hear them if they do not bring injury to the cause of God; if they defend the truth, I am right.

Your sister in the gospel,

MARY EAYON,
Formerly Page.

PIONIA, Ills., Dec. 5th, 1877.
Bro. Joseph:—I wrote my last from Burnside, Hancock county, where I spoke again on Wednesday night, and then went to Rock Creek, where I preached in the beautiful and commodious meeting house, built by your brethren of the community. This house is located some seven or eight miles from Nauvoo. I spoke twice and on Saturday Bro. Pett took me to Nauvoo. Having an hour or two to spare while waiting for the ferry boat, I called on your mother, whom I found to be quite feeble, but considerable better than she had been. She is as faith in the faith, and is as uncompromising with error and folly as ever. May the Lord preserve her life, till the final redemption, not only of Zion, but of the whole earth, and grant her the quickening of the touch of the Father's hand, and the trials, even celestial glory. With the Major, she is frequently interviewed by newspaper reporters and others, and many of them have told me of some which are very important, and some impudent.

I preached over the Mississippi to Montrose, and found a welcome at the house of Sr. Newberry. I preached in the Saints' Meeting House, which by the way is a good substantial structure; but is not quite finished, owing to the inability of the few Saints left there to complete it. I spoke six times there, and on Tuesday I baptized two young women, who were confirmed the same day. I learned that there were two Elders from Utah out to hear one night. They are staying around Nauvoo looking after the vineyard, and the vine is ripe.
believe in forcing any man, but I do think we should try every legal way to bring back the stray sheep. We should be reminded of the lost sheep and prodigal son. Father Whitmer is seventy-four years old and is quite small.

We could stay only a few hours, so we bade them good-bye, and went on our way rejoicing, remarking one to the other, that now we could say that we had seen and talked of one of the brightest witnesses to the Book of Mormon, in hopes to see his.DeLoy, Iowa, Nov. 23rd, and 24th passed off well, and a good feeling prevailed last night. We had a fair time. The prospects of this district is not as good as we would like to see, yet there is a prospect of an ingathering an present. One branch has been added, Margaret Carver, daughter of Bro. William W. Jones; received by vote October 7th, 1877, on her former baptism August 13th, 1869. We rented a hall, for a shorter time, in which we preached in Welsh and English several times; the good that has been done, the future will reveal. The poor time prevented us continuing in the hall; we held it for a short time; in which we preached in German.

I have received a letter from Bro. John T. Phillips that he had returned home to transact some business, and had been told his license would be revoked, if not attended to. I feel to pray for Bro. Phillips; that his health will be protected, so that he may continue his mission in the east. Yours in the gospel,

Henry Jones.

Myrtle Creek, Douglas Co., Oregon.

Nov. 11th, 1877.

Bro. Joseph and Henry.—We were organized into a branch last summer; Elder Buell, president; and he has been in good health with us but once, and we are not making the advancement that we ought. The Saints are generally in health, and pray for the advancement of this branch to the call of the authorities. I wish that he could continue his mission in this country for a while, for there are many places yet to be visited and seen, and it will be a glorious dispensation, when the Lord has again restored the gospel in its power.

The Emperor Alexander has thanked the Holy Synod for finishing, after twenty years of incessant labor, the translation of the Bible into the Russian vernacular. This is the first translation of the Bible into Russian approved by the proper authorities. It is now in the hands of the Russian government, and will continue to work for the truth. The British and Foreign Bible Society's translation is now published in Russia.

Conferences.

Colorado District.

The above conference convened in the Rocky Mountain Branch, November 5th, 1877; John Ellis, president, pro tem., George W. Woodhead, clerk.

Officers present: 1 Elder, 1 Teacher.

Branch Reports.—Rocky Mountain 20 members; 5 baptized, 4 removed.

Bro. Ellis reported; had baptized one, had preached and administered to the sick. Teacher G. O. Kennedy had assisted Br. Ellis in his labors, and will continue to work for the truth. Reports from Elders T. Stewart, F. C. Warnky, G. E. Ward and H. Stander.

The subject of licenses was called up and the following were recommended: Elders T. Stewart, J. Ellis and G. E. Ward; Teacher G. O. Kennedy. Elder R. Stander's license was revoked, and he was suspended from preaching.

Resolved that Elder R. Stander be requested to cease his manual labor on the Sabbath.

Elders T. Stewart and G. E. Ward were requested to go into a field, so that more may have the gospel preached to them.

Resolved that we sustain all the authorities of the Church, except the President of the Twelve Apostles.

G. O. Kennedy was ordained a Priest and J. Graham a Teacher. F. C. Warnky was sustained in his present field, and to go on the Sabbath, preaching by Br. Kennedy and Ellis; afternoon, testimony and sacrament meeting. Adjourned to meet at the call of the president.

Western Wisconsin District.

A conference was held at the Willow Branch, Richland county, Wisconsin, October 21st and 22nd; Wm. C. W. Lange, president; E. C. Wildmuth, clerk.

Branch Reports.—German Freedom, no change. Willow, 2 added. Webster, no change. Westfield, no change.

Elders Robert Ofrink, Frank Hackett, C. W. Lange, M. F. Cooper, D. Wildmuth and E. C. Wildmuth reported in person, and John Bierline by letter.

Bro. Ofrink and Hackett, the committee appointed to advise and request scattered members to unite with a branch, reported their labors and were released.

Resolved that all the branches of this district are hereby requested to send a full report of their numerical strength to the next conference, so that this district can be properly reported to the next General Conference.

Branches are requested to report to the next conference, either in person, by letter, or by proxy.

At 11 a.m., preaches by Robert Ofrink.

Sunday: Three services, with preaching by Beebe and C. W. Lange.

The good Spirit prevailed throughout the session.

Adjoined to meet at the Willow Branch, at 10 a.m., Saturday, February 9th, 1878.

Nodaway District.

A conference was held at Sweet Home, Nodaway county, Missouri, August 18th and 19th, 1877; Wm. Hawkins presiding; Wm. Woodhead, clerk.

Branch Reports.—Platte 30; 2 received. Guilford 18; 1 baptized, 2 received, 4 removed by letter. Oregon 50; 3 expelled. Ross Grove 48; 4 baptized, 4 removed by letter. Richland 100; 27 received, 22 removed by letter.

On petition of Ross Grove Branch, a committee, consisting of Wm. Woodhead, Thos. Nutt and Jas. Thomas, was appointed to investigate difficulties therein.

The following was adopted:

Resolved that we make an effort to place in the hands of the Bishop, and other officers, etc., to be used for elders' families and the poor, as shall be recommended by branch officers.

Preaching by Thomas Nutt, Samuel A celib and Wm. Woodhead.

A conference was held at Liberty School House, Nodaway county, November 17th, 1877; Wm. D. Wildermuth and and to start for Nebraska and Kansas November 23rd, and sale on terms to the place where he had been in the blessed cause, and called on the Saints and friends in Hamburg, present of a nice overcoat and scarf, worth twenty-five dollars, which he has given to his wife, and Bro. William W. Jones, Stewartsville; Swedish.

I am happy to say that there is more of a spirit of covetousness among the Saints there than there has been; and I think it will continue. Our conference of Nov. 23rd and 24th passed off well, and a good feeling prevailed throughout.


Tabor, Iowa.

Nov. 10th, 1877.

Bro. H. A. Stedman.—The prospects in this district is not as good as we would like to see, yet the chances for preaching are good and meetings are held. We have to discontinue, but we will continue to work for the truth. The Saints there appeared to be alive in the blessed cause, and they did not forget to help us on our way. I called on the Saints and friends in Hamburg, Iowa, Sept. 30th, and asked them to stand with and to them. I only intended to stop a day or two, but the ties that bind held me a week, at the end of which, the Saints made me a present of a nice overcoat and scarf, worth twenty-five dollars, and the sisters bought cloth and made my wife a comfortable suit. They were both short there, but the weather was cold. May God bless such generous hearted ones. And while at Rockport, a brother gave me a suit of clothes. On my way home I began to think of the kindness that had been shown to me and asked myself what I had done to merit it. I tried to think God and be grateful to them. I stopped at father Looka's and Bro. William gave me a sack of flour and told me to go to the store and get good warm clothes. I accepted with gratitude, and went on my journey, overjoyed and resolved to live nearer to God than ever, that I might retain the confidence of the brethren and the favor of the Lord. Others that I have not mentioned have been kind to me, for which I am very grateful. May God bless the Saints with the abundance of peace and love, that they may press on unto victory. I expect to start for DeLoy, Iowa, Nov. 23rd, and 24th, to remain all winter. Praying for the prosperity of the people of God and his glorious cause, I am yours in Christ,

R. J. Anthony.

Plymouth, Litzendorf, Penn.

Nov. 27th, 1877.

Brn. Joseph and Stedman.—We have not increased in members much; one has been added, Margaret Carver, daughter of Bro. William W. Jones; received by vote October 7th, 1877, on her former baptism August 13th, 1869. We rented a hall, for a short time, in which we preached in Welsh and English several times; the good that has been done, the future will reveal. The poor time prevented us continuing in the hall; we held it for a short time; in which we preached in German. We held our meetings now in private houses. Our heavenly Father recognizes us, when we meet in humility to worship him. How blessed are we, that we have been privileged to live in such a glorious dispensation, when the Lord has again restored the gospel in its power.

I have received a letter from Bro. John T. Phillips that he had returned home to transact some business, and had been told his license would be revoked, if not attended to. I feel to pray for Bro. Phillips; that his health will be protected, so that he may continue his mission in the east. Yours in the gospel,

Thos. Dobson.

The Saints are generally in health, and pray for the advancement of this branch to the call of the authorities. I wish that he could continue his mission in this country for a while, for there are many places yet to be visited and seen, and it will be a glorious dispensation, when the Lord has again restored the gospel in its power.
Hawkins being absent, M. H. Forscutt was chosen president pro tem.; Joseph Flory and H. C. Moore, clerks.

Branch Reports.—Oregon State, with 8 Elders, 2 Priests, 1 Deacon; 1 received, 1 member lost. Idaho, 1 Elder, 1 Priest, 1 Deacon; 1 received and 2 removed by letter. Ross Grove Branch, 10 a.m., sacrament by letter. Priest N. Biergo, Teachers Jacob Nielson and S. C. Andes, and Deszon R. N. Nielsen reported.

James Thomas stated that the committee appointed to visit Ross Grove Branch did not go, and by request from that branch the committee was continued, Samuel Albott being substituted for Wm. Woodhead on said committee.

At 7 p.m., prayer and testimony meeting. Sunday,—At 10 a.m., A. N. Eliog, the Bishop's Agent reported having neither received or paid anything. At 11 a.m., preaching by M. H. Forscutt, with music, Father James and Joseph Thomas, M. L. Wight and M. H. Forscutt reported in person and Wm. Hawkins by letter. Priest N. Biergo, Teachers Jacob Nielson and S. C. Andes, and Deszon R. N. Nielsen reported.

James Thomas stated that the committee appointed to visit Ross Grove Branch did not go, and by request from that branch the committee was continued, Samuel Albott being substituted for Woodhead on said committee.

Central Kansas District.

A conference convened at Atchison, November 17th and 18th, 1877; David Williams, president; Wm. Leeks, clerk.

The investigation of last conference appointing a committee to revisit members was amended to read as follows:

"In a court of elders be formed and charges preferred against Arabella Cole, Wm. Redfield, Jr., J. Squires, James Comstock and others, who desire to have their names dropped from the Church record."

The committee then appointed were E. C. Brand, J. V. Roberts and Wheeler Baldwin.

Kendall, 9; received by letter. Mill Creek 25; received by letter. Farm Creek 25; received by letter. Nephi, no report.


Bishop of Elders' Court was then read, as follows:

"In compliance with the resolution passed at your last session, the undersigned make the following report:

"Although the name of J. Squires appears in the resolution, yet we did not feel justified in calling him to the bar, as we felt that he was too young to have any right to our institution, urging him to comply with the law. The charge of apostasy against James Comstock, our unanimous verdict is that he is guilty, and we recommend that his request be granted. The same charge against Wm. Redfield, Jr., is well sustained, as there is no evidence that he is a member of the Church. The same charge against Arabella Cole, we find justly ground. All of which we respectfully submit.

"WANTED: E. C. Brand, J. V. Roberts, J. L. Badham, J. Squires, Elder's Court." The report was received and the court discharged.

On motion James Comstock was expelled from the Church.

Redfield, Sen., was chosen president of the district for the next three months.

South-Eastern Illinois District.

This conference convened at the Deer Creek branch, September 9th, 1877; G. H. Hilliard presiding; I. A. Morris, clerk.

The conference adjourned to meet at the Dry Fork branch, at 10 a.m., on Saturday, January 15th, 1878.

As we have lost the minutes of our conference, and have failed thus far to find them, we send these items as accurately as we can,

"Isaac A. Morris, Clerk of District."

Miscellaneous.

Notices.

Two days' meetings are appointed in Pottawatomie county, Iowa: At Boonier, second Saturday and Sunday in February, 1878; at North Pigeon, first Saturday and Sunday in January, 1878; meetings to commence at 11 o'clock, a.m.; Br. C. McIntosh and A. Bybee in charge; as per resolution of Conference.

EXCOMMUNICATION.—The Saints are hereby notified that Emma V. Burwell was cut off from the Church, North Pigeon, November 24th, 1877. She may try to impose on some of the Saints, as she has a letter of recommendation from me, which I failed to obtain from her.

Also, January 15th, 1877, George L. Kerr was cut off for apostasy.


Northern Illinois District.—The conference of this district will be held February 10th and 11th, 1878, at Sandwich, instead of the 23rd and 24th, which was an error in the minutes. John Kirk, Sen., president.

EXPULSION.—Elder Ole Larson was expelled from the Church, by the action of the St. Joseph (Missouri) Branch, February 15th, 1878, for apostasy; Robert Winning, secretary of St. Joseph Branch.

Birth and Death notices inserted free; Marriage notices one and a-half cents each.

Horn.

November 20th, 1877, to M. and E. Sarah Eberly, of Millersburg, Illinois, a daughter.

Died.

At Canoil Bluffs, Iowa, November 27th, 1877, of dropsy of the heart, Sr. Alice Pilling, wife of Br. Thos. Pilling. She was born at Bolton, Lancashire, England, and came to America in 1861. The Saints' Chapel, on Friday, 20th, was well filled with sorrowing friends, to witness and take part in the funeral ceremonies. Her earthly pilgrimage was forty-eight and one half years, during which time she filled the high stations of wife and mother, proving a worthy member of the Church, a devoted mother, and many friends mourn her loss.

J. C._mail.